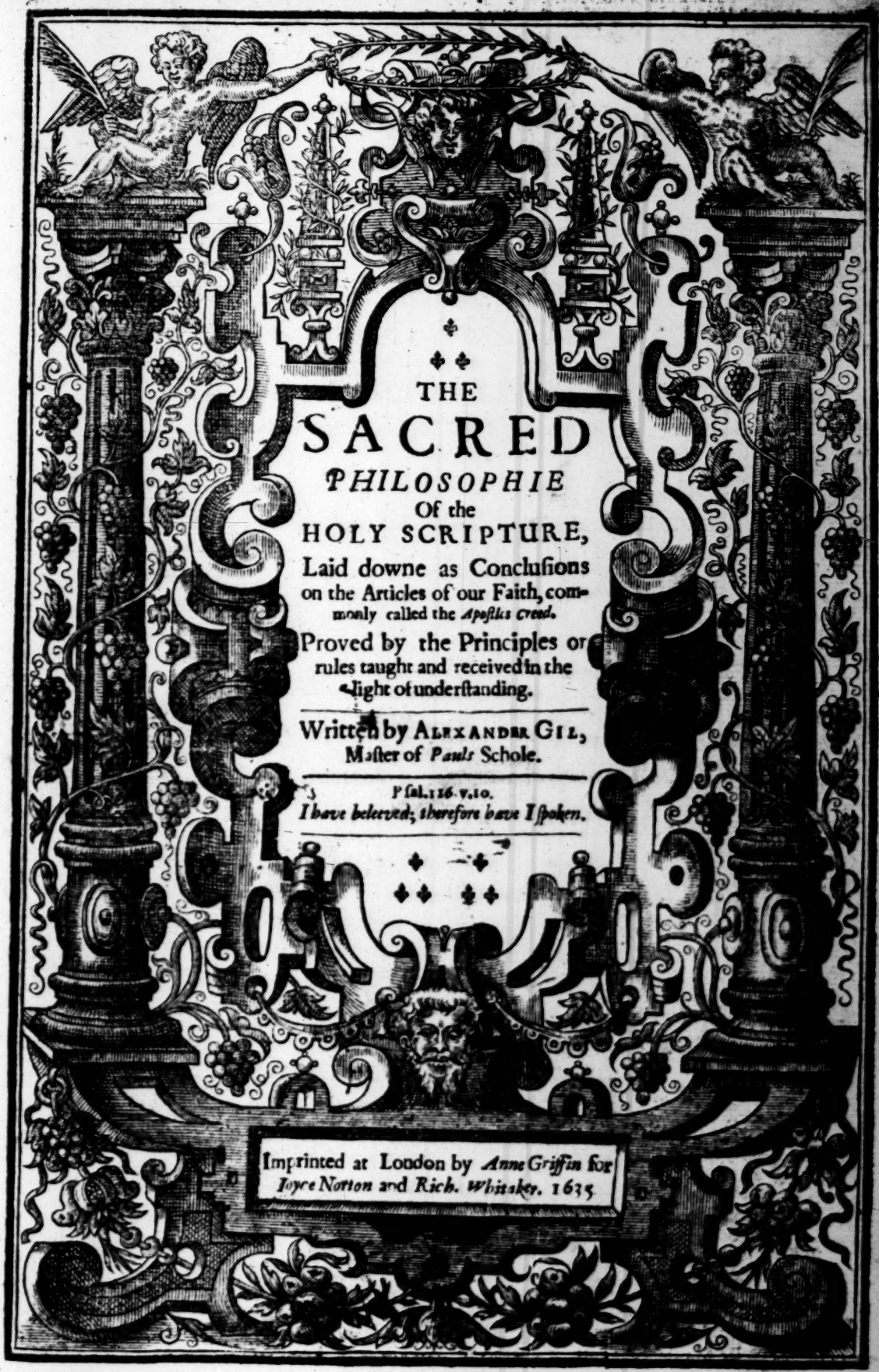


THE SACRED *PHILOSOPHIE* Of the HOLY SCRIPTURE,

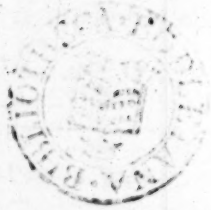
Laid downe as Concluſions on the Articles of our Faith, commonly called the *Apoſtles Creed.*

Proved by the Principles or rules taught and received in the light of underſtanding.

Written by ALEXANDER GIL, Maſter of *Pauls* Schole.

Pſal. 116. v. 10.
I have believed; therefore have I ſpoken.

Imprinted at London by *Anne Griffin* for *Joyce Notton* and *Rich. Whitaker.* 1635



THE SACRED PHILOSOPHIE OF THE HOLY SCRIPTVRE:

Laid downe as Concluſions in the Articles of our Faith, commonly called the Apoſtles Creed.

Proued by the Principles or Rules taught and receiued in the Light of Vnderſtanding.

VVhereby it is made plaine to every one endued with Reaſon, what the ſtedfaſtneſſe of the Truth and Mercy of God toward Mankinde is, concerning the attainment of everlaſting happineſſe: And what is the glory and excellency of the Chriſtian Religion, over all heatheniſh idolatry, all Turkiſh, Iewiſh, Athean, and hereticall Infidelity.

VVritten by *Alexander Gil*, Mr. of *Pauls* Schoole.

Pſal. 116. verſ. 10.

I have beleeved, therefore have I ſpoken.



LONDON.
Printed by *Anne Griffin* for *Ioyce Norton*, and *Richard Whitaker*, and are to bee ſold at his ſhop in *Pauls* Church-yard, at the ſigne of the Kings-Armes. 1635.

BODLEIANA · BIBLIOTHECA ·

TO

THE RIGHT VVORSHIPFVLL,

the Maſter, VVardens, and Aſsiſtants of the Honourable Companie of MERCERS in London, my worthy friends and Patrons, &c.

IT is now ſix and twentie yeares, ſince by the great love and favour of the Company, I had the government of that ancient, and religious foundation of Pauls Schole, committed to my truſt, and care. In all which time (untill Nature gave place unto extreme age and infirmitie) if my abilitie aſsiſted with induſtrie hath advanced thoſe, that were commended to my inſtitution, in manners, and learning; I deſire that they may render and attribute the ſole thankes unto you. For by your courteſie and diſcreet liberalitie I was cheriſhed, and furthered, not onely to doe you ſervice in my ſelfe, but likewiſe to give ſuch education to my ſonnes, as hath made them fit, in their qualities, to performe the like dutie.

Now ſo it is, worthie Gentlemen, that Nature being not onely declined in me, but almoſt quite worne out, by reaſon of a ſedentarie life, much ſtudie, and continuall paynes; I thought it fit, before I goe hence, in gratefull acknowledgment of the many and great obligations, which your goodneſſe hath from time to time faſtned upon me, ever ſince my entrance into your ſervice,

to dedicate the best of my labours to your acceptance. This is it, which if it have the blessing to doe (as doubtlesse it will in some measure) any benefit to the Church and country, wherein I live, I shall likewise intreate them to conferre the thanks upon you, by whom I was enabled to perfect a worke of so high and necessary an argument. I shall not live to receive your thanks my selfe: and therefore I beseech you to accept of them, as the legacie of a dying man; and, with them, the dedication of this worke. Which as it was begun, and finished under your roofe: so I know none more fit to patronize the worke, than your-selves, who have been the Patrons of the author.

Thus in all humility I take leave, committing you to God; my surviving sonnes to the continuance of your love and care; and this other chyld of my old age to your fostering, a more living witnesse of your favours towards me, and my thankefulnesse towards you.

Your much obliged Servant,

ALEX. GIL.

THE

THE PREFACE to the Reader.

WHen in the yeere 1601 I gave out a little treatiſe concerning the Trinitie of perſons in the Vnitie of the Deity, for ſuch reaſons as appeare therein, I made a conditionall promiſe of a further aſſertion of every Article of our Chriſtian faith. This promiſe of mine hath oftentimes ſince that beene exacted both by friends, and ſtrangers. That treatiſe tryed the common fortune of all bookes; ſome ſlighted it, becauſe it brought nothing but that which was common, others condemned it, as thinking it unfit that matiers of faith ſhould be perſwaded by reaſon. They of the firſt ſort were not onely mine acquaintance, who might commend my Booke for affection to me, but ſome ſtrangers, who for their liking of the booke became afterwards my friends. And theſe encouraged me to the performance of my promiſe. The ſecond ſort did not a little comfort me, becauſe I had in no ſort troubled the peace of the Church. The third ſort have held me diſheartned untill now: for although I there ſhewed, that even in matiers where faith is moſt required, both our Lord and his Apoſtles

ſtles perſwaded by common reaſons, as alſo the Prophets before-time had done: yet though I knew no reaſon of their diſlike, I did forbeare, becauſe I would not offend of ignorance. But ſeeing the everlaſting ſaving or loſſe of the ſoule, is a thing which of all other concernes a man moſt to thinke of; and that all ſorts and ſects of men, which farre exceed us Chriſtians in multitude, *See Brerewoods enquirie of Religion Chap.* 14. have hope of immortall life aſwell as wee, it concernes us not a little to ſee wherein our advantage is, and what aſſurance wee have more than they. Now to let paſſe the falſe Religion of the *Paynim* idolaters in *Lapland*, in *Africa*, in the *Eaſt* and *Weſt Indies*, and that great continent of the *South*; what is our preheminence over the *Iewes*, *Turkes* and *Heretickes* of the former times? of them that are, and ſtill will be untill the time that all things ſhall be reſtored? The *Iewes* hold firmly as we, the authoritie of the *Old Teſtament*, and denie the *New*. The *Turkes* alſo, though they ſpeake honourably of *Chriſt*, as of more than a *Prophet*: yet of the holy Scriptures which wee receive, they make little reckoning; and although they reade the *Pſalter Azoa* 7. yet they ſet up their *Alcoran* as their Idole which they worſhip. Doe not the fathers, *Tertullian contra Marcionem*, and *Auguſtine de Hæreſ. Cap.* (*See* alſo the epiſtle of *Orig.* cited by *Iohn Picus Miran. pag.* 206.) witneſſe how the authoritie of Scriptures was abaſed by the *Heretickes*? ſome they rejected, the reſt they corrupted by falſe interpretations, by adding, and taking away what was for their purpoſe. It ſeemes therefore, that the authorities on all ſides reſpectively being of like regard, the maine advantage which we have, is in reaſon, as it ſhall hereafter appeare, in every Article of our Faith. And therefore they that denie us the uſe of reaſon in a matter of ſo great importance as our Religion is, bereaue us of our chiefe advantage; and (as much as in them is) turne us out of the fold of *Chriſt*, to chuſe at large what Religion we like beſt. But if man were created in the image of God that hee might know and ſerve him as he ought, and if common reaſon rightly guided be that image of God in us yet remaining

maining, as it is plaine, becauſe that image and wiſdome of the Father is that light which lightens every man that comes into the world, *Iohn* 1. I ſee no cauſe why reaſon, that eſpeciall and principall gift of God to mankinde, ſhould not be ſerviceable to the principall and eſpeciall end for which man himſelfe is created, that is, his drawing neere unto God by faith in him: for the excellencie of every thing is in the excellencie of the End for which it is. And that common ſence and reaſon have their eſpeciall uſe in things perraining unto God, it is moſt manifeſt. For all our knowledge proceeds from meere ignorance, firſt knowing words, by their meaning, then things by ſence and experiments, from whence the reaſon aſcending by enquirie into the cauſes comes at laſt into the knowledge thereof, and ſo unto the chiefeſt and firſt cauſe, wherein alone it findes reſt. And ſeeing man alone of all the viſible creatures is framed and formed of God unto this ſearch, by the outward ſence and reaſon to finde the wiſdome and power of God in the creature, that ſo honouring him therefore as he ought he might be made happie thereby: if it bee no way poſſible by reaſon and diſcourſe to come to this end, then ſhould God want of his honour by ſome of thoſe meanes by which it might be given unto him; then ſhould the creature bee failing to man in the ſpeciall uſe, which he ſhould make thereof to God, then ſhould reaſon the chiefe facultie of our ſoule, and principall meanes of our knowledge, have beene given unto man in vaine; that is, as ſence is to the beaſts, onely for this life; if it were either no helpe at all, or an unfit, or an inſufficient meane to know that which is moſt neceſſary and worthy to bee knowne; and yet obſcure, to ſtirre up our induſtrie, that as faithfull ſervants we may improve thoſe gifts wherewith God hath intruſted us: *See Luke* 19.1. And ſo the purpoſe of God ſhould be fruſtrate, both in the inferiour creature, and in man, and that in their chiefeſt and uttermoſt end. *See Prov.* 16.4. But theſe things are impoſſible, and therefore wee are commanded *Deut.* 6.5. to love and ſerve the Lord our God with all our heart, the ſeat of reaſon: 1 *King.* 3.12.

3.12. with all our ſoule, the ſeat of the will and underſtanding in heavenly things, and all our affections, there ſtiled by a word of vehemencie or exceſſe. And thus doe we fulfill the counſell of the wiſe *Pro.*3.9. to honour the Lord with all our ſubſtance, that is, whatſoever is ours without or within, as ſence, reaſon, underſtanding, affections, and will. But ſtill you ſay that reaſon is an unſufficient meane, and unable to bring us to the knowledge of thoſe things which we are bound to beleeve: for elſe the *Heathen* which know not the Scriptures, might have known the truth of Religion as well as we. *Anſ.* There be divers kinds of queſtions about every ſubject, *as I ſhewed Log Chap* 3. Now the concluſion or Article of our faith by the *Atheiſt* or *Infidell* or weake Beleever being made a queſtion, the reaſons brought are to prove onely that the concluſion is true, not alwayes why it is true: for there be many concluſions in our faith which cannot be knowne and proved *prioriſticè* (as they ſpeake) that is, by their immediate and neceſſarie cauſes, ſeene and underſtood in the effects neceſſarily following thereon: for then that humilitie which ought to be joyned with our faith, ſhould bee without reward; but yet the foundation of our faith is ſure, becauſe the Spirit of God which underſtands the things which are of God, hath revealed in the Scriptures whatſoever is neceſſary for us to know or beleeve concerning God: & thus *poſterioriſticè* or by way of induction are all the Articles of our faith approved by reaſon: ſo that our faith and hope are not of things impoſſible, but ſuch as are true and neceſſarie to be. Moreover, if there bee but one God, one Lord of all, one faith, the onelie way to come unto God, *Epheſ.*4.6. as it is plaine there is but one Mediatour, 1. *Tim.*2.5. without whom none can come to the Father. *Iohn* 14.6. It cannot be denied, but that the ſame glorious faith which we are taught in the holy Scriptures of the *Old* and *New Teſtament* (excepting onely the hiſtoricall circumſtances thereof, as names and times, as that the Mediatour *Ieſus* was to bee borne of a Virgine, *Mary*, and to ſuffer death under *Pontius Pilate*, *&c.*) muſt be that very ſame faith by which all the

Saints

Saints of God were ſaved for above two hundred and fifty yeers before there were any Scriptures written. And therefore that although this faith was delivered and reverently embraced by the faithfull before the Law of *Moſes*, who alſo ſo delivered it, as that they could not looke unto the end of the law, 2 *Cor.* 3.13. Yet they who either received it not by tradition, as moſt of the Gentiles, or underſtood it not in the Law, as few among the Iewes did, beſide the Prophets, muſt of neceſſity through the light of reaſon alone hold with us ſome maine and fundamentall points, according to which, if they lived in obedience, they might finde mercy, for that whereof they were ignorant, as it is ſaid *Act.* 17.30 that God overſaw or neglected the ignorance of the time before Chriſt. For if the repreſentative Prieſt, by forein bloud found forgiveneſſe for himſelfe and the ignorances of the people concerning all puniſhment in this life: how much more might the everlaſting high-prieſt by his owne offering of himſelfe finde eternall redemption for their ignorances, who ſought mercy of God, although they knew him not by whom they did obtaine it? yet might they therefore aſſure themſelves to obtaine it, becauſe they could not ſeek forgiveneſſe but by his Spirit who framed their hearts to ſeeke it, and therby gave them an earneſt or pledge that they ſhould finde it. Compare herewith, *Rom.* 10.18.20. *Ioh.* 14 6. Now thoſe maine points, of which I ſpake, which by the light of reaſon they might know, are theſe. Firſt, that there is a God infinite in goodneſſe, in glory, in wiſdome, in power, as it is manifeſt, *Pſal.* 19. *Rom.* 1.19.20. and elſewhere. Secondly, that this God the maker of all things, according to that goodnes, made every thing to an end infinitly good, as farre as the creature could bee capable thereof. And that therefore the happineſſe of man could not bee in this life, ſhort and miſerable, but that his hope muſt bee for hereafter. And therefore thirdly, that hee muſt needs perſwade himſelfe that hee was immortall, and that there was an immorrall life, at leaſt as appertaining to his ſoule. Fourthly, becauſe a mans wretchedneſſe is for the moſt part from himſelfe, in the unlawfulneſſe of his owne ill deeds, which proceed

ceed from the bitter fountaine of his affections, and ill desires tormenting himselfe: therefore hee must needes confesse his sinne against himselfe, and know that hee that finds himselfe so displeasing to himselfe, can no way hope, that for his owne worthinesse hee can any way bee acceptable unto God: and that therefore he hath no succour nor hope, but only in his mercy that hath made him thereunto, if he will, desire, and trust in his mercy. And thus far the reasons of the heathens, and the Religion of the Turkes doe drive them. But here that foolish Religion of the Turkes is content to stay, not holding it necessary to beleeve a Mediator: because (say they) God infinite in mercy made his Creature onely, because he loved it. Thus while they truely magnifie the mercy of God, they utterly forget that hee is Iust. Vnto which infinite Iustice of God if they had taken due regard, the same light of reason would further have shewed unto them, that the soule that sinnes must beare a punishment answerable to his sinne: And because by every sinne against God an infinite Iustice is offended; therefore it is impossible that any man by his owne righteousnesse (which can never bee any more than by the Law of God he is bound unto) should bee able to make any satisfaction for his sinne. Vpon which true principle it will follow necessarily in the light of reason, either that there is no possible returne to the favour of God: which conclusion a man would by all meanes avoid; or else that the reconciliation of mankinde unto God must needs bee by the mediation of a man in every respect free from Sinne; who bearing the punishment due to sinners, might finde redemption and mercy for all them that would beleeve it, and live worthy thereof. But because all men conceived in lust and sinne are originally tainted therewith; for out of uncleanesse who can bring that which is cleane? therefore must the generation of this Mediator bee wonderfull and not after the common manner of all men; but so that no sinne or taint of the flesh must bee therein. So that being both borne and living, without sinne, hee might by his death become a ransome acceptable for the sinnes of others,

others. And although reaſon could not conceive nor finde how this ſhould bee; yet ſeeing that in the neceſſitie of the divine juſtice it muſt bee thus; reaſon would as eaſilie yeeld that it might bee, as it did finde and ſee the creation of mankinde and the whole creature out of nothing, as by the diſcourſe enſuing it will hereafter appeare. If this were not thus, how ſhould the whole world of Infidels and misbeleevers bee liable to the juſtice of God for their ignorance of him, for their neglect, and for their unbeliefe? So taking it as granted, till it doth further appeare by the Treatiſe following, that reaſon hath right good and neceſſarie uſe in the things of faith; it is too manifeſt, that theſe wretched times are ſuch as ſeeme to call aloud for the publiſhing of ſome ſuch worke as this: for though the fooles, that have ſaid in their hearts, there is no God, dare not in words profeſs it; yet by their continuance in their ſinful deeds they do proclaime that their thoughts are ſo. Neither are they altogether wanting which ſay, that Religion is but a politicke invention to keep men in civill obedience: but if the concluſions of the Chriſtian Religion bee inferred upon neceſſarie principles, then are they not made out of policie, as theſe Atheiſts ſay, but cannot prove it, except they could alſo make it appeare that policie was able to make naturall reaſon. I will not denie that *Mahumed* ſetled his religion ſo, as they ſay; but hee forbids to diſpute of the principles thereof, becauſe it is againſt both reaſon and Scripture; and ſo perhaps it may bee ſaid of thoſe Will-worſhips that are, or have beene among other Gentiles, to whom God vouchſafed not the knowledge of his Law. But our moſt holy faith becauſe it alone is true, hath no other author than God himſelfe, who hath revealed it by his word: and becauſe no man ſhall bee excuſed if hee beleeve it not, hee hath commanded reaſon, whereof all men are partakers, to ſeale thereto in everie point: but becauſe in the Treatiſe before mentioned, and by the whole practice of this booke this thing is manifeſt, I will here turne mee onely to anſwer thoſe doubts which may bee brought againſt the

perſwading of matiers of faith by humane reaſon. Firſt it may bee objected, that the matiers of faith are farre above humane reaſon, and that therefore it is a great preſumption to queſtion or skan them thereby: for it is ſaid by S. *Paul Rom.* 11.33. that his wayes and wiſdome are paſt finding out. I confeſſe, we know nothing of God, but what he hath revealed of himſelfe by his workes, or by his words, for hee dwelleth in the light that none can approach unto, even as S. *Paul* ſpeakes there of his calling and election to faith, a will unrevealed: but the Articles of our faith hee hath moſt plainely taught and revealed. And further to the argument, I confeſſe that humane reaſon turning it ſelfe to behold the divine truthes, is as the eye of a Bat to looke on the Sunne. But yet the eternall and infinite truthes are ſo apprehended by mans finite underſtanding, as the light of the Sunne is by the eye, that is verely and indeed the ſame light, and no other: for though the eye cannot receive all the light of the Sunne; yet that which it doth receive is truly that ſame light which is in or from the Sunne. But you ſay, that if in things of common uſe, as hony, ſalt, or any other things vegetable or minerall, wee muſt confeſſe our exceeding ignorance of their nature, properties and poſſibilities, both alone, and much more in all manner of compoſitions; it may ſeeme that our dulneſſe may much rather be acknowledged in things divine. I yeeld not altogether to this conſequence: for to the knowledge of naturall things, we have our owne witleſſe experience to helpe us, and the deceitfull authoritie of miſtaking men: but all thoſe truthes whereon our faith relies, are grounded on the infallible rules of Gods owne word revealed by himſelfe unto us, for this end, that we ſhould not bee deceived or miſtaken. And although it was impoſſible for humane reaſon ever to finde out the concluſions and moſt fundamentall points of our faith, as the myſterie of the Trinitie, the incarnation of God, the reſurrection of the body, &c. yet being by the cleer light of Gods own word made known unto us, we approve the ſame truth by the judgement and voice

of

of reaſon. So the reaſons that are brought hereunto are not to eſtabliſh any truth new or unheard of, but for that faith which was heretofore taught & delivered unto the Saints; & if the reaſons of themſelves be weak, and by their weakenes ſhew how mans underſtanding is dazled at the divine light; yet the concluſions ſtand ſure and unmoveable: but if the reaſons bee certaine and true; then queſtionleſſe they are grounded in the Word and truth of God, and the concluſion true, either for the reaſon delivered, or for a higher reaſon which wee cannot finde. To this purpoſe the Father *Anſelm. de Conc. Gratiæ & lib. arbit.* ſaith not unfitlie, *Sacra Scriptura, omnis veritatis quam ratio colligit, authoritatem continet, cùm illam aut aperte continet, aut nullatenus negat. Quod enim apertà ratione colligitur, & illi ex nullâ parte Scripturæ contradicitur quoniam ipſa ſicut nulli adverſatur veritati, ita nulli favet falſitati; hoc ipſo quia non negat, ejus auctoritate ſuſcipitur.* Yet you will ſay, that this endeavour is altogether needleſſe, ſeeing the concluſion of it ſelfe is more manifeſt than the reaſon. I anſwer; The eye is not ſatisfied with ſeeing, nor the underſtanding with knowledge: and if the eye bee not able to behold the beames of the Sunne, either direct from it ſelfe, or reflected in a looking glaſſe; yet it joyes to ſee that ſhining lampe when his beames are retract, or as it were broken off; as in water, a thin cloud, or a coloured glaſſe: ſo mans underſtanding not able to underſtand the glorious light of Gods holie truth ſhining from himſelfe, for that is his garment; nor yet reflected on it by his word, a word, like the ſpeaker, of infinite wiſdome; yet takes it infinite delight to ſee, if it be but a glimps of that cleere light, thorow the thick cloud of humane reaſon, thorow which being refracted, it is better fitted to be looked upon: for becauſe reaſon and underſtanding is more naturall to the ſoule of man, than to beleeve, and becauſe the ſoule as every other thing, joyes in the naturall abilities of it ſelfe, therefore though the reaſonable ſoule doe beleeve what it is taught by the ſpirit of *Chriſt* inſtructing it; yet if that bleſſed Spirit vouchſafe further to

enable the naturall abilities, that it may ſee the reaſons of the leſſons taught, it triumphs much more therein: for faith is a ſupplie of reaſon in things underſtandable, as the imagination is of ſight in things that are viſible: now as the imagination takes the ſhapes, proportions, and diſtances of perſons and places by their deſcription, til it be better ſatisfied by the very ſight of the things themſelves; ſo the ſoule through faith embraceth the truth of that which is taught, and relies on the ſtedfaſtneſſe of that which is promiſed, and this in full aſſurance and hope without wavering. Yet becauſe the things beleeved are of ſo great importance, it is glad of the helpe of reaſon whereon to ſtay it ſelfe; as a weak man though upheld in his going by one that is ſtrong and able to beare him, yet will not forgoe his ſtaffe, which without further aide could not ſupport him. Secondly, it is objected, that many learned men hold it not fit to examine the things of faith by humane reaſon. *Anſwer.* The 19. *Serm. of Athanaſius* cleerely refutes this opinion by many arguments. And I have knowne ſome able Preachers, as they have judged their hearers fit thereto, to perſwade even the chiefeſt points of our faith by common reaſon. And are not the *Bereans* praiſed *Acts* 17.10. becauſe they examined the things delivered of *Paul* by the Scriptures? And is not reaſon the Scripture of God, which hee hath written in every mans heart? yet I examine not theſe things of faith, whether they bee true or no, as the *Bereans* did; but knowing, acknowledging, and to death holding them true, I bring all the ſtrength of my underſtanding to approve them ſo. And although it be not lawfull for mee to handle either ſword or ſpeare; yet becauſe I wiſh well to theſe holy wars, I have as a ſtragler brought my baskets of ſtones, whence the cunning ſlingers our *Davids* (if they pleaſe) may chuſe what they like, if any uncircumciſed Philiſtim, ſhall defie the hoſte of Iſrael. And thereto they want neither reaſon nor example. For no man makes due account of the Holy Scripture, whoſe heart God hath not touched, and ſo is already won.

But

But there is none ſo brutiſh, which doth not willingly hearken to reaſon. And did S. *Paul* at *Athens*, or elſewhere among Idolaters, perſwade the worſhip of the true God, and Chriſt the Saviour of the world by the authority of Scripture, or by common reaſon, and their owne poets? beſide *Aratus* whoſe words he cites, you ſhall finde that his ſpeech is in their owne phraſe and ſtile, and much of the matter in *Plato*, and in ſpeciall his *Phædon*, of the ſoules immortality. Did the valiant champions or Martyrs of Chriſt defend the Chriſtian Religion before *Ethnick* Emperours, by the authority of the Scriptures? Did the perſecutor *Diocleſian* give any credit to the holy text, when hee commanded it to bee burnt? Did not the *Apoſtata*, nicknamed *Idolianus*, therefore forbid the Chriſtians to inſtruct their Children in Grammar, Logicke and other liberall arts, becauſe they wounded the Heathens with their owne weapons? becauſe they defended their owne Religion, and ſhewed the madneſſe of Idolatry, by common reaſon? The bookes of *Iuſtine* the Martyr, of *Tertullian*, of *Arnobius*, and other are yet extant: doe they defend the Chriſtian Religion by Scripture, or rather by reaſon? by the innocent life of the Chriſtians; and the infinite good which the Heathens themſelves received by them. Who blames the later writers, I meane the Schoolemen, *Aquinas*, both the *Raimunds*, and the reſt? if their reaſons be good, allow them, if ill, amend them. What man of learning, praiſes not the endevour of the learned *Mornay* concerning the trueneſſe of the Chriſtian Religion? The Lutherans, I confeſſe, though learned, doe not every where like of this learning, becauſe it ſtrangles their conſubſtantiation even in the birth. The Papiſts doubtles as learned as they, yet in this point are much more temperate. For though their tranſubſtantiation cannot ſtand with naturall reaſon, yet they doe not therefore thruſt the uſe of naturall reaſon out of Religion, but confeſſe Tranſubſtantiation to be a thing miraculous and tranſcendent. Therefore let theſe declaimers and froward oppoſers againſt reaſon vaniſh away in their owne opinion; becauſe it is knowne by experience

perience that none are ſo forward to thruſt new doctrine and rules of life upon the Church by their owne authority, as they that gainſay both reaſon and authority. Other cavils like to theſe you may ſee anſwered note (*a*) on *chap.* 11. where for further ſatisfaction, the manner of our arguing is plainely declared. Thirdly, it will bee objected againſt my ſelfe in particular, that ſeeing other men have handled divinity by common reaſon before, my paines herein might well have beene ſpared; And ſo much the rather, becauſe that I, neither a Prophet, nor the ſonne of a Prophet, might (if any ſupply at leaſt had beene needfull to their former paines) full well have let this burden alone, too heavy for my ſhoulders, for them to take up who being profeſt to divinity, might better have borne it. Vouchſafe to heare: For I heartily profeſſe that this taske had beene fitter for them to undertake, who had both more ability, and leaſure than I to performe it. But if either they thought not hereon, or held it not fit, or that their paines were otherwiſe imployed; their greater and more profitable labours deſerve more prayſes. And though I have ſtood all day in the market, becauſe no man hath hired mee; yet ſeeing I would as faine have the penny as he that hath borne the burden and heat of the day, I would not bee idle. But becauſe the knowledge and ſtudy of heavenly things, and the meanes whereby the ſoule may bee ſaved, concernes all men alike, even *Amos* among the herdmen of *Tekoa*, aſmuch as *Azariah* the Prieſt in the Temple of Ieruſalem; And that every one as he hath received, ſo is hee bound to make account of his talent; Therefore although the burden I confeſſe, was more fit for a man in the ſtrength of his memory and underſtanding and too heavy for mee now waſted in ſeventy yeares, with age, ſickneſſe, and continuall paines, yet I truſted in him that directed my heart to take it up, that hee would give mee ſtrength in ſome ſort to beare it. But concerning thoſe men that have laboured herein before me, although I praiſe their paines, yet I thinke them not fit for every mans uſe. *Aquinas* according to the greatneſſe

of

of his active understanding in his bookes against the Gentiles, hath moved an endlesse number of questions, of which (as it seemes to mee) many are very needlesse and impertinent to this my purpose, and would draw an English Reader into a maze out of which hee could hardly winde himselfe. *Raimund de Sabunde* though his writings be easie and quicke, yet his matiers are scattered, and not according to that method which I intend. *Savanarola* wanders up and downe, meanes well, saith something out of *Thomas*; but in his *Triumphus Crucis*, as in all the Schoolemen, and so in both the former, very many things are left out, which most necessarily belong to this our purpose, and many things brought in, which are not here at all questioned. *Mornay* though he deserves much praise for his great reading, and his plaine and easie stile; yet beside that which hee perswades concerning some few questions here moved, hee referres us to the Scriptures for proofe of the rest. A most certaine proofe indeed, and above all other with a Christian: but my purpose is to adde an overplus of proofe to the perswasion which the Christian hath; and to justifie his faith against all adversaries, not by authority of Scripture onely, which with Heretickes, Turkes, and Infidels is of small regard. Moreover that which he perswades, is by reasons in a manner altogether inductive: which kinde of proofe, although it bee more usuall in the Scriptures than any other, and is of force sufficient with them that hold the principles and maine grounds of Religion, for whom only they were written, and not for them who are without, *Rom.* 15.4. yet with infidels or adversaries inductive arguments are of small force, except they be layd downe with their supposition as I call it, *log. cap.* 14. For otherwise the understanding hath no foundation wheron it may stay it selfe. And he that in matiers of faith brings in reasons which are not of force to compell the understanding to yeeld to the truth, gives occasion to infidels and Atheists to scoffe at Religion, and leaves the wavering minded more unsetled than before: As I knew a young Scholar, who reading *Exphues*, refuting

refuting his Atheiſt by ſuch ſlight inductions and arguments, onely probable, became much perplexed in his minde, till it pleaſed God by his light to ſettle his underſtanding. The reaſons of *Raimund Lully* and his manner of arguing gives more full ſatisfaction; And hee it is from whoſe enlightned Spirit I borrowed moſt, becauſe hee onely of the reſt hath written particularly to almoſt all the Articles of the Creed: yet that treatiſe hath great need, both to be cleered, and of ſupply. And although for examples ſake in his art generall, and inventive, hee handle ſome of the queſtions, yet while he ſtrives therein to ſhew the uſe of his art, rather than the truth of the things, hee propoſeth his reaſons with great confuſion, and exceeding difficulty to bee underſtood, as it will eaſily appeare to him that reades him. But to yeeld that, I tooke my light from thoſe illuminate doctors *Aquinas* and *Lully* (for I ſeeke not mine owne praiſe, but the manifeſtation of the truth of God and the joy and comfort of the Chriſtian ſoules among mine owne nation) was the light theirs? is not reaſon the common light of every man which can either finde it out; or ſee it being found? is the light in a Church his light that made the windowes thorow which it ſhines? what intereſt hath he therein more than any ſtranger that injoyes the light, yet knowes not the maſon? But if my knowledge of the maſon, that is my reading of *Aquinas*, make the reaſons his, then his reading of *Ariſtotle* ſhall make the reaſons *Ariſtotles*, from whom hee hath gathered his reaſons, ſome where whole and entire, every where from his principles. And ſo if my reaſons gathered from the practiſe of *Raimunds* art, or from his owne practiſe, bee therefore *Raimunds* reaſons, becauſe he delivered that excellent art, then the light ſhall be the Maſons. But if they for their goodly buildings, made Bay windowes to let in much light: And I for my low, yet ſure built houſe have made but caſements and loopeholes, yet ſo diſpoſed them as they may let in light enough to lighten every corner of my little roomes; Let everie one that is pleaſed come in and enjoy the benefit of the light, and thereby

thereby behold the truth of God, and rejoyce in His light; And when hee understands the reasons; let him account them his owne, either to strengthen himselfe and others thereby against misbeleefe and doubting; or especially against such as shall either wilfully or ignorantly withstand the truth. And if I for my long and great study earne not so much as the name of a diligent translator, or an Abridger, or a gatherer hereby; yet if any man gather either profit or content, I shallbe glad. for the paines that I tooke herein, brought unto me an abundant reward. And having thus defended my selfe I will tell you, for what reasons I have at last taken heart, to discharge my selfe of my former promise. First of all, when in the earnest thought of these things, I found that the holy religion of the Christians, howsoever tryed by Scriptures or by the cleere evidence of understanding, had such light and manifestation of the truth therein, as that all the darkenesse of hell could not dimme it: I confesse I had such assurance of joy therein, that I judged I ought not to conceale it alone. For what greater joy can any man have in all the miseries and discontents of this wretched life, than to know and see; that his hopes proposed for a better life are such as cannot faile? then to see the exceeding mercy of God such, as that hee requires nothing to bee beleeved for which hee doth not abundantly satisfie the understanding, if it will enlarge it selfe, and desire to be satisfied. Is it nothing that the mouthes of all Hereticks are stopt hereby? I meane not every difference in opinion to be an heresie, no not in an Article of Faith; but there is not any heresie in any maine point, but by the strength of reason alone, it may be overthrowne, as it will hereafter at large appeare. Besides when the Christian Religion is found to be so reasonable, and to stand on such sure * Foundations, as that it only is able, only worthy to binde the conscience of a reasonable man; whereas all other religions, or rather false worships, although examined in themselves onely by their owne principles, are found to be false and against common sense: what triumph is this of a Christian over all

* Fundamenta ejus in montibus Sanctitatis, i. Scripturæ sacræ, et ratione. Psal 87. 1.

Heathens and misbeleevers, that, will they nill they, if they will bee men, and ſtand to reaſon, they muſt confeſſe that the Chriſtian religion is onely true. And ſeeing the world hath beene called to the marriage of the Kings Son, *Luc.*14. 16,&c. Firſt by the voyce of nature, declaring the wiſdome and power of God in the creature, and that they that were ſo called would not come, becauſe their mindes were ſet on earthly things. Secondly by the Law: but the Iew who ſought righteouſneſſe by the Law, would try what his five yoke of oxen, that is, his keeping of the Ceremoniall Law, contained in the five bookes of *Moſes* could doe, and ſo would be excuſed. Thirdly by the Goſpell; but the carnall Goſpeller and falſe Chriſtian could not come, becauſe he is marryed to pleaſure, and worldly luſts; what remaines but that they who are yet ſtrangers, and walke in the broad wayes of ſinne and the by-paths of their owne inventions, ſhould by reaſon, that ſervant of God bee compelled to come in? And ſeeing the time cannot bee farre off, that all the nations of the earth are to bee called to the knowledge of Chriſt; For great ſhall his name be from the riſing of the Sunne to the going downe of the ſame, *Pſal.*103.3. What hinders that the truth of Chriſt bee taught according to common reaſon, whereto every man doth liſten? For it cannot bee but that all Idolatry and falſe worſhip, all hereſies and diſſentions about Religion muſt then ceaſe, when the truth is taught in the evidence of that Spirit whereby every man is guided. For as God made man reaſonable, ſo doth hee command nothing to bee done which in true reaſon is not the beſt: nor require any thing to bee beleeved, which in true reaſon is not moſt true. You will ſay, is there no difference then betweene faith and reaſon? yes, very great. For Reaſon is buſied in the proofe of ſome generall concluſion which is to beeheld for a truth, and ſo received of every man; but faith is the application of that concluſion to a mans owne ſelfe. As if it be concluded, that becauſe Chriſt being ſo conceived and ſo borne had no ſin, and therefore he ſuffered not death for himſelfe, but to ſave

them

them that ſhould beleeve on him: faith applies this generall concluſion thus: but I doe beleeve, and therefore I ſhall be ſaved. Now this application is not made by reaſon, but by the ſpeciall inſtruction of the Spirit of God in the heart of the beleever, although it were inferred upon ſuch a concluſion as was proved by reaſon. I have not endevoured herein to heap up arguments by numbers, but by weight, and therfore have I let paſſe all reaſons from forrein autority, and all that were but likely onely, and of ſmall importance, neither have I brought any one, but ſuch as ſeemed to mee ſufficient of it ſelfe to confirme the queſtion. The reaſons here uſed are for the moſt part from the goodneſſe, power, wiſdome, and other dignities of God; becauſe the queſtions are concerning the things of God, and no arguments can be of greater force, and more immediate, then ſuch as are drawne from the verie being or immediate properties of the things in queſtion, they are handled by neceſſities, and impoſſibilities, to ſhew that all things that are, and are not, ſtand for the truth of the promiſes of God to us, that by all meanes wee might have ſtrong hope and comfort in *Chriſt*. And though I ſometimes bring one argument for divers concluſions, yet it is not therefore of leſſe force, no more than a good toole is of leſſe worth becauſe it ſerves for divers uſes. I have ſtudied for plainenes as much as I may; and therfore have I ſometimes handled the ſame reaſon both affirmatively and negatively, that he that cannot take it with one hand, might hold it with the other: & for that purpoſe alſo are divers reaſons brought, though all ſatisfying (as I thinke) yet perhaps all of every one not equally underſtood: but he that underſtands all, may upon theſe grounds or the like, bring many other to the ſame purpoſe, and give glorie to that infinite mercy, which hath ſo fortified this glorious truth which hee hath bound us to beleeve, with ſuch walles, bulwarkes, ravelings and counterſcarpes of reaſon, that all the power of hell, all the batterye of *Atheiſts*, *Turkes*, *Iewes* and other adverſaries, ſhall never bee able to overcome it. And becauſe a little light is ſoone loſt, if diſperſed,

ſperſed, as in the Starres called *Nebuloſæ*, and thoſe of endleſſe number and diſtance in the milkie way; I have propoſed the reaſons together in as ſhort and few words as I can, that the light of the reaſon may more eaſilie appeare. For oftentimes while men deſire to enlarge themſelves, the reaſon vaniſhes into words. The autorities of the ſacred Text I bring as need is, that the Chriſtian may ſee whence the Article of faith in queſtion is taken, and whereon it is grounded, and that in the proofe thereof I bring no other doctrine than the holy Scripture doth teach. Let no man carrie my words or meaning awry: for although in this ſearch of cauſes and reaſons, other conclufions offered themſelves, yet I held it not meet to propoſe any other things than the holy Church of old thought fit to be held as ſufficient for the ſaving faith of Chriſtians, conteined in the Creed which is called the *Apoſtles*, as being gathered from their writings, and that according to that order as it is therein delivered, yet with ſuch prefaces and notes, as the neceſſitie of the things did drive me unto, leaving thoſe other things to the higher ſpeculation of them, whom God ſhall vouchſafe to enlighten for their further progreſſe from faith to faith, from knowledge to knowledge, till all the holie Church come to bee partakers of thoſe things new and old, that are kept for her in ſtore, when ſhe ſhall come unto the fulneſſe of the meaſure of the age of Chriſt; that is the perfect knowledge of all thoſe things which our Lord in his time taught his Diſciples, who were not able then to beare them, till they had received the light of the holy Spirit from above. If any man learned bee pleaſed to read in this booke, let him forgive me the harſhneſſe of my ſpeech, being to teach the unlearned in Engliſh a language not taught that nicetie of words, whereby to expreſſe the difference of things, which I eaſilie hope he will doe, becauſe hee knowes that the infinite differences of things do much exceed the ſharpneſſe of our underſtanding, and yet the ſubtiltie of mans underſtanding doth goe farre beyond the rudeneſſe and ſcarcitie of all words and ſpeech. The

Treatiſe

Treatise, whatsoever it is, with all humilitie and reverence I submit unto the undefiled Spouse of *Iesus Christ* my dearest mother, the Church of *England*: and if I have done any thing herein which is pleasing to God, or usefull to his Church, let the glorie bee given to him, by whose onelie mercie and favour I have beene enabled to performe it. But let his holie Church graciouslie pardon whatsoever is herein amisse through my weakenesse, or errour: And if any thing bee offensive; let it by her censure, be as if it had never beene written or thought of.

Alexander Gil.

Reader.

BEcauſe the Printers are unwilling to be troubled with notes on the ſides; therefore the authorities, and references are put in the leafe th s marked (ooo) but ſeeing the words and their meaning are perfect in themſelves, beſide thoſe references, you may paſſe over all ſuch places without hurt to the ſence, except you thinke good to try it by the authoritie.

Ianuary. XXXI. 1634.

PErlegi uniuersum hoc opus, cui titulus (The sacred Philosophie of the holy Scripture laid downe as conclusions, &c.) *quod continet in toto paginas,* 492. *aut circitèr, in quibus reperio nihil sanæ doctrinæ aut bonis moribus contrarium, quo minùs cum utilitate publicâ imprimi queant; ita tamen, ut si non intra quinquennium typis mandentur, hæc licentia sit omnino irrita.*

Guil. Haywood. capell. domest.
Archiep. Cant.

The

THE ENTRANCE to the Treatiſe.

LUKE 12. 57.

VVhy even of your ſelves judge ye not what is right?



He principall vertue of mans ſoule is Reaſon, unto whoſe power the ſoule would have every thing ſubject, if it might; becauſe that is the Standard to trie the truth; in the knowledge whereof principally the ſoule is delighted But becauſe arguments alwayes appeare not, by the weight of which reaſon may try the truth; the ſoule is content to beleeve or unbeleeve ſuch things, as it cannot trie by reaſon; either for the credit of the author, or for the deſire which it ſelfe hath, that they ſhould be ſo, or not ſo. The firſt degree then of the powers of the ſoule above reaſon is faith: but becauſe the ſoule is loth to bee deceived, therefore will it not alwayes come ſo farre as to beleeve, or diſcredit a thing, but is content to hold it in opinion: and yet upon a more ſleight view, to ſuppoſe ſomething to be, or not to be, true or falſe for a time: for a man may ſuppoſe that to be, of which he will not entertaine an opinion that it is, yea and have

an opinion of that, which he doth not conſtantlie beleeve; yea and beleeve that for which he cannot give a ſound proofe that it is. So that faith, opinion, and ſuppoſition, are of larger compaſſe one than another, and all of greater circuit than reaſon. Yet becauſe the imagination that lovely Dalilah *is ever ſerviceable to reaſon her* Samſon, *though never faithfull; and becauſe there is nothing in any of theſe three, which the imagination dares not be buſie with; therefore by the helpe of imagination, reaſon enquires into the workes of all theſe, uſing thereto ſaying and gain-ſaying, likelyhood and unlikelyhood, and arguing on every ſide, till it come to a concluſion, in which it will reſt, at leaſt for a time. And as every minde or ſoule is more noble and excellent than another, (for there are many more degrees of excellencie in ſpirituall ſubſtances than there bee in bodily) ſo doth it exerciſe it ſelfe in the moſt hard and excellent things. And to ſet all other matters aſide (for all other are farre beneath the knowledge of God, and the aſſurance of our faith in him, which is our preſent ſearch) let us ſee by what degrees we are come unto that taske which we have undertaken.*

Religion is a band or tyall of the conſcience in things pertaining unto God, *in reſpect of the excellency of the reward to them that doe well, or of the puniſhment of them that doe ill: for there was never any religion true or falſe, but it was ſet in the ſervice of ſome* God, *whom the worſhippers beleeved to bee juſt in rewarding both good deeds and bad, and that not only in this life, but much more in another, where they perſwaded themſelves the ſoule was immortall, as one of their falſe prophets truely ſaid,* Virtus recludit non meritis mori Cœlum. *-- Seing then that religion (as every other thing that is reaſonably undertaken) proceeds from the knowledge of the End; and that all religion doth ſuppoſe an everlaſting happineſſe, or puniſhment to the ſoule in immortality (excepting only that of the peſtilentiall Sect of the* Sadduces, *who though they confeſſed* God, *yet thought that the promiſes and threatnings of the Law ſtretched no farther than to this life only, and therefore denied the reſurrection, the ſoules immortality, Angels,* Devils) *It might ſeeme that I, who enquire of religion according to the diſcourſe of reaſon, might hold it ſufficient to lay downe the reaſons of the poſitive*

Doctrine

Doctrine without any mention of hereſies or contrarie opinions, and that I ought firſt to enquire, * *whether there be any ſuch happineſſe at all, as is ſuppoſed in the life to come.* * *Secondly, whether the ſoule be immortall, and ſo capable of eternall happineſſe. Thirdly, whether the ſoule although immortall, doe retaine a ſeparate and an entyre being by it ſelfe, or whether when it departs out of the body, it doth not returne into the* Chaos *of life, as a drop of water falling into a river: for if any one of all theſe points faile; that is, if there be no happineſſe at all after death, or if the ſoule enjoy it not, becauſe it dyes, or if that happineſſe be not peculiar and entyre to the ſoule by it ſelfe, and in it ſelfe, then the end of all our religion is utterlie fruſtrate. But for the preſent, they ſhall be onely as* poſtulata, *or ſuppoſitions; the proofe ſhall appeare hereafter in the Article of* Everlalting life. *And concerning hereſies, I confeſſe that in this diſputing age, wherein men will rather ſeeme to know, that they may oppoſe the truth, than willingly to ſubmit themſelves thereto, I had great doubt in my ſelfe, whether by the remembrance of them, I might not give occaſion to ſuch as itch after opinions, to be tainted with theſe ſtinking ulcers, or at leaſt cauſe a doubting, or falling away of them that are weake, when they conſider the diverſities that have been, and ſtill are concerning religion. But when I remembred the ſaying of S.* Paul 1 Cor. 11. 19. There muſt be hereſies even among you, that they that are approved might be knowne: *I ſuppoſed that this benefit would grow thereby, that men in the examination of opinions might be more firmely grounded in the truth of God, while they take heed to his word, as to a light that ſhines in a darke place. Therefore as Mariners ſet Buoyes and Seamarkes for avoyding of ſhipwracke; or as Phyſicians deſcribe* Aconitum *and other poyſonous herbs, that they may be avoyded, ſo are theſe hereſies here ſet out.*

Moreover in this triumph of the truth of Chriſt, a great part of the captive traine ſhould have beene wanting, if they had not been driven before the triumphant Coach: Whereas now the Chriſtian may have comfort to ſee how the truth hath been fought againſt, but yet hath overcome; hath beene beſieged, not taken, battered, not ſhaken: ſo that hereafter he may contemne

* See Chap. 39.
* See Chap. 40.

the force of any adversarie. And for feare of danger, I thinke there is none; when both by Scripture and reason these heresies mentioned are so utterly overthrowne. But if any contrary to both these will yet bee licking of that foule vomit, Let him that is filthie, bee filthie still; and let him that is holy, be holy still. The heresies I mention under the most usuall and knowne name, not reckoning up for ostentation, all those that were followers of that opinion. The word Heresie *I use at large, for any opinion which a man doth chuse to maintaine against the truth; knowne or unknowne. And herein I put not onely the perverse opinions of them that have beene called Christians, but also those false positions of the Heathens, who profest Philosophie, of whose traditions and false principles we are admonished to beware* Col. 2. 8. *And these things being thus remembred, let us now with due reverence and regard first be assured,* That God is, *that we may know what that glorious truth is, which is the ground and rule of all truth, and the foundation of our most holy and Christian religion: because that this foundation being once laid, the spirituall building of our most glorious faith may on that firme Rocke be raised up in all the parts thereof perfect and entyre. And as we know that the author of all truth hath no need of our Lye, whereby to be justified: so where the truth is manifest, let us not shut our eyes against it; because we know that it is the shine of his being upon our understanding; and that for this end, that our understanding and will being enlightned thereby, we may find the way to everlasting happinesse.*

ARTICLE.

ARTICLE I.

I beleeve in God.

That God is.

Chap. I.



IN the Grammaticall interpretation of the words, I follow onely that sence which the Church of *England* holds, my purpose is not to dwell therein, but onely to ascertaine these doubts where about question may arise.

Therefore let the *Atheist* heare, and the foole that saith in his heart, *There is no God*: for certainely, *There is a God*. And although no word or speech can bee uttered, of which it is confessed that it is true or false, but that it doth from thence follow necessarily *That God is*: yet I will take onely those neerest attributes, which we know to belong essentially unto him, and so affirme that by this name *God* is meant a being eternall, and infinite in all perfection of goodnes, wisdome, power, will, truth, virtue, glory, and all those excellencies which may be in so glorious and infinite a being. And againe convertibly, that this being most perfect in infinitie, eternitie, goodnesse, wisdome, glorie, &c. is God. The first reason is from the eternity.

If there bee not a being which had no beginning, then that which was first existent or begun, must bee a beginning unto it selfe, by causing it selfe to be when it was not. But it is impossible that any thing should be a cause, and not be: for so should it both be, and not bee. Therefore there is an eternall being, the beginning of all things, himselfe without beginning. And that eternall being is God.

Seeing

2. Seing there is being which could not possiblie raise it selfe out of not being; it followes, that being was before not being, and therfore of necessitie must be eternall: for otherwise there was a (a) time wherein it might be said, that being is not being, and so not being should have been eternall, and (b) contradictories might have stood together, that is, not being in eternitie, and yet eternitie is most of all being. But these things are impossible: therefore there is an eternall being, and this eternall being we call God.

3. Eternitie is. For neither can Nature which in continuance tooke her beginning together with time: Nor yet can mans understanding put any point of beginning in continuance, before which some other continuance may not be understood to be. Therefore all Nature and Reason must needs yeeld, that there is Eternitie. Therefore there is an eternall being: for if in eternitie you put privation, or not being, it would be impossible that any thing should be brought out thereby. Therefore God is.

4. Whatsoever enforces the privation, or taking away of a being infinitely and eternally good, brings in an infinite and eternall ill: But to deny that God is, enforces the privation or taking away of a being infinitely and eternally good: Therefore to denie that God is, brings in an infinite and eternall ill. Heare Atheist and consider, how thou doest put ill to have the prioritie before good, both in being and in action: For that which is first, must needs be a cause to all things that follow; so that the cause of all things being ill (every effect necessarily answering the cause) every thing should in the very being have beene ill: whereas ill is onely morall in the wickednesse of the qualities, or action, not of the being. [*Gen.* 1. 31.]

The greatest excellencie or perfection of every thing, is in the likenesse thereof unto the first cause: but every thing is more excellent in the being thereof, than in the not being: therefore in the being it is most like the first cause, whereupon it followes that the first cause of all, is most of all being: therefore before not being, and so eternall. And that is God.

All truths inferior and created, depend necessarily upon a superior and increated truth: for nothing can be in the effect, which is not first in the power of the cause. Wherefore seeing no space can bee given so great, but that it is possible for the understanding, a created being, truly to conceive a space yet more large: nor any number so multiplied, but that still a greater number than it may be given; the understanding must needs yeeld that there is a being infinite in extension, that fils all space, and yet is infinitely greater than it: and a wisdome or mind numbring, which is also infinite, which no number can either exceed or equall, but only that most simple unity of his owne most pure and absolute perfection. (c) Therefore there is a God.

Notes.

Notes.

IF any man desire to see other reasons to this purpose, let him reade those arguments that are brought by *Tho. Aquinas lib.* 1. *cap.* 13. *contra Gentiles*; *& Sum. Theol. part.* 1. *cap.* 2. out of *Aristotle*, and out of *Thom. in Savanarola* in his booke called *Triumphus Crucis*, *cap.* 6. The arguments also, that are here brought in the chapters following to prove the Eternity, Infinity, Omnipotency, &c. of God; doe prove that there is a God: for because these termes are convertible essentially, they are so many severall demonstrations of the same thing, as was shewed *log. chap.* 18. *n.* 3. And so no lesse are all those arguments for proofe of this question, which follow in *cap.* 13. against the Eternity of the World. The inductive arguments of *Charnbes* you shall finde in *Tullie de Nat. Deorum lib.* 2. and out of him in *Philip Mornay*, *Of the trueneſſe of Christian Religion*. *cap.* 1. and in *Peter Moulin de Cognitione Dei*, and others.

(*a*) *There was a time*] Time is commonly taken for a certain continuance measured by the motion of the heavens. But here it signifies at large and improperlie as much as any lasting continuance, or duration which may be thought distinguishable in Eternity.

(*b*) *Contradictories*, *Reason* 2.] The second part of *Logonomia*, which I call *Logicke*, written by mee, among other reasons there mentioned, was especially meant to be an helpe to them that needed helpe for the understanding of this booke. And therefore for this, and all such dark words, you that need helpe must seeke it there; and having read that booke diligently first, and somewhat understood it; you shall come better furnished to this booke, or the like; and let this note be sufficient for all such words of art as this.

(*c*) *Therefore there is a God.*] All these reasons conclude directly the being of that one onely true God whom we adore. And as there was never any nation so barbarous, which did not confesse some God; one thing or other, which their imaginations leade them unto: So have few men been found so shameleſſe as to deny it. Yet if any such there be, as *Diagoras* of *Melos*, and *Theodorus* of *Cyrene* were said to be: they shall be reckoned the principall hereticks against this conclusion. *Protagoras* also shall goe in that number, because he made it doubtfull whether there were Gods or no; whom the *Athenians* did therefore banish, and burnt his bookes. The second sort is of *Paynims* and *Idolaters*; who in stead of the true God worship false gods, Idoles and devils *Ephes.* 2. 12. The third sort of *Atheists* are they, who although they denie not God in their words, and being overcome in their consciences cannot denie him: yet in their actions and affections have no remembrance and regard of him. These have the sentence of their judgement already pronounced upon them *Psal.* 9. 17. For whosoever prefers any thing before God and his feare; either honour, riches, pleasure, the favour of men, or whatsoever else; they set vp other gods, and so forsake the true God, and his Religion, which had not power over their consciences to bind them to his feare. For he, that comes to God must beleeve that he is, and that he is a rewarder of them that seeke him *Heb.* 11. 6. A fourth errour is of them, who make the idoles of the heathens to be the same with the true God, knowne and worshipped among the *Hebrewes*, blessed therein above all people, because יהוה was their God. *Psal.* 144. 15. & 147. 20. You shall have their opinion delivered by *Hermesianax*, translated by *Mr. G. Sandys. lib.* 2. of his Relation.

Pluto, Perſephone, Ceres, Venus, Love,
Triton, Nereus, Thetis, Neptune, and Ioue.
Pan, Iuno, Vulcan, He with th' awfull rod,
Phœbe, and Archer Phœbus, all one God.

And

And ſo all the Panim Idolaters, in ſpight of their noſes, ſhall be worſhippers of the true God. But how agrees this with the truth of the Scripture *Deut.* 32.16.17. where ſtrange Gods are called devils. *Pſal.*106.36.37. They ſerved idols and offered unto devils. 1 *Cor.*10.20. The Gentiles ſacrifice to devils, and not to God. But hath not this opinion gotten ſtrength of late, when we are taught to beleeve by *Sanſ.& Park.de deſcenſu ſect.* 6.7. &c. that theſe Heathenish devils had their names alſo from the glorious names of the true God? And for this purpoſe we muſt of *Elohim* have *Helion.* But if I ſhould not be neceſſary to this folly, I would aske why not rather of עליון *Elion*? eſpecially, ſeeing the interpretation ὕψιστον, and ὕψιστος *Pag.* 11. bind vs thereto, from the ſignification of אל which ſignifies Strong and yet the fiction of the Sunnes horſes proved out of *Chryſoſt. ſect.* 7. would have fetcht it better and with leſſe diſhonour to God, from *Helias.* Will you have any more? then of שדי *ſhaddai* take *Dis*: So this rare Cabaliſt takes the Epithete of the bleſſed God, *Gen.* 17. 1. to the prince of their devils, of יהוה, which we read *Jehova*; you ſhall have *Iao*, *Euios*, *Phœbos*, *Bacchos*, *I*, and the *Peruvian Hioh*: and of *Adonai*, the lovely boy *Adonis*: *horreſco referens.* And *Anion* the *Braſilian* devill, and *Kiwaſſa* the idol of *Virginia*, if they had thought on't, with as much likelihood. But it is proved by the authority of the devill of *Claros* himſelfe,

Cunctorum dicas ſupremum numen Iao;
Hic tibi vere novo ſit Iupiter, Helius *eſtu*;
Dis, cum ſævit hyems; *Autumno mollis* Iao.

And againe, the Rhodian devill ſaid aſmuch,

Magnum Aſten placate deum, qui caſtus Adonis,
Euios *eſt largitor opum, pulcher* Dionyſus.

The devill is a Lyar from the beginning; And I eaſily thinke, that hee would and did helpe the Heathen to beleeve all *Heſiods* genealogy of the gods: And that hee would as willingly ſuffer them to prophane the holy titles of the onely true God for their greater condemnation, that would attribute them unto him. But if the Heathens would falſely give theſe names to their * Gods, a Chriſtian ſhould avenge that unjuſt claime, and not with ſuch hard ſtrayning thruſt them upon them. And how ſticks this with their owne learning, that *Moſes*, who was never called *Iehova*, ſhould bee *Bacchus*, and the hill *Sina*, the citty *Niſa*? and *Arabia*, the *India* to which *Bacchus* went? Did any Geographer ſo deſcribe the earth, as to bring *India* into *Arabia*? Father *Ptolomie* tels us, that no part of *India* is neare to *Sina* by forty five degrees, which of the Æquators longitude is two thouſand ſeven hundred miles. And the hiſtory of *Alexander* refutes this fancy *Iuſt. hiſt. lib.* 12. So *Ioſhua* is ſometimes *Hercules*, ſometime *Apollo*: And *Deos* and *Deus* were uſed for any God indifferently; but ζεὺς began to be reſtrained to the true God. When? where? by whom? In proſe, or in verſe? he looked on ζεὺς, and did but thinke ſo. Is not this that περιπλοκὴ ζεὺς that ſhreeves himſelfe to his wife *Iuno* for all his ſlipperie prancks with *Danae*, *Semele*, *Latona*, and the reſt? *Iliad.*ξ. that threatens to clapperclaw her *Iliad.*δ. that gaue her the ſtrappado with two Anvils at her heeles? *Iliad.*ο. yet ſee how we are bound to beleeve it. *Ante hæc tempora repertum non putamus, qui hanc ex literarum hypotheſi theologiam vulgárit.* ---*felicia tempora quæ te!* But if you take away (*hanc*) the reſt is the praiſe of the Cabaliſts. Read *Iohannes Picus de Mirandulâ, Archangel. Reuchlin*, and in ſpeciall his books *de Verbo mirifico.* But to what purpoſe is all this grammar learning, which he preſumes to know alone? did ever any man brag ſo loud for two ſheets of paper? forſooth, to prove that *Hades* is derived of *Adamah*, it proves it not. But I will rather give it, than I will trouble you further with it.

* Deuils See *Aug. de civ. D. lib.*9.*cap.*23.

What

CHAP. II.

What God is, And that He is Everlasting.

HOw is it possible to define or bound an infinite Being? If we looke upon the Creature to find a name for him thereby, though Hee bee the cause of all, though all things speake his praise; yet Hee for ever dwelt in Eternity, before any thing in the Creature was. If wee looke upon the excellencies of the Creature, the goodnesse, or wisdome, or power, or glory, or virtue, or whatsoever else our words or thoughts can reach unto; yet all these excellencies are from him, the footsteps onely of his passage by them. The whole Creature therefore with all the excellencies thereof cannot afford him a name, whereby to know what his Being is: So wonderfull is He, so superexcellent above all names. Yet such is his mercy, as that in his holy word, he hath been pleased to lisp with us, as a mother with her infant, and to give us names as certaine remembrances whereby our hearts may be lifted up unto him. Of these, some are given onely by way of comparison, of which you may reade more in the 8. Chap. Some are onely negative, by which we may better understand what he is not, than what he is, as S. *Paul* speakes 1. *Tim.* 1. 17. *Vnto the King Everlasting, Immortall, Invisible, the onely wise God be honour and glory for ever and ever, Amen.* Other attributes we give unto God, which signifie perfections supereminently; as that he is the Chiefest good, the first beginning, the prime and principall perfection, and such like; which although by the force of reason we are compelled to give vnto God: yet because these generall expressions are too farre from our experimentall knowledge, we attribute unto Him better, and more fitly those perfections for which we have example in his word; wherof there be certain likenesses and experiments in the visible creature; which because it is his workemanship, we know there can be nothing therein, which is not supereminently in him that is the cause: as goodnesse, wisdome, vertue and such like; wherein after a sort we are his image. Now among these, there can be none like that description which God doth make of himselfe *Exo.* 34. 6, 7. where, of fifteene attributes which God doth take to himselfe, the first three shew to us his eternitie, his infinitie, and his omnipotencie, one his truth, eight (according to the number of the blessings *Matth* 5.) are all of mercy: three onely concerne his justice. And all these things follow necessarily one upon another.

For if God be without beginning (as was shewed before)

Cap. 1. *Re.* 1. 2. *&c.* it must needs be, that he be also without ending: because, He can have nothing before him, and so can have no superiour which might bring him to nothing. Therefore God is eternall, both before, and after; as they speake, *à parte ante, & à parte post.* Now eternitie is an infinite continuance, therefore whatsoever is eternall, is also infinite. Moreover whatsoever hath infinite continuance, hath an infinite [a] power to continue infinitely. Therefore God is Almighty, and of endlesse power. By this therefore that God is everlasting, infinite and almighty, we may very well conclude, that this glorious Being is most worthy to be God; seeing nothing can be before or after him, being eternall, nothing greater than he, nor yet equall unto him, seeing he is infinite; neither all things, nor nothing able to resist him, because he is Almightie. If God then be most worthy to be God, it is necessarie that he be most wise, most good, most true, most mercifull, most just, and most glorious. For otherwise he were neither worthy, nor yet possibly could he be God, if any thing might be more wise, good, true, mercifull, just, or glorious than He. Therefore God is wise, and wisdome it selfe, good, and goodnesse it selfe, true, mercifull, just and glorious, truth, mercie, justice, and glorie it selfe. Neither can he move, or be moved from place to place; who fills all, and is infinite beyond all places: Neither can he be subject to any accident, whose being is most simple and pure perfection. And this is our God, thus described, as farre as the dimme sight of our understanding is able to descry him. But that the truth of all these things may better appeare; seeing we now lay the ground of those proofes which must follow hereafter: you shall for every one of these, or as many as is needfull, have a reason or two, and first.

That God is Eternall or Everlasting.

1 IF God be not eternall, then it followes that he was brought forth from not being, into being: but it is impossible that God should be brought forth from not being into being: for not being cannot be a cause: or if he were brought forth from not being by another that was before him; then should that other bee more worthy to be God. But this is confessed, that nothing can either be, or yet be conceived to be more worthy than God. Therefore God is, and was for ever that which he is: and whatsoever hath been for ever, hath power to continue for ever: for otherwise the act of being should be without the power of being (that is to say, a thing might be when it were not possible to be) but that is impossible. Therefore God is everlasting, and can neither have beginning nor ending.

2. Whatsoever is being, and once was not, must of necessitie bring on the being of some cause which brought it to that being which

which it hath: for nothing which onely may be, can come into perfect and actuall being, but by such a powerfull being, as is already actuall. Therefore there is either one first and chiefe being, the cause of all things, which is of it selfe actually perfect, and powerfull eternally; or else nothing at all is, or else there is a subordination of causes infinitely. The former of these two is false and against sence: for I am, and thou art; the latter is impossible: therefore the first is [b] necessarily true. Now the falshood of this later appeares in this; for if there be a subordination of causes infinitely, then seeing every effect is brought to perfection in a finite time, it must follow that [c] infinite causes may worke in a time finite, and so infinite may be in that which is limited and finite. But this is impossible; therefore there cannot be a subordination of causes infinitely. Moreover seeing every effect doth naturally answer the cause thereof, and seeing the effects are of so different kinds, it must follow, that there is not onely an infinite subordination of causes; but also that there be infinite subordinations of causes of kinds infinitely different, according to the different effects brought forth. But this is impossible: for the causes being ordained for the effect, and the effect being the end of those causes, that which is finite should be more noble and excellent than that which is infinite. Thirdly if there be a subordination of causes infinitely, of which one is moved orderly by another, it must needs follow that there is no moving, and consequently no causing at all: for every cause being moued by that which is before or above it, if there be no first cause given, there can be no moving. But it is apparent, that in infinitie of causes there can be no first nor last, and so there should be no moving, nor no immediate cause of the effect. Therefore there is one cause of all, which is infinite and eternall.

3 If God be not eternall, then either the world was a beginning unto it selfe, or else it was eternally, and so shall continue eternally. But neither was the world a beginning unto it selfe, as is proved *Cap.* 1 *Re.* 1. neither is the world eternall, as shall be proved *Cap.* 13. Therefore God is eternall.

4. And this truth of Gods everlasting being, the holy Scripture teacheth every where, as *Gen.* 21.33. *And Abraham called on the name of the everlasting God. Exod.* 15.18. *The Lord shall reigne for ever and ever. Deut.* 32.40. *I live for ever. Psal.* 90.2. *Before the mountaines were brought forth, or ever the earth and the world were made, thou art God from everlasting to everlasting.* So *Psal.* 41.13. & 106.48. and *Rev.* 11.17. *We give thee thanks Lord God Almighty, which art, which wast, and which art to come. Psal* 145.13. *Thy kingdome is of all eternity, and thy dominion in every generation.*

Notes.

(a) *Hath power to continue infinitely*] the Schoolemen say, *Thom. contra Gentes lib.1.cap 16.* and often elsewhere. *Quod potest esse, potest etiam non esse*; which you may construe, That which hath power to be, hath also power not to be; or that which may be, may also not be; which seemes directly to crosse this argument. But you must understand the Doctor there, to speake of a thing which is in the power of being, whereto it hath not yet attayned, as a kernell is in power to become a tree; in which the power of being is passive, importing a privation of the being to come. But in this place power to be, meanes an actuall power, not privative, but positive, whereby the thing which hath the power, shewes by the actions the power which it hath: as of the understanding to applie it selfe to this or that. The passive power can no way be in God. The second is a power of absolute perfection, without which he could not be God.

(b) *Impossible necessarily,*] See the rule of this consequence *Logom. Cap.18. n.7. & Cap.26. n.1.*

(c) *Infinite causes. Re.2.*] That which is infinite in power may worke in a time finite; not that which is infinite in number onely which is here meant.

That God *is Infinite.*

CHAP. III.

INfinitie cannot here be meant of multitude: for the more that multitude is increased in any kind, the more the dignities of one are abated. Neither yet can this infinitie be of quantitie: for infinity cannot be in quantity, no more than eternity can be in time. [a] Neither is God a body, which onely is capable of quantity; yet is not infinity of extension denyed; in as much as he fils all places infinitely beyond all place, as the Prophet *Esay* speaks *Chap.40.12. That he measures the waters in his fist, and the heavens in his span.* Neither is God infinite privatively, in regard of any defect or want of being: because he hath the complement of all perfections in himselfe. But he is infinite negatively: because there is no limit or bound to be set to his being, to his perfection, or superabundance in goodnesse, wisdome, power, truth and glorie. The reasons are these.

1. Whatsoever is supersupreme, or highest in all degrees of perfection, must needs be infinite; because there is nothing above it which may limit or restraine it. But such is the being of God, above which it is confessed, that nothing can be thought more excellent. Therefore God is infinite.

2. Being taken absolutely; that is, simply by it selfe without any limitation, must needs be infinite: because infinite things by infinite meanes may be partakers thereof. But such is the being of God,

God, that is absolute and simple: for neither is his being from another as the cause thereof, seeing he is eternall; neither yet in another, as a forme in the matter: for so something should be more excellent than he; as every totall is more excellent than any part thereof: or as the accident in the subject; for so something should be before him, and also be more worthy than he, as every subject in regard of the accidents. Neither yet is he for any other as the end thereof: for as all things are from him and by him as the first cause; so are they for him, as for their first and chiefest end, and secondly for themselves, to finde themselves happy in him as farre as they are capable, as the Apostle concludes *Rom.* 11.36. *Of him, through him, and for him are all things, to him be glory for ever, Amen.* Therefore God is infinite.

3. If the being of God be not actually infinite, then should it be inferiour to the possibilities of the creature: for mans understanding though actually finite, yet admits the possibility of an infinite actuall being, as was shewed in space and in numbers. *Chap.* 1. *Ex.* 6. But it is impossible that the being of God should be inferiour to those possibilities which the creature can reasonably give unto him: for so the activitie of the understanding should be created in vaine, if there were no being actually infinite to be apprehended thereby. So also the effect, that is the understanding, should be extended beyond the being of the cause, that is God, if it could conceiue any excellency of being, goodnesse, wisdome, &c. greater than his. Therefore it is necessarie that God be infinite. You may see more Reasons *Chap.* 10. and there also the ground of this discourse.

4. The authorities of Scripture are these. *Psal.* 143.3. *Great is the Lord, and most worthy to be praised, and his greatnesse is incomprehensible.* *Psal.* 95.3. *The Lord is a great God, a great king above all Gods.* *Psal.* 104.1. *O Lord my God, thou art exceeding great, thou art clothed with majestie and honour.*

Note.

(a) *God is not a body pref.*] The proofe of this, see in the ninth chapter.

That

That God is infinitely good.

CHAP. IIII.

THings in their being are the object of our understanding, that we may know the truth of their being; and therein is the understanding perfected: But things, as farre as they are good are the object of our desire; as farre as we finde the likenesse of our selves, or of something in our selves therein. But good is of divers kindes; the first and lowest kinde is conditionall or civill, as riches, honour, favour of great men, authority; which are good or ill, according as they are used. Secondly morall, as the vertues and abilities of the minde, and the fruits thereof. Thirdly naturall, which is in every thing: and that either essentially, in the perfection of the being whereto it is ordeined; which every thing desires, as the proper good thereof: or specifically, in respect of those proper effects which proceed from the essentiall forme; inasmuch as every good thing imparts the goodnesse of it selfe as much as it may. But the goodnesse of God comes not into accompt with these: for although for that loves sake which he hath of goodnesse, he were pleased to imprint certaine likenesses of himselfe in the creature; yet this was not out of any need which he had of the creature, without which he was and is infinitely happy in himselfe, *Psal.* 16.2. Therefore the creation onely manifested the goodnesse of God, that the creature according to the measure thereof might be good, perfect, and blessed in him, who is infinitely good in himselfe, as is manifest by these reasons.

1. It is proved *Chap* 2. that the being of God is infinite. Hence it followes thus. Whatsoever is equall to an infinite being, must of necessity be infinite. The goodnesse of God is equall to his infinite being: for otherwise his being should be defective, and ill, if by his goodnesse it should not be wholly and infinitely good. And if in any thing his being were defective, then should it not be infinitely distant from not being, and so his being should not be infinite: but all these things are impossible. Therefore the goodnesse of God is infinite.

2. Being and Goodnesse are termes convertible, inasmuch as every thing desires the perfection of it owne being, as the proper goodnesse thereof. But it is necessarie that some thing be chiefe and superexcellent in being, as the cause of all other beings; therefore also in goodnesse; and this is most eminently true in God, that his goodnesse is his being; because it cannot be in him as a property proceeding from any forme, he being utterly free from

from any compoſition; nor yet by any ſuperaddition, or putting to of any thing vnto his being, he being the cauſe of all, and vtterlie free from ſuffering any thing from without. Therefore God is infinitely and eſſentially good.

3. In the order of things being, it is neceſſarie that ſomething be ſupereminent and chiefe, either good or ill, which muſt of neceſſity be that which is the firſt, and cauſe of all other things. Good is a poſitive being, and brings in perfection: *Ill* is onely privative, and puts nothing in being. And ſeeing the excellencie of every effect is in the multitude of the likeneſſes thereof unto the cauſe, if the firſt cauſe thereof be not ſupereminently good, then that which is ill and privative, ſhall be more actuall, perfect, and excellent, than that which is good: and every thing the worſe it is, ſhall be more like unto it, and that which is worſt of all ſhall be moſt like unto it; and that which is moſt of all not being, to wit, that which is utterly impoſſible to be, moſt actuall and perfect: but theſe things are manifeſt contradictions and utterly impoſſible. Therefore God the firſt cauſe of all, is ſupereminently and infinitelie good.

4. Whatſoever hath all the perfections of being in it, muſt needs be infinitely good. But God hath all the perfections of being in himſelfe, as being the cauſe of all. Therefore God is infinitely good.

5. And this is that goodneſſe which our Lord would not ſuffer to be given unto any other. *There is none good but one, even God.* *Marke* 10.18. But the repreſentation of this infinite goodneſſe is diverſly imparted, firſt without meaſure, *Iohn* 3.34. *To him that is the image of his being.* *Hebr.*1.3. *Then to them who of his fulneſſe have received, even grace for grace, Iohn* 1.16. Thirdly to every thing in the being thereof, as I ſpake before *Gen.*1.31. And hereby you may ſee the force of that argument which our Saviour uſes, *Matth.*7.11. *If you then which are ill can give good gifts to your children; how much more ſhall your heavenly father give good things to them that aſke him?* Seeing he is goodneſſe it ſelfe, and this goodneſſe of God is the argument of ſo many Pſalmes: *Praiſe ye the Lord, becauſe he is good; for his mercie endureth for ever.* *Pſal.*118. 136: *&c.*

That

CHAP. V.

That the wisdome of God is infinite.

EVery thing naturally seekes the preservation of it selfe in the being which it hath, as the perfection and happinesse of it selfe, and therefore first avoids those things that are contrary thereto, as you may see in a greene sticke put into the fire, how the water shunnes the heate, as the greatest enemy it hath. Secondly encreaseth it selfe by those things which it can make like, and turne into it selfe, as I have elsewhere shewed, how every seed encreaseth by the earth and moisture thereof, which cannot be but with a wehling out, or choice of things that are homogeneous, or of parts like thereto; and a refusing of those things that are heterogeneous, that is of unlike parts, or of another kinde. And over and above this, every thing doth spread it selfe in that goodnesse which it hath, upon those things that are capable thereof, as it appeares in the effect of every medicine. And nothing of all these things can be done, but by a certaine degree of naturall knowledge inbred in every thing; according to which it doth chuse or avoid those things which are within the compasse of that knowledge. And this is seene in every thing simple, or compound, in things elementall, minerall and vegetable. But in things wherein life is more manifest, by moving, which we call *Animall*, the fruits of knowledge and understanding appeare in farre greater differences of degrees, as you may finde betweene the oyster, or the snaile, and the fox, the horse, or the elephant; of which they write, he may bee taught to know letters. *Plin. hist. nat. lib.*8 *cap.*3. *& Aquin. contra Gent. lib.*3. *Cap.*57. what knowledge these things have of the Creator, it is not easie to define. *See Plin. hist. lib.* 8. *Cap.*1. But certaine it is, that the whole creature hath a most earnest desire and hope to bee delivered from that corruption and change whereto it is subject, *Rom.*8.19. But that man, though knowing nothing at all, but by the helpe of things sensible, was created to know and honour the creator by, and for his knowledge, is most manifest: for otherwise the Creator should lose his honour, which he might, and consequently ought to have, by the outward sences, from things sensible. And this was the condemnation of the world, that thus knowing by the creature, they did not honour him accordingly, *Rom.*1.17. Of how much sorer punishment then shall the Iew, and yet much more the false Christian be worthy of? who having not onely the dawning light in the creature, whereby to see the power, the wisdome,

wiſdome, and goodneſſe of God; but alſo the cleere Sun-ſhine and uſe thereof in the Scriptures of the old Teſtament, and yet much more evidence and proofe of the ſame in *Ieſus Chriſt*; for neglect of that grace ſo freely offered? The Angels yet in more excellent manner, though with their differences and degrees of underſtanding, without either ſence or imagination, by the onelie ſight or beholding of things, know the truth of their being, properties, and poſſibilities: or elſe yet in a ſuperexcellent manner, beholding the Creator, know by him his admirable workemanſhip. But how much more wonderfull is his wiſdome, *Who is made more excellent than the Angels? Hebr.*1.4. *Whom God hath exalted and given him a name* (and being alſo) *above every name? Philip.* 2.9. *Who is the image of the inviſible God, the firſt begotten of every creature? Coloſ.* 1.15. And laſtlie, how ſuperabundantly infinite is that wiſdome, whoſe brightneſſe ſhines, firſt upon that image, and thence reflected upon the creatures, becomes that light which enlightens the Angels, *and every man that comes into the world? Iohn* 1.9. And that this wiſdome of God is infinite, it is apparent, not onelie by theſe degrees afore declared, but alſo by the reaſons following.

1 Whatſoever is imperfect and yet ordained unto a degree of further perfection, muſt needs be from that which is perfect, and able to bring it to that perfection, whereto it is ordeyned. But ſuch is the wiſdome and knowledge of man; both by his owne experience of the preſent imperfection, and ſacred authority of our future hopes: *For now we know in part: now wee ſee thorow a glaſſe darkely. But hereafter wee ſhall know as wee are knowne, perfectly.* 1 *Cor.*13.9. *to* 12. Therefore the wiſdome of God is perfect and beſeeming himſelfe; that is infinite.

2. The apprehenſion of the truth of things, is the object and delight of the underſtanding; and infinite truth of an infinite underſtanding. Seing then, that the truth of things being is ſo manifold; and the poſſibilities of truths, in the poſſibilities of all beings much more indefinite: and the Fountaine of all theſe truths infinite: * if the wiſdome of God were not infinite, that it might bee anſwerable to all truths: then ſhould they bee in vaine, and the knowledge thereof wanting in Him, in whom, and from whom, all truth both created and increated is. But this is impoſſible. For although the underſtanding of the Creature bee admitted to ſee the truths of things created; yea, and all the poſſibilities thereof, that God may have his glory from the Creature which is due unto him; yet cannot all the wiſdome of all the Creature ſound the depth of that Sea, whence all theſe truths proceed, but that muſt bee underſtood onely by that wiſdome, and glorified onely within that glory which is in himſelfe. Therefore it is neceſſary, that the wiſdome of God be infinite.

3. If the truth of Gods being bee infinite, then it is neceſſary

that his wiſdome alſo be infinite; For otherwiſe he could not know the truth of his owne being, and ſo not deſire, nor will it; nor yet be happy and glorious in his owne being. But all this is impoſſible. But the truth of Gods being is infinite. For as all falſhood is in not being, and neceſſary falſhood in the impoſſibility of being; So all truth is grounded in being, [b] neceſſary truth in actuall being, and poſſible truth in the poſſibility of being. And it is manifeſt before, *cap.* 3. that the being of God is infinite. Therefore his Truth, and ſo neceſſarily his wiſdome is infinite.

4 No perfection which is in any kinde of being, can be wanting unto God, which is the cauſe of all being, as it is manifeſt in this, that he is eternall and made all things. But if infinite wiſdome be wanting unto him, a principall perfection is wanting. Therefore God is infinitely wiſe.

5. And this Argument the Prophet uſes. Pſal. 94. 8. *O yee fooles when will ye be wiſe? ſhall not hee that planted the eare heare? or he that formed the eye, ſee? Hee that teacheth man knowledge, ſhall not Hee know?* That is, Hee that hath given to every thing a degree of knowledge anſwerable to the perfection of that being, ſhall not Hee according to the infinity of his owne being, have the infinity and perfection of knowledge? as *Iob* ſpeakes, 37. 16. So againe, *Pſal.* 147. 5. *Great is our Lord, and great is his power, his wiſdome is infinite.* Read Pſal. 139. alſo Rom. 11. 33. *O the depth, both of the wiſdome, and knowledge of God! how unſearchable are his judgements, and his waies paſt finding out!*

Notes.

(a) § 1. IF *the wiſdome of God were not infinite, that it might be anſwerable to all theſe truths.* Rea. 2.] Becauſe the wiſdome of God is infinite, and ſuch as no addition can be made thereto; it muſt of force bee held for an undoubted truth; That God doth know not only the infinity of his owne Being, but alſo Hee hath the moſt certaine, moſt particular, and uttermoſt knowledge of all things that are, or are any way poſſible to bee, or not to bee; paſt, preſent, or to come; how infinite ſoever in number; how meane, how ill, how uncertaine ſoever they ſeeme to us: yet to Him they are good, certaine, and determined: yea, our very deſires, and thoughts, He underſtands long before us: As by many reaſons, and theſe Texts of Scripture, and many more it may appeare, *Pſal.* 33. 14. 15. & 94. 11. & 139 all. 113. 9. Heb. 4. 13. And yet becauſe it is as certaine, that whatſoever is in God, is eſſentially Himſelfe; As it will be manifeſt, *Chap.* 8. & 9. And that the being of the Creature is no way neceſſary to His being, infinitely and abſolutely perfect without it: it will be neceſſary to enquire, how the multitude of things created can be in the wiſdome and knowledge of God. And becauſe it is neceſſary to put this: that the underſtanding of God, is by the moſt excellent and perfect way of knowing: therefore it cannot be either by infuſion from another: nor gotten by experience and practice; nor by diſcourſe; as all the knowledge of man is by ſome of theſe; nor yet by the view of the things in themſelves, or of the things in another; as is the knowledge of the Angels; but onely by the pure and

and ſimple ſight of His owne being; which although it be moſt ſimple, and one; yet it is the patterne and ſample of all things, that can either bee, or bee knowne. Becauſe that on his being and power alone, the being and poſſibilities of all things depend. Neither can any thing be, live, or underſtand; but that in one or moe of theſe it expreſſes his Image. So that he in that one ſimple working of his owne underſtanding and ſight of himſelfe, ſees at once, both himſelfe, and in himſelfe; the being and poſſibilities of all things beſide. For ſeeing his underſtanding is his being, *chap.* 8. if Hee did underſtand by any other meanes than by the ſight of his owne Being; then Hee ſhould have in himſelfe a Being and a Being: then there ſhould be a cauſe of underſtanding to him without himſelfe. So his underſtanding ſhould be in poſſibilitie only, actuated, or brought to worke by an outward underſtandable object: So his underſtanding ſhould be accidentall to Him, as ours to us; and ſo it ſhould not be infinite. For nothing can be infinite which is in poſſibility of being: becauſe it hath not all thoſe perfections of being which it may poſſibly have. So then, God by the ſight of his owne being, knowes all things being * or not being. And to know all things in their cauſe, and by their cauſe, is the excellencie or perfection of knowledge. For although the effect be not neceſſary to the being of the cauſe; yet is the firſt cauſe more eſſentiall to the effect, than all other ſucceeding cauſes whatſoever they are. And therefore it is ſaid. *Act.* 17. 28. *In him we live, move, and have our being.* Seeing then that all effects are in the power of the cauſe; and that every thing which is in another, muſt be therein according to the manner of that being wherein it is. If God be underſtanding and wiſdome it ſelfe: they muſt be in Him underſtandably, and therefore be perfectly knowne by Him.

* See chap. 9. num. 6.

But (you ſay) If the creature bee knowne and ſeene by the infinite wiſdome; and if nothing can be in God, beſide His very being, *chap.* 9. then that knowledge of the Creature muſt bee in the very being of God, becauſe it is in Him. Then it is neceſſary that in the divine being there bee a manifold or divers being, becauſe a different knowledge; one, that whereby Hee knowes himſelfe which will eaſily be yeelded to be eſſentiall, and his very being, ſee *chap.* 8. and another of the creature: which if it be eſſentiall, His eſſence muſt be divers. Becauſe the eſſence and being of the Creator, and of the creature are moſt different. If not eſſentiall, it muſt be accidentall to Him; and ſo His being ſhould not bee infinite, and in abſolute perfection of being, if capable of accidents.

I ſay, that if the divine wiſdome ſhould view the being of the creature in any other being beſide himſelfe, then the divine underſtanding, for as much as concernes the creature, ſhould be dependent on that, which muſt be inferiour and after Him. Therefore all this quarrell is, becauſe that which was firſt deluded, was either not underſtood, or not remembred. It was ſaid, that the knowledge of all things is in God moſt certainely, moſt particularly, and that not according to the being of things as they are; but according to all poſſibilities whereto they are ſubject. But as the being of the creature comes not unto it, but by Him: ſo this knowledge of the creature in God, comes not to Him, as raiſed or gathered from the things in their owne being (for ſo it ſhould be chanceſull, as they had happned to be) But by that being which they have in Him, as in their cauſe. For God knowing his power anſwerable to all poſſibilities of being, and Himſelfe able thereby to worke according to the pleaſure of his owne will, according to that pleaſure, appointed of all cauſes to the bringing forth of things in their being. Therefore as the power of all cauſes is from Him, the firſt of cauſes; ſo that knowledge of His, is a creating knowledge and eſſentiall to Him. For becauſe He is the firſt of beings, it is neceſſary, and eſſentiall to him, not onely to be the beſt, moſt wiſe, powerfull, infinite, &c. and yet the moſt ſimple, and pure of all beings, but alſo the cauſe of all beings that can come after Him. Therefore as the being, ſo the knowledge of the creature alſo is in God; that is, in the object of his

understanding, which is his word, seene by one infinite action of understanding: For by his owne absolute perfection, doth Hee measure all the distances of imperfection, as by one simple unity all the proportions in numbers are both made and measured. Neither doth it any way follow, that because the beings of God and the creature are divers, therefore his knowledge of Himselfe and the creature should bee also different so farre, as to make a different essence or being in Him. For the understanding of man though one in it selfe, yet sees and knowes the things that are most different and contrary. As a looking glasse may represent all bodily shewes without any change in the being of it, either essentiall, or accidentall: Beside, that being of the creature, which He beholdes, is no other than that being which it hath in Him increated, eternally, intellectually, and causally. And if our imagination, or thought, which takes hold of nothing but by the outward sence, doth yet turne it selfe from the sence, to view the same likenesse though absent, though long agoe beheld; and the understanding much more taking that likenesse from the imagination, and utterly withdrawing it from matter, doth frame to it selfe a patterne or likenesse of the common or universall being, under which all things of the same kinde are contayned, expressed in the definition: how much more shall the divine wisdome know the being, and possibilities of all things? not by that being which is in them, derived and dependant, whereby the Angels know; but most perfectly by that being which all things have in Him, which is independent. Of which being of the Creature, you shall have further occasion to consider in the 13. *chap.* when wee shall speake of the eternity of the world, and the originall being of the creature.

2. This may seeme an answer (you say) for things that are being, if good, if worthy His knowledge. But seeing that every thing that is knowne is after some sort in Him that doth know: it may seeme that the excellency of his being and understanding cannot suffer, that the knowledge of things that are vile, and base, or especially, that are ill, should be in Him. For seeing those things that are base and ill, seeme altogether to bee in want and defect of perfection, if the knowledge of them be in God, and consequently his essence, then his being should be of things which are in defect, which cannot agree to Him that is the most perfect of all being. Moreover, if the things that are knowne by Him be in Him, as in their cause; then must it follow necessarily, that if He know things that are ill, He should also be the cause of ill; which can no way stand with the infinity of his goodnesse.

I answer. Base or vile, and excellent are onely words of Comparison; And if all things created were excellent alike, then could nothing at all bee excellent. But because it is necessary for the beauty of the whole frame of the creature, that there bee difference of degrees in greater or lesse excellencie; therefore are these things which have fewer degrees of perfection in them, called meane, or vile, though not truly and indeed such. For there is nothing so meane or base, but as it is being, it is a proofe and image of His being who created it, and so though not of it selfe, yet in it selfe is exceeding good *Gen.* 1.31. And if the order of Nature be well marked, as we know that the whole Creature was brought out of not being, into the meanest and first degree of being, which was water, *Gen.* 1.2. 2 *Pet.* 3.5. so all the excellency that is in the creature, is but by addition of one degree of perfection unto another, which perfections taken together, with their cause and originall, are in their many differences; first being, then life, after sence; fourthly Reason, as in a man; Fifthly understanding by the onely sight of the being, as in the Angels: the sixth is of the received power of the Mediatour, *Iob.* 17. 2. *Eph.* 1. 20. 21. 22. *Heb.* 1. 2. that runnes into infinity; the seventh is Infinity it selfe, in the simplicity of selfe being, beyond which is nothing. But whether these perfections of the creature, come into it by addition, as I have spoken, or that it be so raised from nothing

nothing immediately into those perfections which it hath: it is necessary that these differences of degrees be therein, that that πολυποίκιλος σοφία, *Eph.*3.10. that manifold wisdome of God may be manifest in the Creature. In which creature how perfect soever in it selfe, no degree can bee found so excellent, but that it must differ infinitely on the one side from the perfection of the Creator: not none so meane, but that on the other side it must differ infinitely from not being: I meane that not being which it had of it selfe and in it selfe, for in him it had an eternall being, being eternally foreseene and appointed in him.

Q. 3. But in things that are ill, you thinke this answer will not serve; For though you can bee content to thinke, that the glory of the divine wisdome is nothing abated in the beholding of things, no not in their present being, how differing soever in their degrees of perfection, as it is said *Psal.*113.5. *Who is like unto Iehova our God, that lifteth up Himselfe high to sit; that abaseth Himselfe low to see in the heavens and in the earth?* no more then the lustre and shine of the Sunne is more or lesse cleere, whether it light upon the beautifull hill of Libanus or Carmell; or the dirty land of Cabul: yet if he know also things that are ill; and that his knowledge be a causing or creating knowledge, it cannot bee avoyded, but that he must also be the cause of ill.

I answer. Ill is of three kindes; one naturall, whereby every thing is subjected to some other thing contrary thereto, whereby it may be corrupted, for the destruction of that particular being, that some other thing may be raised thereout, according to the possibilitie of the matter, and the manner of the corrupting. Hitherto we may bring poysons and all those things that we call hurtfull and ill, because if they be not rightly used, they are harmefull to our kind, which are not simply ill, but onely accidentally; seeing that if they be rightly used, they may be helpefull to our nature: as it appeares in the trocisks of the vipers flesh, and other medicines, as Physicke teaches. So these things of themselves naturally good, may be ill; that is, good causes of ill effects: as riches, and authority, things civilly indifferent, may bee ill, if abused to pride, idlenesse, and the oppression of others.

The second kinde of ill is that of punishment, which cannot justly be termed ill, if you consider the use and benefit thereof, as S. *Paul* hath taught *Heb.*12. from *ver.* 5. to *ver.*12. For neither can wisdome be in things civill, or morall; but with the judgement of good and bad: neither is that judgement in the discerning of good and ill ought worth, if the good be not praised and rewarded, and the ill punished. So that without justice and mercie, in reward and punishment; neither wisdome, nor goodnesse can be either perfect or praised. Therefore this kinde of ill, because it is just that the ill-doer should beare the burden of his owne desert, is no way ill, but onely in the smart of the guilty sufferer deserving it. So these two kindes of ill (onely so called for some respects) though in themselves necessary, and therefore good; will easily bee acknowledged to be from God.

The maine question therefore is onely about that ill of ills which is sinne: for sinne, both in regard of the effect, which is punishment, and in it selfe the deserving cause thereof; and much more taking occasion by the Law holy and good to worke death in the sinner; must needs be exceedingly sinfull, as it is concluded, *Rom.*7.11.13. And because it is as certainely and necessarily true, that sinne is sinne, and ill is ill; as it is, that good is good: and that the knowledge of the truth in every thing, is in the perfection of the understanding; it cannot bee, but that all ill and sinne is perfectly knowne unto the infinite wisedome. Moreover, whether *ill* be onely a privation, or taking away of that good which ought to bee in the creature; or whether it bee any thing of very being therein: it is necessarie that the infinite wisdome know all manner of beings, both according to their perfections, and all their possibilities and defects.

defects. But concerning the manner of this knowledge, the Doctors say, That because the very being of ill (you remember what ill I speake of) is nothing else but the privation of that goodnesse which ought to be in the creature; it is knowne of God onely by the contrary goodnesse, as by the definition, that is to say, to be a defect or privation of goodnesse. Neither is it any defect in the divine knowledge, to know that which is onely a defect by the contrarie perfection; seeing nothing can be knowne further then according to that being which it hath. And therefore they say further, See *Thom. Aquin.* and his *Comment. lib.* 1. *Cap* 71. and *lib.* 3. *Cap.*4,5,6, *&c. contra Gentes.* That ill, inasmuch as it is such, is in the number of things not being: and that of things not being, there can be no cause efficient, but deficient and privative onely. For every agent workes as farre forth as it is in actuall being, to bring forth something into acte or perfection, and that to a good end; so that ill comes into effect by accident, beside the purpose and intent of the doer. *Ah* blessed *Origen*! hath thy too much charity been blamed so long? who art said (though unjustly, see the defence of *Pamphilus* for *Origen*, and *Ioh. Picus Mirandula de Salute Origenis*) to have taught, that all sinners, yea, even the devill himselfe shall be saved at the last; now thou art justified. Sinne is not being, it hath no cause of being, but comes in by chance, beside the good intent of the worker: he answeres more directly elsewhere, as you shall heare by and by. It is strange that this Doctor, who sticks every where so close to *Aristotle*, should here depart so farre from him, as to make privation in the number of things not being, whereas *Aristotle* rancks it in the order of beginnings with matter and forme. In the meane while understand, things not being are either utterly not being, or not being such. In the first kinde you may account the second terme of contradiction, See *Log. Chap.*9.*nu.*15,16. as not a stone, not wise. By the affirming of which no being at all is put to the subject, as to say, Thomas is not a stone. The not being such, which they call *Non ens tale*, may hold all those termes which we call privative. But privation may meane, at large, either the absence onely of any forme not due to the subject; and thus it is in the number of things simply not being: for seeing the presence of one forme shuts out all other formes unfit for that subject: (although all matter in the root of nature be subject indifferently to all formes successively) the privation of other formes follow thereon necessarily. As the forme of iron in the matter of iron is a privation of the matter of gold, so a horse naturally covered with haire is thereby deprived of a covering of feathers like a bird. But this privation is not in the number of things that are ill, seeing it is the law of nature that every thing be upright in that proper kinde in which it is. Secondly privation may signifie the taking away of that forme which was in the subject, as blindnesse in the eye, which as it may be said to be not being in respect of the taking away of the sight; yet in respect of the causes whence it may proceed, it is in the number of things being, yet ill in both respects; that is, of the want of that which ought to be in nature; and the cause, being such as ought not to be, and so of all other sicknesses. Thirdly privation may be in a subject in respect of the forme to which it hath not yet attained, as Tartar or dreggs in the wine, by the spirit of salt may be hardned into a hard stone; and so the dispositions to other diseases before they shew themselves. And this privation or want of forme, is in the number of causes: as drought is in a thirstie man to make him drinke. Now sinne must be one or both of these two last orders of privation, and not in any order of things not being absolutely: for so, first it should not be ill: for that which is not at all, is neither good nor ill. Secondly it would bring upon God the greatest injustice that might be, to punish the creature for sinne, if sinne were utterly not being. And thirdly, if sinne were not being, then our Lord should have died without cause: but it is plaine

that

that ſinne was the cauſe of his death, that thereby he might deſtroy death, and the power of the devill over vs, to which we were ſubject becauſe of ſinne: but that which is utterly not being, cannot be a cauſe. Fourthly, if ſinne bee not being, where is then the way which God doth weigh out to his anger, *Pſal* 78.50. when he doth balance the puniſhment with the ſinne? Are all the puniſhments of ſinne, all the ſorrowes of this life, and death at laſt, both bodily and eternall, nothing? for if they be any thing, they cannot be an anſwerable puniſhment to that which is nothing. So many commandements of God, ſo many threatnings by his Prophets, and Apoſtles, ſo many woes denounced by our Lord, ſo many ſacrifices and cleanſings from all the temporary puniſhments, and at laſt the death of the Sonne of God himſelfe for the eternall remiſſion of ſinnes, and is ſinne not being? How much more true is it to ſay, that our righteouſneſſe (as farre forth as it is of our ſelves) is nothing; and to confeſſe with the Prophet, that it is like a ſoiled ragge? as S. *Paul* knew, that in himſelfe as a naturall man, dwelt nothing that was good, that hee had not power, no not to thinke a good thought, as our Saviour hath taught us, that without him we can doe nothing. And he that hath had experience of the combat, that hath ſo often been foyled in the bickering, muſt needs confeſſe the ſtrength of ſin, and cry out, *O wretched man that I am, who ſhall deliver me from this body of death?* I ſay not, as ſome hereticks heretofore, that ſinne is a ſubſtance either materiall or formall: or as the author of that booke which is intituled *Ratio Rationum*, that it came into mankinde by that poyſonous flaver which the Serpent put upon that apple which hee reached unto *Eve*; but yet I ſay that ſinne is ſomething, but the worſt of beings: It is that peſtilentiall contagion, wherewith the devill hath infected the maſſe of all mankind: it is that ſickneſſe of the whole man, of which he languiſheth unto death; but principally the ſickneſſe of the ſoule, whereto nevertheleſſe the body is alſo ſubject, in fulfilling the unorderly luſts both of it ſelfe, and of the minde: for one of theſe works upon another, both for good and bad. Therefore to anſwer, how God doth will that which is ill; it is not nor can be denyed, but that Gods puniſhments of all ſorts, being weighed with the ſinne are juſt, ſo one ſinne as it is the puniſhment of another, may ſtand with juſtice, and both ſinnes together in juſtice may bee puniſhed. When *David* was in plenty and eaſe at *Ieruſalem*, and had forgotten him that had delivered him out of all his troubles; O treaſon of proſperity! his eies wandered in the beauty of *Bathſheba*, and led his heart to luſt: ſo ſin conceived, brought forth adultery, that murder: thus one ſinne was the puniſhment of another; which were altogether at laſt puniſhed to every degree, in the treaſon and death of his ſonne *Abſalom*: So if you compare the ſinnes and degrees thereof in the *Aegyptians*, you ſhall finde one ſinne the puniſhment of another, and all together at laſt balanced in their plagues; ſo that it is moſt truely obſerved by the Wiſe, *Sap.* 11.13. that wherein a man ſinneth, thereby he ſhall be puniſhed. Now it is a cleere caſe, that all the ſinne of mankinde proceeds from the corruption of his owne nature, after which wee are moſt juſtly ſuffered to wander; becauſe that knowing both the rottennеſſe of our owne hearts, and the puniſhment due to ſinne, yet we doe not ſtrive and and fight againſt our ſelves, to ſubdue thoſe wicked thoughts, from whence is the ſtreame of all our ſinne. Heere you will queſtion what ſtrength wee have to fight, and univerſall grace, and free will: but they are beſide this preſent purpoſe; whereby it is cleere, that all our ſins being but iſſues of our owne corruption, againſt which we ſtrive not; it is juſt with God, both to puniſh our careleſneſſe, and neglect of his commandement, and our owne ſafety, with ſinne, and to leave us in that corruption, to be guided by him whom we chuſe to ſerve, having forſaken our true Lord and owner. But becauſe this corruption is from our birth, and that we made not our ſelves ſuch; but that by the

the fault of *Adam*, ſinne and death reigne over all; the ſumme of the queſtion is knit up in that one ſinne of our firſt father, concerning whoſe fall wee are brought to this point. If God ſo foreſaw the fall of *Adam*, that he will'd it; it was impoſſible but that he ſhould fall; if he will'd it not, it was impoſſible that he ſhould. To which doubt *Thomas Aquinas in lib* 1. *Sen. Diſt.* 46. *q.*4. anſweres wittily and modeſtly: that although the propoſition be true and neceſſary, yet it is not neceſſary that the will ſhould be carried to either ſide of the contradiction. His reaſon (as I thinke) is, becauſe truth is not the object of the will, but of the underſtanding onely; and therefore he ſaith, that God doth permit ill onely, not becauſe it is ill: but becauſe of the annexes or dependances thereon; either precedent, as becauſe it is good that the creature ſhould have the power, whereby it may be enabled to doe ill, or not to doe ill: or conſequent, which is that good that is occaſioned by the ill. I reverence the judgement: but yet (*Doctor*) the queſtion is here concerning good and ill, the proper object of the will: and as the underſtanding cannot avoid it, but muſt conſent to a truth which it knowes; ſo neither can the will in that which it takes to be good or ill, but that it muſt chuſe one, and refuſe the other. For as the outward ſences cannot refuſe to be moved by their proper objects; as the eare to heare a ſound within a meet diſtance; no more can the inward faculties of the minde. Beſides, the queſtion is here of the will of God, an infinite will; and convertible with an infinite underſtanding: for in God there is not one being of his will, and another being of his underſtanding; as will appeare more large hereafter in the 8. and 9. *Chap.* Neither is the will of God as mans will, which may ſit ſtill while his underſtanding workes; but what he underſtands, he wills it alſo to be, or not to be; as his promiſes are not yea and nay, but in him, all is yea, and Amen. Therefore to let paſſe thoſe queſtions which are moved hereabout, concerning the freedome of *Adams* will; why God ſhould forbid that to *Adam*, wherein he ſaw that *Adam* would tranſgreſſe, and ſo make his eating to be ſinne: for where no law is, there is no ſinne; and ſuch unneceſſary queſtions; I anſwer directly, that it is utterly impoſſible, but that God did foreſee the fall of *Adam*, the taint of all mankinde thereby, all the ſins and all the puniſhments wherunto any one particular perſon is lyable, all the wandrings, backſlidings, and wants which can be in the creature. Neither will I bluſh to affirme with the Apoſtle, *Rom.*11.32. That God hath ſhut up all under ſinne, that hee might have mercy upon all. But it followeth not hereupon that hee decreed our miſery in *Adam*; becauſe he foreſaw it: yet ſuch was his mercy, that out of this great evill, he wrought a greater good; ſo that it may ſeeme by conſequence we are rather gainers by *Adams* fall: for though we loſt by the ſinne of *Adam* an inheritance of holineſſe, &c. Yet that holineſſe was like the morning dew, that vaniſhed at the heat of the firſt tentation; it was a created holineſſe, it was in a low degree; fit to his being in whom it was. Is not the preſent inheritance of our holineſſe more ſure, more excellent, who are made partakers of his holineſſe, who is holineſſe it ſelfe? his knowledge was but of worldly things, ours of eternall: and though our naturall knowledge bee by *Adams* ſinne corrupted, or loſt; yet ſhall it at laſt be reſtored againe with endleſſe advantage: for the gift is not as the ſinne. *Rom.*5.15. His life but a naturall life; ſo that if *Adam* had not ſinned, he might have lived a naturall life till now, and afterward; free from ſickneſſe, and want, abounding in all the knowledge of nature, and naturall bleſſings; but that ſhould have beene the end of his hope (as farre as I can ſee) though ſome there be that give us hopes of the ſame degrees of happineſſe and glory, which now we have, although *Adam* had not ſinned. Yet becauſe they ſee that that could not be brought to paſſe, except God ſhould take our nature, that thereby we might be lifted up to that eſtate of glory; they thinke that *Chriſt* our Lord ſhould have come in the

the place of *Henoch*, the seventh from *Adam*, and that therfore *Henoch* was taken away in stead of *Christ*. See *Pastellus de Nativitate Mediatoris pag.* 116. But wee are bound both by reason and authoritie of holy Writ to know and confesse; that the first *Adam* was of the earth earthly, and such should our happinesse have beene, if we had continued in our created innocencie; the second *Adam* is the Lord from heaven, heavenly; into whose image being renewed, we are made partakers of his superexcellent and heavenly glorie. The meanes whereby we come to this state of glory is also our assurance that it shall be fully accomplished. God dwells in our flesh, O unspeakeable mysterie! he hath taken upon himselfe our sinnes, O unspeakeable love! he calls them his owne sinnes. *Psal.* 40.12. 2. *Cor.* 5.21. He hath healed us with his stripes, and is made unto us wisdome, righteousnesse, holinesse, redemption, life, with an over-abounding waight of glory. Is not the exchange well made with this advantage? who would not lose himselfe that he might winne Christ, with all his demerits? who would not forfeit the life and happinesse of *Adam* in his innocencie, that he might gaine the life and glorie of *Christ* in his eternitie? And thus much briefly for the advantage.

Is it nothing to see the infinitie of the wisdome and goodnesse of God, which out of the greatest ill, could bring the greatest good? The greatest ill on *Adams* part was his sinne, which from him spread it selfe over all mankind, to make it liable to eternall death: on the devils part his malice and murder; yea such a murder as could not be in the world beside, in one man to murder the whole world of men. Is it nothing (I say) that out of this great ill, God could bring the greatest good; that is, our assured and everlasting righteousnesse and glorie? is it nothing that he hath caught the wylie in his owne craftinesse? for whereas the devill envying that happy estate wherin man was created, sought his overthrow by making him subject to sinne, and so to death; He our Creator, to shew to the principalities and powers, the riches of his wisdome, and goodnesse in man; did not onely redeeme him from that thraldome of sinne and death; but also exalted him unto an estate of glorie and happinesse, farre above that in which he was created. Thus out of the eater comes meat, and out of the strong comes sweetnes. *Iud.* 14. 14. Thus the head of *Leviathan* is broken in pieces, and given to be meat to us in the wildernesse of this world *Psal.* 74.15. Therefore seeing it was the good will and pleasure of Almighty God to mankinde, to make him partaker of these unspeakable mercies, which his goodnesse hath wrought unto us out of the ill of our sin; and because he that wills the end, wills also those meanes that leade unto the end, we may with reverence to his wisdome and truth affirme, that although God by his revealed will forbad the tree of knowledge unto *Adam*, and so made his eating sin, yet in his secret counsell he did foresee that sin in *Adam*, not as an enforcing or a working cause, but leaving him to himselfe. But here a doubt must be answered; first, if we be indeed redeemed from the thraldome of sin, why doth God suffer sin still to remaine in us, yea so far forth, as that we cannot cease to sin, yea so farre forth as that it makes our best actions, even our prayers abhominable, while our tongue utters one thing, and our heart wanders after another? *Answer.* It was possible and easie to God so to have renewed the heart of man, so as that he should not sin: but yet God would let sin to dwell in us for divers advantages to us; but especially for two; first that at the sight of our sin, we might cast down our selves before him, and utterly renouncing our owne worthinesse, we might seek that righteousnes which is of him, and in him alone; the second, that by the perpetuall remembrance of our sin, & the punishment due unto us for the same, we might be thankfull unto our most mercifull Redeemer, by faith the anker of our souls, holding out our hope, that although we fal, we shal not be cast away: and hereupon depends our repentance, our patience, and our endeavour to the masterdome of our owne wickednes. Thus as the wise Physician for long

continuing and deepe rooted maladies, gives ſtrong purging medicines of Seamony, or Colocynthis, and after applies his cordialls; ſo our moſt gracious Healer, to let us know what we are of ourſelves, leſt through pride the ſinne of the rebellious Angels, we ſhould be loſt for ever, doth not only ſuffer us to taſte the bitter fruits of our owne corruption: but ſuffers ſinne alſo, as the fleſh of the venomous tyre to be ſtill in us, that by it, the vertues of the precious ſpices of his graces may be conveyed to our hearts, to preſerve us from eternall death, that balefull infection of the devill, unto everlaſting life.

(*b*) *Neceſſary truth in actuall being*, R. 3] Neceſſary truth is not here meant that truth which depends upon the neceſſary being of the thing, in reſpect of the cauſe thereof: but that neceſſity which bindes the underſtanding or words to be agreeable to the preſent being. And thus this propoſition *Peter ſits*, is as neceſſarily true while he doth ſit, as to ſay, *Peter* is a man.

CHAP. VI.

That God *is Almightie.*

MIght or power is of divers kindes, as you may reade *log. appendix of Sect.* 3. *introduct.* I will not ſtand repeating, nor in this queſtion make any mention of that power which they call paſſive, becauſe it meanes a power onely to ſuffer in things that are weake and imperfect. The might which I meane here is abſolute, perfect, infinite, which belongs to God, and to him alone, as it appeares by theſe reaſons.

1. What power ſoever it is, which is equally powerfull over all being, either in acte, or in poſſibilitie of being, muſt needs bee infinite or almightie: but ſuch is the power of God; therefore God is Almightie. It was manifeſt before *Chap.* 2. that God was everlaſting, and ſo not by any other; but that all things either being, or poſſible to be, are from him above, as it will further appeare *Chap.* 13. and upon this conſequence it will further follow neceſſarily, that God is Almighty, [a] in reſpect of the creature.

2. [b] If God bee not Almightie, then either that which is, or that which is not muſt bee able to reſiſt him: but neither that which is, nor that which is not, is able to withſtand him; therefore God is Almightie. The propoſition is plaine, that hee may doe what he will doe, who can finde no hinderance or let in his doing. The aſſumption alſo is as true: for the things that are, are all from him, as the fountaine of all being, as it is confeſſed by the voice of heaven, *Reve. Cap.* 4. 11. *Thou art worthie O Lord, to receive glory, and honour, and power: for thou haſt created all things; and for thy wills ſake, they are, and have beene created.* And that the things that are not, ſhould be able to withſtand him is utterly impoſſible; for ſo, not being ſhould be more powerfull than being, and being more

more powerfull must of necessitie be; and so should both be and not be, which is an absolute contradiction, and utterlie impossible. Therefore the first, that God is Almightie, is true of necessitie.

3. If God be not Almighty, so that his power may be answerable to his other dignities in infinitie; then either his power must bee accidentall to him, or else his being must differ essentiallie from it selfe; but both these things are impossible: for in him is no accident, nor shadow of change, *Ia* 1.17. as it shall appeare more at large *Chap.*9. And for the second consequence, it is as plaine: for that which is infinite, and that which is finite must needs differ essentially, so that if his goodnesse, his eternitie, wildome, &c. being essentially himselfe, as is shewed *Chap.*8. be infinite, and his power likewise essentiall to him, and yet finite, then his being must needs differ essentially from his being. Therefore it is necessarie that God be Almighty.

4. Nothing can either be or worke; but by that power which it hath, both to be that which it is, and to doe that which it doth; so that if the power of God were not infinite or almightie, neither could his being be everlasting by his eternitie, neither could his inward action in himselfe be infinite and eternall, neither could his goodnesse, his greatnesse, his truth, glory, &c. be that which they are, neither by his wisdome could he know himselfe infinite and eternall, nor yet able to doe any thing answerable to his goodnesse, truth, and glory, *Reade Psal.*111. Neither could he delight himselfe and be so happy infinitely in his owne goodnesse, greatnesse and glory; and so he should not be God. But all these things are impossible: therefore God is Almighty. And this the holy Scripture every where proclaimeth, first by the voice of God himselfe, *Gen.*17.1. *&*35.11. *I am God Almighty*, and *Exod.* 6.3. *I appeared unto Abraham, Isaac, and Iacob, by the name of the Almighty God.* Then by his Prophets, *Iob* 27.3. *This is the portion of Tyrants from the Almightie.* This is also the voice of heaven *Revel.*4.8. *Holy holy Lord God Almighty, & Revel.*15.3. *Great and marvellous are thy workes, Lord God Almighty.*

Notes.

(*a*) *IN respect of the Creature, Rom.*1.] The first argument is the effect of those which *Tho. Aquin.* hath brought to this question, in his second booke, *Cont.Gent.cap.*22. And although this infinite power bee one of the inward perfections of the being of God; no lesse than His goodnesse, eternity, infinity, &c. which the Doctor saw well enough; yet because hee could manifest it best by the effects in the Creation, therefore hee deferred it to that place. Yet by this meanes He left the question proved but in the smallest part, because the infinity of Gods power, though manifested in the Creation of a Million of worlds, of

which every one ſhould be greater and better than this; yet could they no way be an object anſwerable to his power, to which nothing can bee equall but only Himſelfe. Wherefore the Doctor was compelled to adde hereto two chapters, 23. & 24. as certaine ſupplies. That God wrought not the Creature by any neceſſity, but according to the purpoſe of his owne will and wiſdome: yet would I not be thought to blame theſe or the like arguments, though in effect only inductive. For the Holy Scripture, in infinite places uſes the like. And to this purpoſe principally (as concerning the literall interpretation) are all thoſe reaſons and inſtances which are brought in *Iob*, from the beginning of the 37. chap. to the end of the 41.

(*b*) *If God be not Almighty, then either that which is, or that which is not*, R. 2.] Many queſtions have beene moved, and ſtill are by idle and preſuming wits, concerning the knowledge, will, and power of God. In the will and foreknowledge of God is that great doubt, which is about predeſtination, and reprobation, whereia I have ſaid ſo much, note *a* in the 5. *chap.* as may direct the honeſt minded, who enquires thereinto, not for controverſies and diſputations, wherein the practice of godlineſſe doth not at all conſiſt. Concerning the power of God, ſome queſtions are moved, meerely captious and idle; ſome, though unneceſſarily, yet more pardonablie: but becauſe that in every thing which wee know truely of God, there is exceeding comfort; it is not unfit to heare ſome of them, and to give an anſwer. Firſt it is demanded; If God be Almightie and all knowing, whether he bee able to doe that, which he knowes to be impoſſible to be done. I anſwer, That onely ſuch things are utterlie impoſſible to be done, whereof there is neither power nor knowledge; neither doe they come into the account of things. But poſſibilitie and impoſſibilitie are not to be meaſured by us: for though to man many things ſeeme impoſſible; yet to God all things are poſſible. *Mar.* 10. 17. And this difference we our ſelves either out of our owne wits, or in our beſt wits acknowledge, when in ſuddaine or great dangers, out of which we ſee no poſſible avoydance, wee call upon God, as acknowledging our eſcape poſſible to him.

2. Whether God can call backe or undoe the things that have beene. *Salomon Eccleſ.* 1. 9, 10. ſaith, *That which hath beene, is that which ſhall bee, and there is no new thing under the Sunne. Is there any thing new? it hath beene already in the time that was before us.* But whereas *Salomon* ſpeakes by way of compariſon or likeneſſe; or that things paſt may bee figures and prophecies of things to come: I thinke you meane the ſame in number, and that in reſpect of their being onely; then I anſwer, No. For that which hath beene, is as neceſſarie to have beene, as it is neceſſarie for that to be, which is. Now to be, and not to be, implies a contradiction, or a ſaying and gaineſaying of the ſame thing. And that any thing be, infolds neceſſarily the will and power of God thereto; ſo that any thing ſhould have beene, and not have beene, it muſt of neceſſitie enforce that God ſhould both will, and not will the ſame thing: but to will, and not to will proceeds from extreme weakeneſſe of foreſight, and want of judgement in the difference of things that are good and bad. But nothing of weakeneſſe can belong to God; as to be leſſe then hee is, in any of his dignities, to ceaſe to be, or will that which is ill, to be inglorious, to forget, to ſuffer violence, to be weary, ſorrie, angrie, to denie himſelfe 2. *Tim.* 2. 13. as it is ſaid, *Heb.* 6. 18. *That by two immutable things*, a promiſe and an oath, *wherein it is impoſſible that God ſhould lie, we may have ſtrong conſolation; which lay holde on the hope which is ſet before us.* Neither yet can that belong to God, which is againſt the neceſſitie of being: as becauſe the being of God muſt of neceſſitie be independent, therefore God cannot make another God beſides himſelfe, which ſhall bee equall to himſelfe, and independent. Neither yet in things being, becauſe all his works are done in truth and judgement, *Pſal.* 111. 7.

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is it possible to change them, as that 2. and 3. should not bee 5. that a tryangle should not have three corners: and therefore thirdly, if it be questioned;

3. Whether the same things which God hath wrought, were possible to be done otherwise than they are done? I answer, The power of God in the creature is conformable to his will; his will to his goodnesse; his goodnesse to his wisdome. So as God in his wisdome seeing what was good in the creature, according to the pleasure of His will, so framed the creature, as it is said, *Psal.* 134. 6. *Whatsoever pleased the Lord, that did he in heaven, and in earth; in the sea, and in all deepe places.* Therefore supposing that it was His will, so to worke in the creature as he hath framed it, it was not possible to be done otherwise than it is. For so his will should not be absolute, and unchangeable; nor yet his will and power should be convertible. But yet seeing the creature is no way a proportionable object to his wisdome, and his power; if it had seemed good unto him, Hee might have done the same things otherwise then hee hath, in respect of any limitation which he found in the creature; And may create other worlds and beings, different from this, according as it shall seeme good to His infinite wisdome. Therefore all the possibilities mentioned before, are in respect of the creature only; not in respect of the infinite power of the Creator, who by that which Hee hath wrought in the creature, hath put an impossibility to change or undoe that which He hath done.

CHAP. VII.

1. *That the Will.* 2. *the Truth.* 3. *the Glory.* 4. *And all the other dignities of God, are* Infinite.

1. WHatsoever is equall to an infinite being, must of necessity be infinite. But the Will, the Truth, the Glory of God, and all his other dignities, are equall to his infinite being. Therefore they are infinite. Concerning his Will, it is apparent, for every thing being (in this representation of God) doth naturally will or desire the being of it selfe in all the perfections thereof. So [a] God wils his owne being, because his being is infinitely good, powerfull, glorious, &c. And if hee did not will his owne being; He should be against his will; and in that case be most miserable, as being the chiefest of beings. And seeing He is the greatest good that can be, if his will should not Will such a being, then were it defective and ill, if any way opposite to the chiefest good. But all these things are utterly impossible. Therefore his Will is infinite. And as these reasons confirme the infinity of His Will in his owne being: So the Holy Scripture witnesses the absolute freedome of his will in the creature, as *Psal.* 115. 3. *Hee doth what-*

whatsoever Hee will, Iob. 23.13. *He is one and who can turne him? whatsoever His minde desires, He doth.*

2. And concerning his Truth, it is also manifest. Truth is either reall, that is, in the being of the thing, which elsewhere, *log. sect.* 3.9. I call metaphysicall, or intellectuall; that is, where the understanding apprehends the thing according to the truth of the being: and if it conceive it otherwise than it is, then deceit or falshood is in the understanding onely, or in the words the expression of the understanding, but not in the thing, as *Agrippa* makes it, *Comment. in Artem brevem Lulli.* The reall truth is that, whereby the thing is truly that which it is, in what sort of being soever it is. So that if the being of God bee infinite, as was proved *cap.* 3. then it is necessary, that his truth also bee infinite. And this is that which God said of himselfe, *Exod.* 3.14. *I am that I am.* speaking of the truth of his infinite being. Or you may take it thus: Seeing every thing is that which it is, by the truth of the being, if the truth of God were not infinite, then could neither His being, nor His goodnesse, nor any of those dignities which wee have before proved to bee infinite, be such as they are proved to be, and so all the impossibilities should of necessity follow. But these things cannot be so. Therefore it is most necessary that his truth be infinite. Secondly, seeing the truth of all understanding and of all speech is founded in the truth of the being of things. If the truth of God were not infinite, and answerable to his being, but that his being were infinite, and his truth finite, the understanding could not be assured what to conceive truly of God, neither could we know what we might truly affirme or deny concerning him, and so our faith and hope in him should never bee setled, neither could we bee assured of any truth, either in Religion or any thing else. For if certaine truth be not in Him, much lesse in the things that are by Him; so that all truth should stand onely in opinion, and according to that idle fancie of the Scepticks. But this, as it is against all reverence we owe to God, so is it against all reason and sense: and those certaine truths that have hitherto beene proved. Therefore the Prophet *Psal.* 31. 6. calles him the *God of Truth*, in as much as all truth, which can be in any understanding, or uttered by any speech, must be grounded in the being of things, and all being is onely in Him, and from Him. And therefore he saith, *Psal.* 119.160. *Truth is the beginning of his word.* So Psal. 100. 5. *His mercy is everlasting, and his Truth from generation to generation.* And Psal. 107.2. *The truth of the Lord endureth for ever.*

3. Happinesse is imputed to every prosperous successe in any mans undertaking, and that not onely in the last end of his Aymes, but likewise in all his meanes thereunto. Blessednesse is only in the last end which a man proposeth, as the Covetous blesseth himselfe in the multitude of his riches, the proud in his honour, and every Malitious man, when hee can make his mischievous imagination to prosper. But the Glory whereof I speake, holds all that holy blessednesse

ſednes or delight, which is in God by the ſuperexcellencie of his owne being; which if it bee not infinite, then muſt it be, either becauſe there is a greaterneſſe in his being, and a leſſenes of His enioying of himſelfe; which cannot ſtand with the action of His Infinitie, ſhewed *chap.* 10. or becauſe he knows not his owne worthines, which ſtands not within his wiſdome, or for ſome defect or other which cannot ſtand with the poſſibility of his perfection, who hath in Himſelfe all things that hee can deſire. Therefore his glory is infinite.

Moreover if no perfection can come to Him from without, it muſt follow neceſſarily that he hath all poſſible perfections in Himſelfe. But it is plaine, that no perfection can come to him from without, who gave to all things their being and welfare. Therefore his bleſſedneſſe or Glory is infinite; As it is ſaid *Pſal.* 104. 1. *O Lord my God, thou art exceeding glorious; thou art clothed with glory and honour.* And Apoc. 4. 10. *Thou art worthy O Lord, to receive glory and honour and power.* And Reu. 5. 13 *I heard all the Creatures ſaying: Praiſe and honour, and glory, and power be to him that ſitteth upon the throne.* And Reu. 7. 12. *Praiſe, and glory and wiſdome, and thankes, and honour, and power, and might be unto our God for evermore, Amen.*

4. And becauſe God is one infinite being, as ſhall by and by be more fully proved; therefore the propoſition of the firſt Syllogiſme, N. 1. may ſerve either for any one of all the dignities of God before ſpoken; or for any other attribute properly given unto God, as you ſhall find them in the holy Scripture, as 1. Holineſſe. 2. Righteouſneſſe or Iuſtice. 3. Mercy. 4. Grace. 5. Life. 6. Light. 7. Love, or the like. And becauſe unto the propoſition you may take which of theſe you will, and I haſten forward; therefore I will only bring ſome few authorities of the holy Scripture, for every one of theſe. And firſt Holineſſe.

1. *Levit.* 11. 44. 1 *Pet.* 1. 15. *Be ye holy, for I am holy.* Pſal. 99. 9. *Exalt the Lord our God, for the Lord our God is Holy.* And for this hee is called *The Holy one of Iſrael.* Pſal. 71. 22. & 74. 41.

2. *Righteouſneſſe*, Pſal. 71. 15. *My mouth ſhall daily rehearſe thy righteouſneſſe, for I know no end thereof.*

3. *Mercy*, Pſal. 103. 17. *His mercy is from eternity to eternity on them that feare him, and his Righteouſneſſe on childrens children.* Exod. 20. *Shewing mercy to thouſands.* 2 Cor. 1. 3. *He is the Father of mercies.* This Mercy is the ground of many Pſalmes, and in eſpeciall of the 136.

4. *Grace* Gen. 6. 8. *But* Noah *found grace in the eyes of the Lord.* And Saint *Paul* in every Epiſtle wiſheth Grace from God to the Churches; ſo Saint *Iohn*, Reu. 1 4.

5. 6. *Life* and *Light*, Pſal. 36. 9. *For with thee is the well of life, and in thy Light we ſhall ſee light.*

7. *Love*, 1 Ioh. 4. 6. *God is Love.* And whatſoever is anſwerable to an infinite being, muſt of neceſſity be infinite. *Therefore the Love of God is infinite.* And ſo of the reſt.

Notes.

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(a) *God wils his own infinite being. Therefore his will is infinite.*] And we also will his being; that is, not only desire that he be; but also love him, and desire our selves in him, as being the cause and upholder of our present Being, and much more the hope of our happy Being hereafter: yet is not our will therefore infinite. It may seeme therefore that the first reason holds not. I answer. We will as farre as we know: For of that which is unknowne there is no desire nor will; And wee know that He is; not what He is. For our most certaine knowledge of Him (beside that revelation which he hath made of himselfe in his owne word) is rather by denying what he is not, than by affirming what he is. For although we follow by certaine steps of his imprinted in the Creature, and most of all in our owne understanding, that He is eternall, almighty, &c. yet for all this we cannot apprehend in any degree what His infinite being, what his eternity, power, and goodnesse is. But his knowledge of Himselfe, equals His owne being. And because his being is good, and desireable, and a good knowne moves the will, and an infinite Good apprehended by an infinite knowledge moves an infinite Will; Therefore because His infinite being is knowne to himselfe to be infinitely Good, doth hee also infinitely will and delight Himselfe in His owne being and Goodnesse. But our will or desire of his being cannot stretch beyond our knowledge, which is also in the lowest degree, as was declared in the entrance of the 5. *chap.* So God wils and loves His owne infinite Being, and is blessed, and glorious therein infinitely, and necessarily: but wee will and love Him, as farre as wee know, and are drawne neere to him by his Spirit, and promises.

CHAP. VIII.

That all the dignities which wee give unto God, as Eternity, Infinity, Wisdome, Power, &c. are essentially one God.

THe art of heavenly meditation is taught every where in the holy Scripture, if we had Eyes to see, or Eares to heare the voyce of wisdome, as it is shewed, *Pro.* 8. For there is nothing which offers it selfe to our senses, but by that voyce which it hath, which is the voyce of God in it; it cals, yea clamours upon us to know, and acknowledge, and to returne to the author thereof. And if for this speciall end and use we have our sences, thereby to draw our understanding to looke up unto Him; how wretchedly sinfull are we, if we use them not to that right end; and how abominable, if wee abuse them to sinfull and wordly lusts? The Things that are, are either artificiall, wherein is knowledge: or naturall

turall, wherein is understanding: or supernaturall and divine, wherein is wisdome. The two first are of things sensible, and subordinate to the last. The Holy Text is the rule, and teaches the use of all. If the things be artificiall; consider who it is that teacheth man knowledge, and to what end: so you finde the abuse to avoyd the sinne, and let your meditation dwell therein, by such remembrances as the Scripture affords you. If naturall, remember likewise what you reade thereof in the holy Text, and so shall you bee led by the hand to the right use. For instance: In the sight; the first object thereof is light: remember then what you reade. *Thy word is a lanterne unto my feet, and a light unto my Paths.* Then, *ye are the children of the light, that ye should not walke in darkenesse.* And thus if you will follow your light and guide, the Spirit of Christ; you shall at last bee brought to him, that dwels in the light that none can approch unto. Adde your prayer hereto, that you may so be guided by the light of his word in this life, that you may see his everlasting light in the world to come, you can turne you to no side, you can make use of none of your senses, but if you remember what you reade concerning that which your sence lights on, you shall have all your senses to guide you in the way to God, and to hold in that skittish imagination, that will draw you away and betray you, if you doe not hold herein. But of all these things, which draw us immediately to God, those Attributes are chiefe which he hath taken to himselfe by way of comparison, wherein there is almost nothing so meane, or so vile, whither the kindnesse and love of God hath not abased it selfe to winne our thoughts to Him, by our sences. As *Luke* 15.30. *Thou hast for his sake killed the fat calfe.* All the sacrifices of the Law, the Tabernacle, the Temple, and all their furniture may be brought hereto. And yet more meanely, *Luk.* 17.37. *Where the carcase is, thither will the Eagles be gathered.* So Hos. 5.12. *I will be to Ephraim, as a moth, and to Iudah as rottennesse.* You say, what is this to the matiers in hand? very much, For if I teach you the right use of your senses, that your sences by custome maybe exercised to the discerning of things both good and ill; you shall by your knowledge and understanding in things sensible, have a ready way to the more easie apprehension of those points of wisdome, which are the matiers of faith concerning God. The Attributes which concerne his high, and superexcellent perfections I have proved to bee infinite; it must appeare, that all those perfections are but one absolute wonderfull being, from which as from one fountaine they all arise. And although with us truely distinguished, yet in Him are they but his owne most simple being; which may appeare by the ensuing reasons.

רפה
בינה
חכמה
Exod. 31 3.

1. If all the excellencies of God, his goodnesse, wisdome, power, truth &c. be not essentially in the perfection of his own being: then must they be in him, either as accidents arising from his being, or els they must come to him from without by some other. But in him

there can be no accident (as ſhal appeare in the next chapter) neither yet can they come to Him from without. For ſo his being ſhould not be good, powerfull, nor true of it ſelſe, nor he wiſe in Himſelfe, but by the influence of another: So ſomething ſhould be given before him, greater and more excellent then hee, from whom theſe perfections ſhould come unto Him. For nothing can be in defect, but by ſomething which is in act or perfect being, which raiſed it from not being to that eſtate which it hath in poſſibilitie of further perfection. But it is granted at firſt, that nothing can bee of greater excellency than God. Therefore the dignities of God are eſſentially in the perfection of his owne being, and ſo are his abſolute and eſſentiall Being.

2. Every thing whoſe goodneſſe, power, wiſdome, glory, &c. are not eſſentially one with the being thereof, muſt of neceſſity be in defect, and in poſſibility only, to become that which it is not. But the being of God cannot bee ſuch. For ſo ſhould not he be God eternally. So alſo his goodneſſe, power, glory, &c. ſhould not be infinite. But theſe things are impoſſible. Therefore his goodneſſe, power, glory, &c. are eſſentially his very being; And Hee is eſſentially his owne goodneſſe, glory, wiſdome, power, &c. For the being is alwaies convertible with that whoſe being it is, as every man is a reaſonable creature, every reaſonable creature is a man, ſee, *log. cap.* 8. *n.* 2.

3. Whatſoever is ſimple and utterly uncompounded, muſt needs be pure and one in it ſelfe: neither can it be this, and that; one and another; for ſo the ſimplicitie were taken away. But the being of God is ſimple and uncompounded, as ſhall appeare by and by. Therfore in Him is nothing but his owne pure eſſence or being. So then his goodneſſe, truth, wiſdome, glory, &c. is no other thing than himſelfe; nor he any other thing than his goodneſſe, wiſdome, or glory &c. Nor his goodneſſe, any other thing in Him than his power, &c. nor his truth, than his wiſdome &c. nor any other dignity, any other thing than another, to wit, in that one perfection of his moſt pure and abſolute being, which compriſes all theſe. Which pure being, becauſe it is neither underſtandable, nor nameable by us, we ſpeake of goodneſſe, of power, &c. as of the effluences or prime acts thereof, in which it is one, and they one in it, with the concord of ſameneſſe or unitie of being; but with reſpect of one toward another, they are this one, and that other, with the difference of concord, or concord of difference. For though wee ſay truly, goodneſſe, is God himſelfe, and God is wholly goodneſſe; yet not excluſively; For truth is God himſelfe, and God is wholly truth; yet not excluding Almightineſſe, eternity, &c. Therefore goodneſſe, truth, eternity, &c. are different with the difference of concord, not of oppoſition, ſee *chap. 9. note* (*b*)

4. Whatſoever hath the infinity of being, muſt of neceſſity bee eſſentially and actually, whatſoever it is poſſible to be. But God hath the

the infinity of being, as was proved *cap.* 3. Therefore he must be. 1. of Necessitie, not by chance. 2. Essentially, not an accident, nor accidentally: for so he might both be, and not be. 3. Actually whatsoever He is: not with pollibility of being that which He is not: for so there should be defect of being, which cannot stand with the infinitie of being. Therefore God is of necessity essentially, and actually goodnesse, eternity, power, wisdome, will, truth, glory, life, &c. and convertibly. And this is it (as farre as I know) which God saith of himselfe, *Exod.* 3. 14. *I am that I am, or I will be that which I will be.* Whereby we may know, first that whatsoever is in God, is essentially and actually himselfe, as is shewed. Secondly, that all the understanding or wisdome of the Creature, Angels, & Men, being all finite, cannot conceive what he is in Himselfe, being altogether infinite. This the *Chaldean* wisdome knew well enough, ὑπὲρ ἔξιν νόου ὑπάρχει. Because the supersessentiall being excels all words or signification, all thoughts, all the uttermost excesse of understanding, as the *Clarian* oracle confessed ὄνομα μοὶ λόγῳ χωρίζεται, his name cannot bee contained in words: And therefore doth *Iacob*, *Gen.* 32. 29. and *Manoah*, *Iud.* 13. 18. enquiring herein receive an answerlesse answer, because it is a wonderfull secret, and beyond their knowledge. No not *Moses* himselfe, like to whom there arose no Prophet, whom *Iehova* knew face to face *Deut.* 34. 10. might see the face of his glory. *Exod.* 33. 20. onely the Mediator, because hee knew that name. *Psal.* 21. 14. *Ioh.* 8. 55. was exalted above every name that is named in this world, or in the world to come. *Eph.* 1. 21.

Seeing then that all the excellencies of God in their infinitie are his very being, it followes from hence as a corollary or consequence. First, that God is wholly or absolutely perfect in himselfe. Secondly, that he is but one.

The reasons of the first.

1. Where the whole power of being is infinitely, there no excellency can bee wanting, but as it hath the infinitie of being, and thereby differs infinitely from not being; so all defect or want must needs be farre therefrom. But the whole power of being is in God infinitely, as hath beene proved. Therefore God in himselfe is wholly perfect.

2. Moreover seeing Hee is the first cause of all being, and tooke nothing from any other (as was shewed in the first reason) therefore it is necessary that He be perfect in Himselfe.

3. Whatsoever is actually all that it can be, must needs bee perfect in it selfe. But God is such (as was shewed in the fourth reason) Therefore God is pure perfection in himselfe, not having any thing of weakenesse, of want, of possibility to be more excellent or perfect than he is.

The reasons of the second Consequence, That God is One.

1. An infinite being is that which holdeth all beings in it selfe, and is not it selfe comprehended of any other. By which it is apparent, that of infinites, there can bee but one, and consequently but one God. For if there should be mo Gods; every one infinite; then every one must hold in himselfe the being of the other, and so still there could be but one infinitie, and if they be not contained one of another, then they cannot be infinite, and so not God, who is already proved to be infinite; and therefore but one.

2. If there be severall indivisible almightes, or Gods of severall infinite power; then it must follow, that none of these powers are absolutely infinite, because each one hath not the infinite power of the other: and besides, that all these infinite powers are conjoyned with infinite weakenesse, because they must bee mutually subject to the infinite power one of another, or if they bee not subject each to others power, it will follow that none of their powers is infinite. And so none of these supposed Gods, to bee God indeed. Therefore there is one only God Almighty.

3. Whatsoever is superexcellent, must be such as cannot bee equalled by any other. For multitude abates the dignitie of one, as many kings of equall power in a commonwealth would make that state no kingdome. And if there be many Gods, one must be equal'd with another, and so none should bee superexcellent. But it is manifest in reason, and before proved, *Chap.* 4. *R.* 3. that God is super excellent in all his dignities. [b] Therefore God is one alone. This argument with many other inductions to the like purpose you may reade in *Athanasius* in his oration against the Gentiles.

4. One individeable and peculiar being cannot belong to more than one, as the being of *Thomas* cannot be the very same being which is of *Peter* or *Iohn*, but the being understood by this name (God) is one individeable and peculiar being, as was put in the beginning of *cap.* 1. Therefore it cannot belong to more than one.

5. If there be two Gods, or moe, it is necessarie that they bee distinguished by something added either to one or to both; which addition, if it be an accident, whether it be of inherence, or circumstance, will not make such difference, but that in essence they may be one: and if no accident can be in God (as shall by and by appeare) then this kinde of difference will bee none: but if the addition make an essentiall difference, then the being must be compounded: but such a being cannot be God, which must be independent, and uncompounded.

6. Besides, seeing they must be in the highest degree of being, and that He unto whom wee confesse, is proved to be infinitely and essentially good, wise, powerfull, true, glorious, eternall, &c. it must needs bee, that whatsoever differs therefrom in the excesse of being

ing must be infinitely ill, fooliſh, weake, falſe, contemptible, of no continuance, and ſo none at al, ſee hereto *Plotini Ennead lib.7.cap.23.*

The truth of this the Holy Scripture confirmes *Deut.4.35.& 39. The Lord is God, and there is none but he alone. Deut.6.4. and Mar.12.29. Heare O Iſrael, The Lord our God is one Lord. Mal.2.10. Have we not all one Father? hath not one God made us? Mar.12.32. There is one God, and there is none but He. 1 Cor.8.4. There is none other God but one. Eph.4.6. There is one God and Father of all, which is above all, and through all, and in you all.*

Notes.

(a) *TO be more excellent or perfect than Hee. Corol.1. Re.3.*] *Tho. Aquinas lib.1. Cap.28. cont. Gent.* to this concluſion brings another reaſon; which is this. In every kinde or order of beings there is ſomething moſt perfect, whereby every thing in that kinde is to be meaſured, becauſe that the greater or leſſe perfection of every thing is tryed, by how much it is nearer to to that moſt perfect being, or further off: therefore in the order of being alſo, there muſt be one thing moſt perfect, which is God; who if hee were not moſt perfect, could not be the common meaſure of all things. For reſpect to the perſon I would faine have let this reaſon ſtand, but that it ſtands not with reaſon nor the truth: for it puts the Creator and the creature in one ranke or order of being, and the difference onely in degrees of perfection, and imperfection, which can no way bee admitted: for the being of God is abſolute, and of it ſelfe; the being of the creature is onely of Him; His infinite, theirs finite: and how can that which is infinite, be a meaſure to that which is finite? what proportion is there betweene them? doth not the Creator which is infinite differ as much from that which is in the higheſt perfection of being created and finite, as from that which is in the loweſt? doth not he as much exceed an Angell, or a man, as the leaſt mote of duſt on the earth? how then is that true which the Prophet hath, *Eſay* 40.15.17. *All nations are unto him as nothing, yea leſſe than nothing; and vanitie, as the duſt in the balance*, which no man puffs away becauſe it hath no weight. And that he ſhould thinke this reaſon good, or the compariſon tollerable, is ſo much the more to bee marvelled at; becauſe that in the ſame booke, *Chap.32.* he proves that nothing can bee affirmeable of God and the creature univocably, but onely analogically *Chap.34.* And againe, in his queſtions on the firſt booke of *the Senten. diſt.8.q.6.7.* Though all created beings be brought into the orders and diſtributions of being, which wee call predicaments, either directly or collaterally: yet hee proves that God can no way bee brought into any predicament; and that becauſe his being conteines the excellencies of all beings, as the cauſe and ſuſteiner of all. And if he cannot come into the predicament of ſubſtance, either as the moſt generall ſubſtance affirmeable of all, or as any thing conteined thereunder, becauſe his being is ſimple and without addition, or difference; much leſſe can he be brought into any other predicament. And if wiſdome be in God, as his very being, and ſubſtance; but in an Angell as a qualitie onely: What affinitie or neereneſſe can there be betweene a qualitie in one, and the ſubſtance of another? therefore the compariſon of perfection and imperfection is in the creatures onely, and not with the Creator: for as the diſtance is endleſſe from not being to being; and therefore the leaſt atome could not bee brought out from not being into being but by an infinite power; ſo againe from

a finite being, how excellent soever in respect of other finites, the distance is as great to a being that is infinite. For as in a number actually infinite (if any such could be) five could not be conteined otherwise than ten, nor one than five; so the greatest perfection of a finite being, is as neere unto nothing, and as much exceeded by an infinite Being, as that which is accounted the meanest of Beings.

(b) § 1. *Therefore God is one alone, Corol. 2. Ra. 3.*] If the Fathers and Historians of the Church, till toward foure hundred yeeres after Christ, recorded the Heresies of those times, as of the divers sects of Christians; I thinke they were too light of beleefe to settle their thoughts in things so foule, and filthie; So against Nature, if not impossible. But if not beleeving them, they thought themselves forced to proclaime them Hereticks that were said to doe such deeds. Because the shameleſſe lying Ethnicks put such things upon the Christians, by the malice of the Devill invented, onely to disgrace the glorious faith: it was a worse deede to brand the Christian name with such villanie, onely because the enemies of the faith were past all shame to lay such things to their charge. For in all heathenisme you shall not read of any deeds so foule, of any opinions so farre from reason: but if they whom they call hereticks were only the censurers of all opinions in those times, themselves being Libertines or Atheists, and so among other their opinions broached what liked them best concerning Christianity; I see no reason why they should be called Hereticks more than *Celsus, Porphyrie, Lucian*, and such professed adversaries, or any of the Philosophers that were before: for if hee onely can bee an Hereticke, who being baptised, doth stubbornely maintaine a false opinion contrarie to some article of our faith; How can the *Manichees* be counted Hereticks who were neither baptised, nor acknowledged one God, nor beleeved his Scriptures, but as another prophane writing so farre as they liked it; who worship't the Sunne, the Moon, and all their Idoles: and although they celebrated their assemblies in comming together as the Christians; yet can you account those mysteries of *Beelzebub* to be Christian, which were performed with such accursed uncleanneſſe; as I must forbeare to write; which I could hardly have beene brought to beleeve, if S. *Augustine* himselfe, who had been among them, and proves it by witnesses, had not recorded it *de Hæres. Cap. 46.* The filthines of the *Gnosticks* was yet more abhominable, if it be possible to be true which they write; will you account them Christians? The Philosopher *Plotinus*, no Christian *Ennead. 2. lib 9.* intituled against the *Gnosticks* shewes the falshood of their opinions concerning the creation of the world; and proves that in the government thereof their opinion was more wicked than that of *Epicurus*: and though *Simon* the Sorcerer was baptised, *Acts. 8.* yet when his gall of bitterneſſe had made him a professed enemie, and father of all those hereſies that followed; will you count him a Christian? Therefore you may with the Apostle say of these, of *Cerinthus*, of *Carpocrates*, and of many of the rest; *They went out from us, but they were not of us.* But because I am busied in things of more importance than this (and yet the honour of the Christian name is no small matter) I will most briefly recount the contrarie opinions, whether they be of the elder Philosophers, or the later Hereticks, as they have beene gathered, by the most ancient among the Fathers, *Irenæus, Epiphanius*, S. *Augustine* and others: I say, most briefly and onely for a taste, that you may love the truth the better, and adore that mercy which hath manifested it unto us. And therefore I will not tell you of *Varros* thousands of gods, nor trouble you needlesſie with remembrance of those gods of the Heathen, which you may reade in the holy Scripture, and know better by Master *Seldens* just Commentarie *de Dis Syris*, if you understand Latin.

§ 2. Above fortie disagreeing opinions among the Philosophers concerning the gods, are reckoned up by *Cic. de natura Deorum. lib. 1.* of which some directly

directly gainsay this conclusion of the Vnitie of the Godhead: for although *Antisthenes* confessed there was but one God, the God of all nature; yet he added, that there were divers Gods for divers peoples and countries. *Xenocrates* said there were eight gods, in the seven planets, and one that ruled over all the Starres. *Anaximander* held many gods, and so many gods, so many worlds; but said that these gods were brought forth in time, and after many ages dyed againe. *Alcmeon* seemed to acknowledge three gods, inasmuch as he gives divinitie to the Sunne, to the Moone, and to the soule of man. *Xenophanes* would have all that is infinite to be god, whether in being, or in working, as he held the understanding. *Democritus* would have all the *Ideæ* or representations of things being, and that understanding whence they proceed, and mans understanding also to be gods. The inconstancie of the Philosophers in their owne opinions brought us in yet more gods. *Cleanthes* one while said the world was god, sometime the soule, whereby it was quickned, and governed; then againe the pure and uppermost ayre that compasseth the whole Globe of heaven and earth; sometime the Starres, otherwhile reason; as so the rest, as you may heare hereafter. And if the Philosophers, the guides were blind, it is no marvell though the blockish rout ran into all Idolatrie, as they are described *Wisd. Chap.* 14. But to suppose it reasonable to give honour to the memorie of the dead, who where founders of cities, or procurers of some great and publike good, because they (though dead) were thought to favour and maintaine their owne endeavours: or to be so unreasonable, as to thinke with the *Ægyptians*, that there was something divine in all those things by which they received any kinde of good; and so to worship men, horses, birds, serpents, wolves, dogs, and cats. *See Iuvenall. Sat.* 15. *Cic. de natura Deorum lib.* 3. yet what could so mad the old *Romanes* not onely to allow all the hee gods, and the shee gods of others; but to consecrate imaginations, as Victory, Concord, Peace; yea and among these their owne plagues and punishments, as the Ague, Mildew, and blasting, ill fortune, &c? *Cic. loc. cit.*

§ 3. But there was no opinion among all these more foolish than that which went out in the name of the Hereticks. *Cerdon* first of all *August. cont. adverſ. leg. & Proph. l.* 2. *c.* 12. said there were two gods; one good, whom they called *Oromazes*, and another stark naught, whom they named *Areimanius*. This opinion his scholer *Marcion* upheld, but added * a third whom he called the *Iust*. After that the *Gnosticks* recal'd the opinion of the two gods with many additions. The *Manichees* also followed this madnesse, and added their fiction, that the good God set upon the wicked god to have suppresst him. but in that conflict the powers of darkenesse tooke many parts of the good god prisoners, and tyed them unto earthly matiers; for the ransoming of which, this good but verie weake god, takes great thought, but as these parts of his come to be eaten in the matiers wherein they are tyed, by their Catharists or Puritanes, they are parted from the impure matiers, and so restored to the God againe. Are these Hereticks? are these Christians? found you any thing like to this among the pure naturallists of the heathen? *Phil. Mornay de verit. Christ. Relig. Cap.* 2. drawes this opinion of two gods by the autoritie of *Plutarch de Iside & Osiride*. First from *Zoroaster*, and so among the *Persians*: thence to the *Manichees*. It is true, that *Manes* their father was a *Persian*; but it is manifest that *Plutarch* was most grosly deceived, first in the circumstance of the time, wherein hee mistakes about some foure thousand two hundred yeeres, a great fault in an Historian: for if *Zoroaster* lived in the reigne of *Ninus*, as the best Records doe make him, *See Fra. Patr. in Zor.* about three hundred yeeres after the floud, it will not be above eight hundred ninetie, or nine hundred yeeres before the destruction of *Troy*, which is put about the yeare of the world two thousand eight hundred fortie; so that *Plutarch* who makes him to have lived five thousand

* *Tertullian, who disputes against him in five books, hath it not, nor Irenæus, and Augustine brings it doubtfully out of* Epiphanius.

sand yeares before the destruction of *Troy*, makes him above two thousand yeeres elder than *Adam*. Then in the substance of the matter, the mistaking is nothing lesse: for by the diligence of worthy men, divers of those magicall oracles of *Zoroaster*, who was the Sonne of *Oromazes*, *Plato Alcib.* 1. are come to light, and printed at *Paris* in the yeare one thousand six hundred and seven, and before that many more of them gathered out of the old autors by *Fra. Patricius*, and printed at *Venice* 1593. and since that elsewhere. By which it is apparent that *Zoroaster* held the mysterie of the Trinitie, in Unitie of the Deitie, and one God above all, the Creator of all things, who according to his owne goodnesse made every thing perfect and good, as his words witnesse.

Ου γὰρ ἀπὸ Πατρικῆς ἐτύχθη ἀτελὴς ἢ πολύμοχθος.

For from the Fathers workmanship nought runneth waste,
Or yet imperfect; as though it were made in haste.

But that every thing according to that order of being which it hath, hath all the perfections that belong therto. Neither can the learned *Mornay* be excused, that having seen, and citing *Zoroaster* would beleeve *Plutarch* in that wherein he knew the Oracle of *Zoroaster* was quite contrary. He cites his consent to the Christian positions concerning originall sin, *Cap.* 7. for the immortalitie of the soule, and resurrection of the body. *Cap.* 15. yea and for this very point of the Trinitie of Persons in the Vnity of the Deitie, *de ver. Christ. Rel. Cap.* 6.

Πατὴρ γὰρ ἐξετέλεσσε πάντα καὶ Νῷ παρέδωκε
Δεύτερῳ, ὃν σοφίην καλέουσι πατὴρ καὶ γένος ἀνδρῶν.

The Father having made all things, to th' Second wisdome gave:
Whom all mankind account the first, all honour due to have.

But how could *Plutarch*, so grave a Writer be so mistaken? Hee flourished in the Reigne of *Trajan*, before which time *Simon Magus* had taught that God did not make the world, but certaine Angels: which opinion his Scholler *Menander* upheld: and over and above the filthinesse with women, and things offered to Idols, the *Nicholaitans* also. *Cerinthus* yet added, that the God which made the world, was but a lower power, who did not so much as know the true God, *Iren. lib.* 1. *Ca.* 25. From these, and especially from *Menander* and the *Nicholaitans*, proceeded the *Gnosticks*, though not under that name til afterward. These vaunted of all knowledge, & held *Plato* as one that knew little or nothing of Philosophie; And this their high knowledge they boasted to have out of the Oracles of *Zoroaster*, which they pretended to have, & thence falsly gave out what they list, to bring the holy Scripture into contempt. By the falshood and impudency of these it seems that *Plutarch* was deceived; which yet is further manifest in this, that in the same place, *de Is. & Os.* hee mentions the opinion of the *Chialists*, as the doctrine of *Zoroaster*: wherein by his glosse *Cerinthus* had corrupted the holy Text *Apoc.* 20. as the *Turks* at this day understand their Paradise. Now this doctrine of heaven upon earth (for ought that ever I read) was never mentioned in any prophane Writer before the time of S. *Iohn*: but it was no new matter for *Plutarch* to be deceived in matters of Religion; as well that of the *Chaldees*, further from his knowledge; as in the Swine and Asse of the Iewes; which he might have knowne better, if by the *Iewes* themselves he would have beene informed: *See I. S. de Diis Syris synt.* 2. *Ca.* 16. But to returne to our Hereticks; for all these follies and contrary opinions afore mentioned, if you compare with the reasons and authorities aforesaid, will vanish into nothing. Of all the hereses about this point there is none so wicked, as that which *Augustine* writes somewhere to *Basilides*, *Contr. Adver. leg. supra*; who first durst affirme, that the God which the Nation of the Iewes honoured

noured, was not the true God; Then he writes that *Carpocrates*, denyed that God gave the Law to *Moſes*: elſwhere that *Cerdon* affirmed, that the God of the Law and the Prophets was not the Father of Chriſt, *de her. Cap.* 21. this laſt the Iewes like well of; but to us all theſe are one hereſie, who hold according to that which is *Heb.* 1. That God which at ſundry times, and after ſundry manners had ſpoken of old to the Fathers, ſpake to us in theſe laſt dayes by his ſonne. For evidence of which, becauſe it is the ground of all our hopes, you ſhall have a reaſon or two; and if you deſire moe, read the bookes of *Tertullian* againſt *Marcion*, eſpecially the third, fourth, and fift.

1.§ 4. If that God, which was honoured by the Nation of the Iewes, whom the Chriſtians acknowledge the Father of Chriſt, be not the true God; then it will follow, either that the true God hath hitherto beene utterly unknowne to the world, or elſe that ſome of thoſe falſe gods (as we terme them) whom the heathens worſhipped, as *Jupiter, Iuno, Neptune, &c.* muſt be the true God: But both theſe things are falſe. Therefore the God which the nation of the *Iewes* adored was the true God. Now that none of the gods of the heathens could be the true God is manifeſt by this; that (although they were lyars) yet durſt never any of them take this to himſelfe, that he was God; as may appeare by the anſwer of that *Apollo* of *Clarus*, where after a long deſcription of God, by which yet hee would uphold devill-worſhip, he concludes with a lye of him and his fellowes: οὗτος θεὸς μακὰρ δὲ θεῶν μετ' ἄγγελοι ἡμεῖς. This is God: but wee Angels are a little portion of God: where (you ſee) to ſave his credit and uphold his ſacrifices he gave himſelfe out as a part of God, as if the being of God were diviſible into parts. Moreover, whereas the true God in regard of his Lordſhip and power over the creature, might challenge the ſervice and obedience thereof and give rules how he would be worſhipped thereby, as he did to *Abraham, Moſes, &c.* yet none of theſe devills ever taught their worſhippers any other ſervice to themſelves, but as enemies of mankinde to murder one another, as is manifeſt by the ſacrifices of *Moloch*, and other Idoles of the *Canaanites* *Pſal.* 106.37.38. And in prophane writers, who knowes not the altar of the ſhe-devill among the *Tauri*, which had no ſacrifices, but of mans blood, ſtrangers, and enemies overcome in warre? Such was the altar of *Saturne* among the *Cretians*, and *Carthaginians*, and ſuch a Prieſt for *Iupiter Chamon* was *Buſiris* in *Ægypt*: And *Marius* upon a dream which the devill ſhewed him, became the butcher of his owne daughter *Calphurnia*. Beſide this, if any of theſe gods of the heathens had beene the true God; as their will, ſo their wiſdome, goodneſſe, and juſtice ſhould have beene knowne unto men. Their will you ſee was murder, their wiſdome ſuch, that their chiefe fortune-teller *Apollo* of *Delphi* was called λοξίας, of his crooked and doubtfull anſwers which hee made concerning ſuch things to come as he did not know, or knowing would yet deceive therein as a devill. Compare herewith the anſwers of God to *Gedeon*, to *David*, *&c.* As their wiſdome, ſuch was their goodneſſe: for what can bee remembred wherein any of theſe devils did ever any good to any nation, countrie, citie or private man, wherein the providence and wiſdome of man was not chiefe? as you may account the ſafetie of the *Athenians* in their wooden wals at *Salamis*, to the wiſdome of *Themiſtocles*. And although *Caſtor* and *Pollux* ſaved *Simonides* for his ſong, yet they ſlew his hoſte and all his friends. And for their power it eaſilie appeares how weake it was, in that they could not defend their owne right in man; which doubtleſſe they had, if any among them had beene the true God: but at the name of *Chriſt* all their worſhippers forſooke their ſervice, and ſet them at naught: ſo that their λοξίας, whether he would or no, muſt plainely confeſſe, as he did to *Auguſtus* after the birth of *Chriſt*.

Reade further to this purpoſe the ſecond booke of S. Auguſt. de Civit. Dei and ſee what Religion they taught their worſhippers.

Πάϊς Ἑβραῖος κώλυτα μοι θεὸς μαντεύεται ἀνάσσων,
Τὸν Λίδου πρόλιπόντ', ἐς Ἅιδην ἄνθις ἰόντα.

The Hebrew Childe mee bids, who o're the Gods doth reigne,
To leave this house; and to returne to Hell againe.

Now to the other part of this long historicall argument, it is likewise plaine, that the true God hath not hitherto been unknown unto the world: for neither could it stand with His goodnesse, and mercy to suffer the most holy men to wander ever in errour, and to spend their best thoughts and devotions on him that was no God, and thereby also to be unjust to himselfe, not onely refusing the honour due to him, but also excluding himselfe for ever out of that right which he hath in his creature: for who will now acknowledge any God hereafter besides him, in whom we have hitherto beleeved, and acknowledged the most High? neither yet could it stand with his truth, to suffer the truth of his own being to be for ever concealed from man, that with all humilitie and desire hath hitherto sought it. If then neither any of the heathen gods were the true God, neither yet can it stand with the Goodnesse, Iustice, or Truth of the true God, to denie to man that knowledge of himselfe, which man was capable of; nor to refuse that service which hee could doe Him: it must needs follow of necessitie, that the God which the Nation of the *Iewes* worshipped, which we acknowledge the Father of *Christ*, is the true God; and this his devilship was forced to acknowledge.

Μοῦνοι Χαλδαῖοι σοφίην μάθον ἠδ' ἀρ' Ἑβραῖοι
Ἀυτογένεθλον ἄνακτα σεβάζομενοι θεὸν ἁγνῶς.

Onely the Caldees, and Hebrewes, have learn'd true wisdomes lore;
Who selfe-begotten God and King in puritie adore.

Where you must understand that *Abraham* the *Caldee* and his sonne *Izaac* and *Iacob* are put in the first place, and after all they that hold the faith of *Abraham*, the honor of *Hebers* race.

2. Either that God which the *Iewes* did serve, and wee by his owne instruction know to bee the Father of *Christ*, was the true God; or else that other supposed true God cannot bee free from the uttermost injustice that can bee done. But this last is impossible: therefore the former is true. The consequence is necessarie: for if God the Father of *Christ* bee not the true God; all the world hath hitherto been utterlie ignorant of the true God: and if that supposed god should either condemne all the world to hell for ignorance of himselfe, when hee had afforded no meanes to know him, it were the uttermost injustice that could bee done, and to save all indifferentlie, all being ignorant, as well them that cared not to know and serve him, as them that made it their whole life and search, and thought themselves borne for no other end, were as great injustice on the other side. Therefore that God which the *Iewes* knew and served, is the true God.

3. That God whose wisdome is infinite, must needs bee the onely true God. But the Nation of the *Iewes* worshipt that God of infinite wisdome; which appeares in this, that Hee alone declared from the beginning what should come to passe at the last, which no other God or Idole of the Heathens hath done; if they have, shew it: Let it appeare that they are able to doe either good, or ill. This argument might not be passed over, because it is the reason which God himselfe useth to justifie himselfe. *Esay Chap.* 41.

verse

verſ. 21.22.23.26.27. And could that God of *Baſilides* and *Cerdon* be content to be thus dared to his face, to yeeld his honour to another, if he had either might, courage, or juſtice? This ſottiſh opinion was not worth halfe this paines and time; neither have I vouchſafed it to *Baſilides*: but that wee of the Gentiles, which were once farre off and ſerved thoſe Idoles, may know, and bee thankfull that we are now by *Chriſt* drawne neere unto God, that is rich in mercy to all them that call upon Him. For is God the God of the Iewes onely, and not of the Gentiles? yes verely, even of the Gentiles alſo *Rom.* 3.29. And he is that one God, and there is none other, there is no other God beſide him. Reade *Eſay* 45. and eſpecially *verſes* 5.18.20.21. & 22. And if you require further proofe hereof by authoritie of holy Scripture, reade that elegant treatiſe of S. *Origen* to this purpoſe *περὶ ἀρχῶν lib.* 2. *Cap.* 4. and the anſwer to the contrarie objections you ſhall finde in *Irenæus lib.* 4. and *Epiphanius hær.* 23.

CHAP. IX.

Sect. 1. *That God is neither matier.* 2. *Forme.* 3. *Compound.* 4. *Bodily.* 5. *Nor ſubject to any accident.* 6. *And that His being is moſt ſimple and pure.*

WEe have hitherto dwelt on the conſideration of the divine being, and according to the weakeneſſe of mans underſtanding have aſſayed to ſhew what He is. Now as well for further cleering of the premiſſes, as for the avoyding of ſome left-handed opinions concerning Him, it is likewiſe fit that we conſider what hee is not; And becauſe the author of that booke which by him is ſtiled *Soiga*, (by which forſooth in his deepe *Cabala*, you muſt underſtand ἅγιος that is (holy) and by *ſude*, *deus*, and ſuch deepe myſteries) doth moſt falſlie affirme *pag.* 12. that God is the matier of all things that have exiſtence, or a peculiar being; it may appeare unto you for theſe reaſons following.

Section. 1.

That God is not Matier.

1. NO matier is eternall. But God is eternall: [a] therefore God is not matier. The rule or propoſition is thus proved. Whatſoever is moved by any kinde of motion cannot be eternall: becauſe it ſuppoſes another being whereby it is moved, either from

the pure possibilitie of not being into being, as the first matier of all things; or in being, from one state of being into another. But all matier is one of these: therefore no matier is, or can be eternall; and therefore not God. And if no matier can be God, then God cannot be matier. *See log. Cap.* 13. *B. rule* 1.

2. All matier is in possibilitie to become this or that; that is, to change from one forme to another, as the moisture of the earth by the vertue of the root turnes to grasse, thence by the vertue of the stomacke of the oxe, becomes blood, then flesh; which in the stomacke of the man being digested againe, becomes his blood, then flesh, and so returnes to earth againe, and is capable of as many formes or shapes as it was before. But God is actually whatsoever he is, and without possibilitie of change to become this or that. Therefore God is not matier.

3. No matier is a beginning of naturall action, but of sufferance onely. But God is the beginning of all naturall actions. Therefore God is not matier, you may bring hither divers of the reasons following in 2.3.4.

Section. 2.

That God is not the forme of other things being.

1. Every naturall compound is a third thing arising from the matier and the forme, in which [b] the parts that were before understood separate, had power to be joyned, and to become that which they were not before. But God can neither be a part of another, nor be joyned with another, nor be in possibilitie to another, nor yet become that which he was not before. Therefore He is neither matier nor forme.

2. No forme is totally and onely for the being of it selfe, [c] but is destinate unto another totall, as a thing more excellent than it selfe. But God is wholly his owne being onely, not for another; for all things are for him: neither can any thing be more excellent than He. Therefore [d] God is not the forme of any other being.

3. No forme of any thing begun can be eternall. But God is eternall: therefore God is not the forme of any thing begun. And so you may conclude likewise of matier.

4. The matier and forme are the essentiall being of all bodilie things, and being is affirmable of that, whose being it is. If God then were the being of other things, it were as truely said, This man is God, as this man is a living creature indued with reason; but this is most false, and would justifie the Idolatrie of all the heathen, yea even of the *Egyptians*. Therfore God is neither matier nor form. And if God be neither matier nor forme, it must needs follow.

3. *That*

3. Section.

3. *That God is no Compound.*

1. FOr in every compound the parts being actually ioyned muſt needs be ſuch as were poſſible to be ioyned together, ſo that there muſt be therein both actor perfection, in reſpect of the totall wherin the parts are actually ioyned, and poſſibilitie or imperfection in regard of the parts that may be both ioyned, and conſequently diſioyned againe: ſo that the totall in poſſibility not to be, as it was not before the parts were ioyned together. But nothing of all this is poſſible to bee in God; neither parts, nor imperfection; nor poſſibilitie to be, and not to be, [e] Therefore God is no Compound.

2. Every Compound is a ſecond thing in Nature, whoſe being followes upon the uniting of the parts compounded. But God is the prime or firſt being, as was ſhewed. Therefore no compound.

3. Every compound ſuppoſeth neceſſarily a cauſe efficient which brought the parts together; which cauſe efficient muſt needs be before the effect or compound. But nothing of this belongs to God. Therefore He is no compound.

Every compound is liable to diviſion, and ſo to deſtruction. But this is againſt the eternity of God; and therefore God is no compound or made of divers things. And if no compound, then neceſſarily it follows.

Section. 4.

4. *That God is not a Body.*

1. FOr every body whether it be Phyſicall, or Mathematicall hath parts divideable into parts. It is alſo finite, and may be meaſured. But nothing of all this belongs to God, one infinite being. [f] Therefore God is not a Body.

3. No bodily being can bee the firſt of Beings, and the cauſe of all other: For if it be a body onely, it cannot poſſibly move it ſelfe: And if it bee a bodie enlived and quickned by another, then it cannot bee the firſt of beings, becauſe it is compounded. But God is the firſt, and cauſe of all beings, as hath beene proved. Therefore no Body.

3. No bodily being is abundantly ſufficient for it ſelfe. For if it bee a whole and entire body, it needs the parts, without which it could not be whole; and if it bee a part, it needs the other parts as helpers, and the whole as the ſuſtayner; And yet the outward being or cauſer which brought altogether. But God is abundantly ſufficient for himſelfe; of whom alone all other things have their ſufficiencie. Therefore God is no body. And if God in himſelfe be abundantly

abundantly ſufficient for himſelfe, it ſollowes neceſſarily, that hee needs not any thing from without, And therefore.

Section. 5.

5. *That no Accident can be in God.*

1. FOr every Accident, whether it bee of Inherence, or circumſtance, comes to the ſubject beſide the being thereof. The accidents of circumſtance come to the ſubject, for the better being thereof; as to bee clothed, to have a wife, &c. But all theſe come from without; And as they are needleſſe to him that hath all ſufficiency in Himſelfe ſo are they impoſſible to belong unto God. The accidents of inherence proceede either from the matier, forme, or compoſition of the ſubject. In God is neither matier, forme or compoſition, as hath bin proved, ª Therefore in God is no accident.

2. Nothing can be in any thing moſt excellently and perfectly but only the being thereof. Whatſoever is in God is in Him moſt excellently and perfectly. Therefore whatſoever is in God is only his being; And then no accident.

3. If no addition can be unto God, to make him any thing other than He is; then can no accident be in him: which ever makes the ſubject ſomewhat that it was not before. But no addition, taking away, or change can come to Him, who is eternally, infinitely, and actually whatſoever Hee may bee. Therefore no accident can bee in God.

4. Every Accident is neere unto not being, as having no being but in that ſubject wherein it is. But the being of God is infinitely diſtant from not being. And therefore God is no way ſubject to Accidents.

5. If any thing can come to God as an Accident, it muſt come to Him, either from Himſelfe, or from another. Not from himſelfe, as having neither matier, forme, compoſition, or bodily being, from which all accidents doe proceed. Neither can it ſuffer any thing from another; for all ſuch accidents as proceed from without, proceed from the poſſibilitie, or weakneſſe of the ſubject unable to reſiſt, as heat is in water. But his being is infinitely perfect and ſuch as cannot ſuffer: For ſo ſhould he ceaſe to be happy, and to be God; and therefore nothing can be in him but eſſentially.

6. And moreover ſeeing Hee is the firſt of all beings, and the onely thing being of himſelfe eternally; it is impoſſible that hee ſhould either ſuffer violence, or have any thing added to him by another, or be moved by another; ſeeing he is the firſt cauſe & mover of all things. If then no accident can be in God, neither from himſelfe, nor yet from without; it is maniteſt that in him can be no accident at all. And ſeeing nothing of all theſe things before ſpoken

matier,

matter, forme, compoſition, body or accident can bee in God, it followes neceſſarily.

Section. 6.

6. That the Being of God is moſt ſimple and pure.

1. WHich is further manifeſt by this. That He is the firſt of beings, and ſo muſt needs be ſimple. And againe, that which is ſimple, muſt needs bee the firſt. For that which is not the firſt of all beings, muſt needs have dependance on another, and ſo two things muſt be therein. Firſt ſomewhat from the cauſe whereby it is; Secondly ſomewhat peculiar to it ſelfe, whereby it differs from the cauſe. But God is the firſt of all Beings, becauſe he is eternall and one, as was proved, *cap.* 2. & 8. [h] Therefore his being is moſt ſimple and pure.

2. If nothing can be in God, but only his owne eſſence or being, then purity it ſelfe, or ſimplicity muſt needs bee his being: which being, becauſe it is proved to be infinite, it neceſſarily followes that his purity is alſo infinite, beyond which no purity or ſimplicitie can be greater.

3. Whatſoever is infinite and no way limitted muſt needs bee moſt ſimple or uncompounded and onely one. The being of God is infinite; Therefore moſt ſimple and pure.

4. God is no compound, as was proved, therefore his being is moſt ſimple.

And becauſe all our knowledge which wee have of all things being, is only by the helpe of our ſenſes, taking them either directly or further of by compariſon, by compoſition, or by negation; whereby we judge of the properties or accidents which we finde in the things; and not by the underſtanding of the moſt inward and true being thereof; no not of our owne very ſoules, whereby we live, or that whereby wee are moſt guided, our verie imagination; we muſt confeſſe that this higheſt and firſt being of all, being ſo utterly without all our ſenſes, muſt needs be as farre beyond all our words, and all our underſtanding; and muſt ever aſſure our ſelves that that cannot bee that infinite God, which can come into our moſt finite underſtanding; Neither that wee can aſſigne any name which may equall his being, ſee *Cuſan. de Deo abſcondito.* And that we may end as we did begin, let us returne by the waies wee came, and we ſhall finde that all theſe names and beings, which wee have given unto God, yea even all together cannot equall him. For if we call him the beginning of all things, wee make him not an abſolute Being, but ſpeake with relation to that which is began. If wee ſay he is infinitie, eternitie, power, wiſdome, and the reſt of thoſe dignities which we have viewed, they are but ſo many particular eſſentiall attributes to one moſt perfect being: yet when wee have ſaid

Moſt

Most perfect Being, we have not said right. For He by his Infinity and Almightines is utterlie beyond both being & not being, for he hath power over not being to make it to be, & over being to make it not to be: Neither can not being be even verie nothing, but by him that commanded it to be nothing. Such therefore is He, Infinite beyond both being, and not being. If we say he is most perfect only, we cannot understand his perfection to be any thing else than the union of his essentiall attributes. If by unity though most simple and absolute without respect to number or magnitude, we say he is One; yet wee cannot truly say so, but by his truth. And although that which is first must needs bee one, and nothing can be more simple than unity: yet seeing we cannot thinke but that he which is the first of beings, must needs bee the best of beings, wee are enforced to returne from the Centre of his unitie into that infinite circle of his goodnesse, his power, his glory, his wisdome, his truth. Therefore whether in the innermost center, and first consideration of that most one and absolute simplicity, πανσοφίας δὲ ἀπορία. as the Philosopher *Plotinus Ennead. 6. l. 8. cap. 11.* saith we ought in silence to adore as the Psalmist speakes לךדמיה תהלה silence is praise to thee, *Psal. 65. 2.* or whether in the circumference, wee dwell in the consideration of those tytles which He for our understanding hath bin pleased to fit unto himselfe; because we would as the *Areopagite* speakes *lib. de Div. nom. cap. 13.* understand and speake something of that unspeakeable excellencie, let us ever endevour a further knowledge of him; because wee know that the least knowledge that wee have of the most excellent being is more worth than the knowledge of all things beside. And although the endevour be high and hard, yet have wee so much the more encouragement by the helps or meanes of our knowledge; and so much the greater hopes in respect of the reward. The meanes common to every man are in sum either discursive; or experimentall. The discursive are two, and in our power; two are experimentall and above it, but yet not hopelesse if wee endeavour. The first of these discursive wayes whereby wee endevour to come to the knowledge of God, is by denying unto Him all those things which are common; and every where meeting our sences; such are all things, that have matier, outward shape, composition, that are bodily; subject to motion, place, time, and other accidents. And hitherto you must bring all those things which are spoken in the holy Scripture by way of Example and for our understanding onely, as when God is said to have hands, feet, eyes, jealousie, anger, and such like, wherein wee must forsake that which is outward and sensible, and inward in our selves, because these titles are only to lift up our understanding by sensible and well known things to those that are truly and essentiall in him; as by his hand, is meant his power; by his feet, his continuall presence in every place; by his eyes, his wisdome; by his jealousie and anger, his justice against Sinners, &c. And thus by the helpe of our senses in things that are,

and

and in things that are not, our understanding is furthered in the knowledge of God; and that especially if in both these wayes of discourse, that is, denying things that agree not to God, and affirming those honourable dignities that are due unto him, we use the rule and guidance of the holy Scripture, and the strength of our best understanding, to approve those things that are excellent, and to reprove that which stands not with his truth, as I have already shewed in both kinds, as well as I can.

The first of those wayes that are experimentall in the knowledge of God are those inbred thoughts, and apprehensions of Him, whereby every man, will he, nill he, confesses in his heart that there is something greater than himselfe, whereof hee stands in awe and dread; which hee cannot chuse but acknowledge an avenger of all wickednesse and sinne. And this the witnesse of God in every man, his conscience within accusing or excusing him, in the judgement of his own heart. This *Plotinus* often, & *Iamblichus De myst. cap.* 1. call the touch of the deity, and affirme truely that it is more powerfull over the minde than that discursive knowledge of which I spake before. But because this knowledge is ever with affrighting, and addressed onely as the two former, to the last: it beseemes every man that would know God truely, as hee may bee knowne for his owne comfort, to cleanse his owne heart with all his diligence, in prayer, in meditation, in reading of the holy Scripture, in denying of himselfe in all his ungodlie and sinnefull lusts; that he may become a holy and a meet Temple for God to dwell in. And so hee may assure himselfe that God will give him experience of himselfe; as hee hath promised. *Ioh.* 14. 23. *That hee will come and make his abode with him.* This is that wise merchant who for this pretious pearle sels all that hee hath, to buy it. This is hee that eates of the hidden Manna. *Ioh.* 6. 50. 51. *Rev.* 2. 17. that receives that white stone, and a new name written, which none knowes saving hee that receiveth it: This is hee that in the face of Iesus Christ, as in a mirrour, beholds the glory of the Lord, so that hee is changed into the same Image from Glory to Glory, as by the spirit of the Lord.

Notes.

(a) GOd *is not matier*] *Anaximenes* said the aire was God; that he was therfore unmeasureable, but had a beginning, & was always in motion. *Diogoras of Apollonia* (for he of *Melos* was the Atheist) consented unto him as concerning the matier. The opinion of *Cleanthes* I told you before, which one while held God to bee matier in this sensible world, in the uppermost ayre and in the Starres. *Parmenides* imagined a mighty wide circle which encompast the world like a Crowne or garland (therefore called by him *Stephane*) to be God. *Xenophon*, and with him *Plato* where hee speakes in iest, saith the world was God, which we

call Mammon, and yeelds there were moe ſuch, but where he ſpeakes in earneſt, (as in his Epiſtles) hee ſpeakes of one God the Author of all things, as we doe. *Ariſtotle* could not tell how to gaine-ſay his maſter with his owne credit, and ſo followed his judgement. *Heraclides* of *Pontus* ſomewhiles ſaid the Starres were Gods, then heaven, and earth. So *Theophraſtus*, and ſometime *Zeno* was for the Starres. *Chriſippus* that was accounted moſt ſubtile amongſt the ſchollers of *Zeno*, was moſt wavering in his opinions; ſometime he thought the world was God: ſometime the uttermoſt or burning aire: then water: now earth; after this ayre below; and by and by the Sunne, and the Moone, and the Starres, at laſt all together was but one God, yet men canonized for their vertues muſt needs bee Gods apart; and then much more the vertues for which they were immortall. And thus they that would ſeeme wiſe, while they cared to know more than the truth of God, became idle in their imaginations, and there fooliſh heart was full of darkeneſſe.

The parts which were before ſeparate. 2. 1.](*b*) All parts are underſtood apart, as things differing. And therefore although divers formes are brought out of the power of the matier, or propagate with the matier; yet that affords no objection to weaken this argument.

But is deſtinate unto another totall. 2. 2.] (*c*) If you looke on the queſtion, you ſhall finde it onely to be about ſuch formes as theſe. For it is not ſaid that God is utterly no forme. For forme is the moſt ſimple or pure being which wee can conceive; but he is none of thoſe formes, which are allyed to matier. The Angels are accounted formes, but ſeparate. But I runne not with that opinion. The *Ideas* are conceived to bee formes altogether ſeparate, not deſtinate unto matier, much leſſe is that moſt ſimple forme of formes, the originall of all formes.

God is not the forme of any other Being. 2. 2.](*d*) The opinion of *Democritus* is contrary to this concluſion, in that he makes mans ſoule to be God. *Straton* thought that God was only a certaine divine power in Nature: ſo ſaid *Chriſippus* otherwhile; and ſo *Cleanthes*, where hee affirmed that God was the life of the world. His opinion that reaſon was God, was an errour, againſt this concluſion alſo, if by reaſon hee meant that reaſonable ſoule, the forme of mans body. *Heraclides* ſuppoſed God to change his ſhape at his pleaſure. *Zeno* ſaid that reaſon in every thing was God, or that he was that living law, that gave life to every thing. Wavering *Chriſippus* ſometime held the life of the world to be God, ſomewhile he cal'd him deſtinie.

Therefore God is no compound. 3. 1.](*e*) Among the matiers reckoned up before [note *a*.]ſome you ſee are compounded, and they belong properly to this place, as earth, water, and our ayre below, of which none are ſimple elements, but mixt one with another for generation ſake, and fitted to the inhabitants that dwell therein; of which none could live in elements that are pure being themſelves compounded.

Therefore God is not a body. 4. 1.] (*f*) The ſchoole of *Epicurus* taught that God was in ſhape like a man; and that he was alſo bodily For they thought that if hee were without a body (as *Plato* taught) he could neither have ſence nor wiſdome, and ſo could no way be partaker of any pleaſure, or happines. But concerning the pleaſure which God enjoyes, *Plato* teaches, *Epiſt. ad Dionyſ.* that it is not in outward or bodily things; which hinder the happineſſe of the minde. The weaknes of *Epicurus* argument is ſhewed by *Cotta* a follower of *Plato*, *Cic. de Nat. D. l.* 1. & the opinion it ſelfe confuted by the arguments here brought; eſpecially againſt the *Audean* hereticks, that were called *Anthropomorphites*, who upheld the opinion of the *Epicurean* Phiſophers, becauſe the holy Scripture, teaching men by their ſenſes, ſpeakes of Gods powerfull right hand, and treading down his enemies; that hee was ſorry in heart, and ſpecially where it is ſaid, *Gen.* 1.

Let

Let us make man in our owne likeneſſe: They here underſtood the likeneſſe of the body, not of the minde, in holineſſe and knowledge, which we have loſt, muſt endeavour our ſelves to recover, as we are exhorted, *Eph.* 4. 24. *Put on the new man which is created according to God, in righteouſneſſe and holineſſe of the truth*, and againe, *Put on the new man which is renued* (in you) *unto knowledge, according to the Image of Him that created him.*

Therefore in God is no accident, 5. 1.] *Zeno* (g) ſometime affirmed that the yeare and the ſeaſons thereof, the ſpring, the harveſt, the moneths alſo were God. *Chriſippus* ſaid, the truth of things was God. And if you account truth an accident, you may referre his opinion hither. You have now heard the difference of opinions among the Philoſophers; But how much wiſer was *Simonides* that learned Poet, who being demanded by *Hiero* king of *Siracuſe*, what God was; He deſired a day to thinke of his anſwer: being the next day asked againe, he deſired two dayes: And thus being often asked, ſtill doubled his time. Being demaunded the reaſon, he anſwered, that the longer he thought thereon, the more hard and darke the thing ſeemed unto him. What thanks therefore can we give unto God who by his holy word hath ſo fully revealed himſelfe unto us, that the holy Angels themſelues with wonder deſire to pry into thoſe myſteries, which hee hath made manifeſt unto his Church by Chriſt, 1 *Pet.* 1. 12.

1. *Therefore his being is moſt ſimple.* 6. 1.] Againſt this concluſion, a doubt or two may be raiſed. 1. being without addition, is affirmable of every thing. But the being of God is not ſo. For wee ſay the body, or ſoule of a Man, or an Angell is being, yet not God. Therefore the being of God is not a being without Addition. And if addition bee made to the being of God, whereby it may be diſtinguiſhed from other beings, it will ſeeme not to be a ſimple, but a compound being. I anſwer, that the propoſition being without addition, is affirmable of every thing, is true of that common predicate or tranſcendent being onely of which I ſpeake, *Introd. logic. ſect.* 5 *n.* 2 & 3. But the being of God is that one proper and pure being which belongs to him alone, and receives no addition, nor is affirmable of any other thing beſide himſelfe. Secondly, I anſwer, that the concluſion of this ſyllogiſme, the being of God is not without addition, being granted, takes not away the former concluſion, that his being is ſimple and pure; Neither is the conſequence rightly gathered thereon: that if Addition be made, it is not then a ſimple being. For theſe additions bring in no ſuch beings, as to make the being of God either compound, or mixt, but only diſtinguiſhable from other beings. For to ſay the being of God is one, is pure, is ſimple, is incommunicable, are here onely negation differences, as one, therefore it cannot belong to any beſide himſelfe; Pure, that is, not mixt. Simple, that is, not compounded. Incommunicable, whereof none can be partaker beſide himſelfe. Nay, thoſe very poſitive additions of Goodneſſe, eternity, infinity, power, wiſdome, &c. are not additions of new beings, but onely eſſencial conditions of the ſame moſt ſimple being diſtinguiſhed by us in our underſtanding. For, becauſe our underſtanding receives nothing but by the ſences from the creatures; Therefore when it findes theſe ſeverall perfections in the creature, and acknowledges that no perfection can be in the effect, which is not more eminently and excellently in the cauſe thereof; it is compelled, as it received theſe perfections in the creature with differences, ſo alſo to referre them unto the Creator. So this difference or plurality of attributes in God, growes, firſt in regard of the weakeneſſe of our underſtanding; and ſecondly by that ſuperexcellency of the divine nature, whereby the underſtanding is ſo farre exceeded. Therefore although our underſtanding bee no way able to compare all theſe ſeverall perfections of goodneſſe, power, wiſdome, &c. together; and then to conceive them as one, but onely in one: yet our undertakings how ever wandring, or unable to conceive them as one infinite being, can

no way make any difference or otherneſſe in them, or put any thing to the purity and ſimplicity thereof; but muſt acknowledge the more pure the being is, the more powerfull; and therefore by one only action of that ſimplicity, and one manner of working, doth it bring forth moſt different and manifold effects, both of the object, and in the object or matter whereon it workes.

2. Secondly it may be objected, that the ſimplicity is more where there is no diſtinction, than where there is. But in the Godhead there is diſtinction of perſons. Therefore it may ſeeme his being is not moſt ſimple. I anſwer. That the diſtinction is not made in the nature or being of the Godhead, which thing only takes away ſimplicity; but only in the reall relations, in which the being is ſtill one and the ſame in all. And although the relations be truly and really diſtinct: yet that reall diſtinction, or diſtinct realitie is but only relative, and not bringing in any other being than is in the Godhead, underſtood without theſe relations, but only imports the order or manner of being.

3. Thirdly, it may bee objected, that every thing that is, muſt participate of being that it may bee, and of ſome other thing, that it may be ſomething, or a being in it ſelfe, diſtinct from other beings. So God by his being is; and by his greatneſſe, and power, He is infinite, and almighty. Therefore it may ſeeme, his being is not ſimple. I ſay the propoſition is true onely in things that are by participation. But God is abſolutely of himſelfe, not by participation; and that abſolute and ſimple being of His, is of it ſelfe eſſentially infinite, and almighty, and not by participation, as was ſhewed, *chap.* 8. *ante.* in the anſwer, to the firſt objection.

CHAP. X.

That God is altogether as infinite in working, as he is in Being.

ALmoſt neceſſary truth, and needing ſufficient proofe, not onely for the cleering of that which hath beene ſpoken; but eſpecially for laying the ſure ground-worke of that which is to follow concerning the Trinity. Therefore lend me the eare of your underſtanding that we may goe together, in a matter of ſuch weight; And although the word *worke* in our common Engliſh, in which I deſire to ſpeake, is growne to meane almoſt onely bodily toyle; yet you know there is the working of the minde alſo, and according to the things ſpoken of, you are bound either in your wit, or honeſty, ever to be as gentle as you can in the meaning of words, and to take them according to their greateſt fitneſſe. But firſt (you will ſay) it ought to appeare that God doth worke. For as *Epicurus* thought, He neither troubles himſelfe with any care or buſineſſe of his owne; neither yet is troublous to any other; or mindes what they doe, or ſay. For if ſo: then (as he ſuppoſed) He cannot in any wiſe be happy, that hath ſo many things to thinke of. But againſt this thicke-skin lazy opinion of *Epicurus* it ſhall appeare, that this working or Action

Action of God is his endleſſe glory. But you muſt underſtand that this worke whereof I ſpeake, is not meant of that, whereby the dignities of God are manifeſted without in the creature; but of that which is in himſelfe alone. And that he doth worke is moſt plaine.

1. For as an infinite action cannot be without an infinite power, ſo an infinite reſting cannot bee but either with an infinite unableneſſe, or want of skill, or infinite unwillingneſſe to worke; but an infinite unableneſſe cannot ſtand with an infinite power, nor want of skill with infinite wiſdome, nor unwillingneſſe with infinite will. And it was proved before, that the power, wiſdome, and will of God are infinite; therefore he worketh alſo infinitelie: but if the reſting be not infinite, but ſuppoſed to be ſlackneſſe onlie, or by turnes, becauſe of wearineſſe; that cannot ſtand with an infinite power, nor with the ſimplicitie of the divine being: for wearineſſe cannot befall but to ſuch a being onely as hath heavineſſe of parts: but in God is neither heavineſſe nor parts. And ſo He workes, and that infinitely.

2. God is infinite, and ſo evermore as great as he may be, and that not in being only, but alſo in working: for otherwiſe greaterneſſe and leſſeneſſe ſhould be in him. And becauſe nothing can be in him, beſide His very being: if the infinitie of greatneſſe were in his being, and a leſſeneſſe in his working, greaterneſſe and leſſeneſſe ſhould bee his very being; ſo finite and infinite, perfection and want, good and ill, ſhould be convertible in him: but theſe things are impoſſible. Therefore God doth either worke infinitely, or elſe he cannot worke at all; but ſo ſhould he not be worthy to be God, ſo ſhould not his power be infinite: and if his power be infinite and yet he cannot worke at all, then ſhould his power bee altogether in vaine. But all theſe things are impoſſible, therefore God doth worke, and that infinitely.

3. The wiſdome of God is infinite, as was proved, and by the infinitie of his wiſdome hee doth underſtand the infinitie of his owne being; but that cannot be but by an infinite action of underſtanding: therefore the working of Gods wiſdome is infinite. And as theſe reaſons againſt *Epicurus*, that God doth worke and that infinitely; ſo alſo theſe that follow prove the queſtion fullie: for if the being of God be one, and that moſt ſimple, and that nothing can be in him but eſſentially, as was proved *Chap.* 9. §. 5. & 6. if hee worke as is ſhewed, then his working or action muſt be his very being; which becauſe it is proved to be infinite, it muſt follow, that his action is alſo infinite.

4. The working of infinite goodneſſe, wiſdome, power, life, truth, &c. in eternitie is the moſt deſireable thing that may be, and wherein the greateſt glorie can conſiſt; which action of God, if by his will He would not; then muſt he will a ceaſing of the action of goodneſſe, wiſdome, power, &c. and that in eternitie. So ſhould theſe dignities be infinite in vaine, ſo his will were not anſwerable

swerable to the rest of his dignities, so should hee not will the infinitie of his owne glorie, not being. But all these things are impossible: therefore the working of his dignities are answerable to their being; and therefore infinite.

5. The power of God is infinite, as was proved; by which infinitie of power, all the other dignities of God, may both be and worke infinitely. And if the goodnesse and other dignities of God did not worke infinitely when by his power they might; there should be an inequalitie or want in his goodnesse, which should not be answerable to his power; and the deprivation of the working of an infinite goodnesse, would enforce an infinite ill, so God should cease to be infinitely good. But all these things are impossible. Therefore the action of Gods goodnesse, is of necessitie infinite.

6. The power of God is such, as that hee is thereby enabled to worke, and if by his infinity, he were not able to worke infinitelie; then his infinitie should be of lesse force to withstand littlenesse and not being; than his power is to withstand weakenesse: so defect and want should be in his infinitie, which of all his other dignities is set most against it, and so his power should be infinite onelie in the possibilitie of working, but finite in the action. But these things are impossible: therefore the power of God is as infinite in the working as it is in the being.

7. If the working of God were not infinite, he could not know it to be infinite, but finite onely and in defect: but [a] God cannot know any defect in himselfe, in whom no defect is possible to be; Therefore his working is infinite.

8. If infinite working and being be not all one in God, then there must of necessitie be in him, either a multiplicitie of being, or of accidents, or of being and accidents. But all these things have been shewed to be impossible: *chap* 8. & 9. therefore infinite being and working are in God all one. So then his working is infinite.

9. An infinite glory cannot be without the conditions of infinitie, and eternitie; nor yet without the being of goodnesse: but neither can it be said to have the being of goodnesse, if it spread not it selfe in the action of goodnesse; neither yet of infinite and eternall goodnesse, if it worke not infinitely and eternally: but the glory of God is infinite, with all the conditions of infinitie, eternitie and goodnesse. Therefore it workes infinitely and eternally, according to the being of infinite and eternall goodnesse.

10 The truth of God was proved to be infinite and one: but if in the divine dignities there be a greatnesse in being and a lesnesse in working; the truth in God must likewise be divers and not one, so neither simple nor infinite. But this is impossible: therefore the working of his dignities is infinite as his being.

11. The infinitie of God is such, that [b] no abatement, want or lesnesse may be understood or found therein: but littlenesse or abatement

abatement might bee found therein, if it were not as great in the action thereof, as in the being: for every abatement or want, whether it bee of the being, or of the working, in goodneſſe, power, wiſdome, &c. is not onely a leſſening, but even an utter taking away of the infinitie thereof. So that to denie the infinite working of God, is to denie his infinitie, and ſo his being.

12. If all the dignities of God be infinite both in being and working, it will follow that their equalitie and concord one with another, is alſo infinite; ſo that they be eſſentially one God, and the ſame convertibly one with another, the reſpects onely different as hath beene ſhewed *Chap. 9. note* (*b*) *ob.* 1. But if theſe dignities bee not infinite in working, as they are in being, the diſagreement will bee infinite: becauſe betweene no working or a finite working, and a being every way infinite, there is an infinite diſtance; and to put this diſtance in God, whoſe being is moſt ſimple and one, would be utterlie impoſſible: therefore God is altogether infinite in being and working. If further proofe ſeeme yet needfull, you may take hereto an inducement or two.

13. The underſtanding of man is the image of God in him, and as the underſtanding will not reſt: ſo is it much more meet to thinke of an endleſſe wiſdome. Nay the very fantaſie or thought though bodily, though tyed to the five outward wits alone, yet will it not reſt: and when it cannot worke upon the reaſon, as in ſleepe (becauſe reaſon will ſee that the fantaſie was not deceiued in the outward ſences) then will it preſſe upon the remembrance, as it appeares in dreames.

14. If Hee which is cauſe of all working ſhould ceaſe to worke, then all things at once ſhould ceaſe alſo both to worke and to be, becauſe [c] the firſt mover ceaſing to move, all the enſuing motion muſt be at a ſtand. And if his power and the working thereof upon the creature did ceaſe; as the creature by his power was raiſed from nothing, ſo would it returne to nothing, if by the ſame it were not continually upheld. Therfore God doth worke continually, and as the worker is infinite, [d] ſo is his working infinitely.

Notes.

(*a*) *God cannot know any defect in himſelfe. R.* 6.] See the reaſon of this ſpeech *Chap. 6. note* (*b*) *n.* 2. & 3.

(*b*) *No abatement may bee underſtood therein. R.* 10.] You have need to know that this reaſon, and the like which wee make from our owne underſtanding, hath a moſt ſure foundation and ground in the truth of God: for therefore is the light of reaſon and underſtanding in man, as a glaſſe or image of the divine wiſdome created by him in us *Iohn* 1. 4. *Epheſ.* 4. 24. that we thereby might be led unto the knowledge of Him, and ſo unto that happineſſe for which wee are created: therefore the underſtanding doth evermore apply it ſelfe unto the truth, and makes the will to joy therein, and to hate that which is falſe, and impoſſible.

impoſſible. For reaſon in man being the image of *Chriſt* the ſecond *Adam*, is ſet in the *Paradiſe* of God, freelie to eate of every tree therein, that is, to conſider the whole creature, which yeelds unto reaſon infinite truths as fruit whereon to feed, to the praiſe of him that hath created it: but if ſhee that is given to him for his help, that is, the imagination his *Hevah* the mother of all living (for by the imagination alone the formes of all things live and are lively preſented to reaſon) if ſhee (I ſay) deale treacherouſly with him, and without him entertaine ſpeech with the craftie Serpent: then is he by her eaſily perſwaded to taſte of the forbidden fruit; to follow her fooliſh and wicked ſuggeſtions, and to let into his underſtanding falſhood and errours, which cannot ſtand with the light of the truth, but are onely according to the traditions of Arts, falſlie ſo called, and the authorities of men miſled by opinions. Concerning authorities *See Poſtell. de Nat. Med. pag.* 16. 17. and *log. Cap.* 23. *n.* 8. and *note* (*a*)

(*c*) *The firſt Mover ceaſing to move. R.* 14.] Though this reaſon ſhew the truth of the concluſion *a poſteriori*, yet is not this argument proper to this place, becauſe the queſtion here is onely about the inward actions of God in himſelfe, not that which is outward upon the creature, of which you ſhall hereafter underſtand more at large in the 13. *Chapter*.

(*d*) *So is his working infinitely. ib.*] Seeing it is firmely agreed unto, both by Divines and Philoſophers, that God is altogether unmoveable, not onely by thoſe kindes of motion properly ſo called, *See Log. introduct. ſect.* 4. *Append. n.* 1. but alſo improper and metaphoricall; as change of the will, anger, deſire, or other paſſions; it may ſeeme that this concluſion of Gods infinite action or working is enforced utterly againſt the truth: becauſe it ſeemes that no working can be without motion. I *anſwer*, that motion and operation or working are very different; theſe are like to motions, but neither are motions, nor yet with motions: for to feele, to ſee, to underſtand, to will, or any other action immanent or dwelling in the worker, are actions, operations or workings of the ſences, the underſtanding and will: but yet no motions, but moſt improperly, and onely in likeneſſe: for all working, action, or operation, is of a thing that is in perfection; but motion properly ſo called, is alwayes with imperfection, and leaves the thing wherein the motion is, in poſſibilitie onely to a further perfection. And yet the very moving from place to place may be an example of this working, which I have proved in God to be infinite. For if you ſet a ruler upon a pin, and turne it with violence upon that centre, you ſhall perceive no part of the ſurface ouer which it is turned, which you ſhall not ſee covered every where with the ruler, and the ſwifter it is carried about, the better and more cloſely doth it cover it: ſo that if you ſuppoſe that motion to be infinite in ſwiftneſſe, with continuance for a certaine time, then every part of the ruler in the continuall ſucceſſion of that time, muſt of neceſſity be every where upon the under ſurface, according to the length of that time, which the ruler doth make from the navell point to the hemme or circumference. So that you cannot more rightly call it motion than reſt, when every part of the ruler is continually upon every part of the ſurface under it. And even ſo this working which I have proved to be in the Godhead, becauſe it is infinite, may moſt truly according to this example be called reſt; becauſe his owne action in himſelfe is that wherein above all other he can take moſt glorie and delight; as being in the perfection of goodneſſe, power, wiſdome, truth and glorie, &c. And thus according to the meaſure of our weake underſtanding, having conſidered what God is in his being, it followes that we enquire alſo, whet Hee is according to the manner of his being.

The

The Father Almightie.

Chap. XI.

That there is a Trinitie of Perſons in the Vnitie of the Deitie.

Section. 1.

THat the wiſdome of God manifeſted in this lower creature, and all the poſſibilities that are therein, ſhall at laſt bee made knowne to man, for whoſe ſake and uſe they were created, I have elſewhere ſufficiently proved. But as yet how farre wee are from thence, every man doth ſufficiently know. For is there any Dyer ſo overweening in his craft of dying, as that he dare take upon him to know all the poſſibiliries that are in the mixing and ſetting of colours? nay in the ſervice of that great god of our pampered gurmandizers, I meane the belly, is there any Cooke, that will take upon him to bee able to make all thoſe very things which are daylie ſought out to pleaſe the taſte? if then in thoſe things wherein our ſences are moſt delighted, wherein we ſtudie with greedines how to pleaſe our ſelves, we muſt confeſſe our dulneſſe; how much more heavie muſt we needs be in that whereof neither our ſences, nor our reaſon, nor the higheſt and beſt part of our underſtanding, all Nature helping us herein, can give us any knowledge? Who knowes the thoughts of a man but the ſpirit of a man that is within him? how much more then is it im poſſible to know the myſteries of God, but by that relation which hee hath made unto us of himſelfe? Therefore the knowledge of that myſterie of the holy Trinitie in the Unitie of the Godhead, is that ſuperexcellencie of knowledge, which we have by the holy Scripture onely; which truth we are ſo much the more carefull to know, and conſtantlie to uphold: firſt becauſe it concernes that moſt excellent and high being, even of God himſelfe; ſecondly, becauſe the revelation thereof is from God alone, manifeſted by his word; thirdly, becauſe it is the foundation of our faith and hope: for if Chriſt our Saviour be not very God, and very man; the being of our Mediatour, and the alſufficiencie of his merit is utterly vaniſhed; fourthlie, it is one of the maine and principall differences between our moſt high Religion taught us by God himſelfe, and the falſe worſhip of Idolaters, of the *Iewes*, *Turkes*, *Arians*, and

other hereticks, which from time to time have turned the truth of God into a lye. Fifthlie, we follow herein the holy Martyrs and the Fathers in the primitive Church, and those Councells which have from time to time maintained this truth against all heresies.

And although it cannot bee denied, but that even among the Heathens, some of their wisest, both Poets and Philosophers knew this mysterie by heare-say, as they had received it from the *Hebrewes*; as you may reade in *Thom. Aquin. in lib.* 1. *dist.* 3. *q.* 2. and more at large in *Struchus de peren. Philos. lib.* 1. & 2. and from them in *Philip Mornay of the trueneſſe of Chriſtian Religion Chap.* 6. yet among the *Hebrewes* themselves (except the Prophets, and schooles of the Prophets) this secret was not knowne or taught, and that, (as it may seem) lest the misunderstanding multitude might fall into the Idolatrie of many Gods: therefore is this thing so taught in the holy text of the Old Testament, that the wise onely might understand it: for although the Prophets knew well enough that in the dayes of the king *Messiah* this mysterie should be knowne even to the Gentiles: for of him it is written in the 40. *Psalme vers.* 9. 10. *I will not refraine my lips O Lord, thou knowest, but I have declared thy truth and thy salvation, I have not concealed thy mercy and thy truth from the great Congregation:* Yet because they knew they ministred those things of which they spake, not to themselves, nor to the people of their owne times, but for us, unto whom the treasuries of the riches of God in *Christ* were more fullie to bee opened; therefore they taught according to the dispensation of the Holy Ghost, who hath so from time to time, opened the fountaines of knowledge unto his Church, and hereafter will; as the holy Church shall be able to receive it. This glorious truth then being plainely discovered to us in the New Testament; let us see with what diligence and faithfulnesse, reason that servant of God doth wait on the authoritie of his Lord, and how thereby (*d*) wee are summoned to hearken unto this truth: for although reason could never have found it out; yet being taught what the truth of God is herein, it joyes to see the necessitie of that truth which it is bound to beleeve.

But because I have written somewhat to this Argument already (which that you misse not, I have caused to bee printed at the end of this booke) I may be somewhat more briefe herein. Onely the reasons I take up here together; and adde such other supplies as seeme to be wanting in that treatise.

ℓ. 2. The word *Father* is taken either personally, as it signifies the first Person of the blessed Trinitie, with the relation to the Eternall Sonne; or else it is spoken essentially of all the three Persons in the Godhead, with respect of the creature which is created, susteined, and governed thereby. Of this (through his helpe) we shall speake hereafter *Chap.* 13. but first of the first person of the holie Trinitie. The Greeke Churches by the authoritie of the

the Apoſtle, *Heb.* 1.3. for the ſeverall diſtinctions of the Perſons in the Godhead, hold the word ὑπόστασις *hypoſtaſis*, which wee from the *Latin* call a *Subſiſtence*, or ſeverall ſubſtantiall being by it ſelfe. But the *Latin* Church turned it *Perſona*, from an old word (*Perſola*) becauſe it meanes one onely being intire of it ſelfe: for *Solus* is of ὅλος, that is whole in it ſelfe, and entire with all the parts: but yet is *Perſona* a title of honour given unto men alone: for they define it to be *Rationalis naturæ individua ſubſtantia*, that is an individeable ſubſtance of a reaſonable nature, and from thence it is tranſlated to God and Angels. A Perſon then of the holy Trinitie is an incommunicable ſubſiſtence in the Divine nature. Theſe words have their ground in the holy Scripture, to which in this great Article of our faith wee muſt ever have recourſe, by reaſon of the many and ſtrong hereſies that have beene thereabout. *Trinitie*, *Triunitie*, or a threefold being in one, hath ground in that Text which is in *Matthew* 28.19. *Goe teach all Nations, baptizing them in the name of the Father, and of the Sonne, and of the Holy Ghoſt.* But certaine it is, that in our Baptiſme, wee bind our faith and allegiance unto God alone. So 1. *Iohn* 5.7. *There are three that beare witneſſe in heaven, the Father, the Word, and the Spirit, and theſe three are in one thing, or one being.* By ſubſiſtence underſtand a ſubſtantiall or eſſentiall being, not comming to, or being in the Deitie by chance. It anſwers to the word ὑπόστασις, which is different from ſubſtance, nature, being, or the like termes that ſignifie any common, or univerſall being: for an *Hypoſtaſis* meanes a peculiar being wherein the common nature is wholly and entyre, as I ſaid before, and will ſay untill you underſtand mee. For example, the whole nature or being of man is underſtood in that word *Man*, and ſo the Angelicall nature in that word *Angell*; but *Peter* or *Gabriel* meane that particular perſon, in which the common being is whole and entyre. I meane ſo, as that there is nothing eſſentiall in the being a man, or Angell, whereof *Peter* and *Gabriel* are not partakers eſſentially; ſo wee underſtand the difference. The being or eſſence of the Godhead is one individuall, moſt ſimplie, abſolutelie, and ſubſtantiallie one; which infinite and undivideable being of the Godhead is yet nevertheleſſe in everie Perſon entyre and wholly, ſo that nothing of the eſſentiall being of the Godhead is in one, which is not in the other. And therefore *Iuſtin* the *Martyr*, and from him *Damaſcen Dialect. Cap.* 66. and after them our ſound Doctors of all ſides agree, that ὑπόστασις, or a ſubſiſtence is τρόπος ὑπάρξεως, that manner of being, proprietie, or reall relation, which belongs to every one Perſon in the Holy *Trinitie*. You may here not unfitly note the difference of theſe words, Being, Subſtance, and Subſiſtence. Being is that which is common to all things that are. The word *Subſtance*, properlie doth not ſo much import the verie inward being, as that reſpect which it hath to the accidents

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But because I have written somewhat to this Argument already (which that you misse not, I have caused to bee printed at the end of this booke) I may be somewhat more briefe herein. Onely the reasons I take up here together; and adde such other supplies as seeme to be wanting in that treatise.

§. 2. The word *Father* is taken either personally, as it signifies the first Person of the blessed Trinitie, with the relation to the Eternall Sonne; or else it is spoken essentially of all the three Persons in the Godhead, with respect of the creature which is created, susteined, and governed thereby. Of this (through his helpe) we shall speake hereafter *Chap.* 13. but first of the first person of the holie Trinitie. The Greeke Churches by the authoritie of the

the Apoſtle, *Heb.* 1.3. for the ſeverall diſtinctions of the Perſons in the Godhead, hold the word ὑπόστασις *hypoſtaſis*, which wee from the *Latin* call a *Subſiſtence*, or ſeverall ſubſtantiall being by it ſelfe. But the *Latin* Church turned it *Perſona*, from an old word (*Perſola*) becauſe it meanes one onely being intire of it ſelfe: for *Solus* is of ὅλος, that is whole in it ſelfe, and entire with all the parts: but yet is *Perſona* a title of honour given unto men alone: for they define it to be *Rationalis naturæ individua ſubſtantia*, that is an individeable ſubſtance of a reaſonable nature, and from thence it is tranſlated to God and Angels. A Perſon then of the holy Trinitie is an incommunicable ſubſiſtence in the Divine nature. Theſe words have their ground in the holy Scripture, to which in this great Article of our faith wee muſt ever have recourſe, by reaſon of the many and ſtrong hereſies that have beene thereabout. *Trinitie*, *Triunitie*, or a threefold being in one, hath ground in that Text which is in *Matthew* 28.19. *Goe teach all Nations, baptizing them in the name of the Father, and of the Sonne, and of the Holy Ghoſt.* But certaine it is, that in our Baptiſme, wee bind our faith and allegiance unto God alone. So 1. *Iohn* 5.7. *There are three that beare witneſſe in heaven, the Father, the Word, and the Spirit, and theſe three are one thing, or one being.* By ſubſiſtence underſtand a ſubſtantiall or eſſentiall being, not comming to, or being in the Deitie by chance. It anſwers to the word ὑπόστασις, which is different from ſubſtance, nature, being, or the like termes that ſignifie any common, or univerſall being: for an *Hypoſtaſis* meanes a peculiar being wherein the common nature is wholly and entyre, as I ſaid before, and will ſay untill you underſtand mee. For example, the whole nature or being of man is underſtood in that word *Man*, and ſo the Angelicall nature in that word *Angell*; but *Peter* or *Gabriel* meane that particular perſon, in which the common being is whole and entyre. I meane ſo, as that there is nothing eſſentiall in the being a man, or Angell, whereof *Peter* and *Gabriel* are not partakers eſſentially; ſo wee underſtand the difference. The being or eſſence of the Godhead is one individuall, moſt ſimplie, abſolutelie, and ſubſtantiallie one; which infinite and undivideable being of the Godhead is yet nevertheleſſe in everie Perſon entyre and wholly, ſo that nothing of the eſſentiall being of the Godhead is in one, which is not in the other. And therefore *Iuſtin* the *Martyr*, and from him *Damaſcen Dialect. Cap.* 66. and after them our ſound Doctors of all ſides agree, that ὑπόστασις, or a ſubſiſtence is τρόπος ὑπάρξεως, that manner of being, proprietie, or reall relation, which belongs to every one Perſon in the Holy *Trinitie*. You may here not unfitly note the difference of theſe words, Being, Subſtance, and Subſiſtence. Being is that which is common to all things that are. The word *Subſtance*, properlie doth not ſo much import the verie inward being, as that reſpect which it hath to the accidents

that are therein. *Subsistence*, signifies that speciall manner of being which belongs to substances that are actually being. If you will enquire further, you may see what *Thom. Aquin.* hath writ hereto *in Sent. lib.*1. *Dist.*23. *qu.*4. or if you will, the *Introduct. to log. Sect.*4. *Incommunicable*, that is, peculiar, proper, or belonging to one alone; so that one cannot be another. *The divine Nature* is used 2. *Pet.*1.4. and here meanes that being or substance, wherein all the three Persons are essentially one, and the same *One* God. One (I say) not compounded or made of the three Persons, but One most simple and perfect being, in all the three Persons of the Godhead.

Now the name of a *Father*, is most poperly given unto God the first Person of the Trinitie (for of him is נמשׁפחה all fatherhood of the families both in heaven and earth *Ephes.*3.15.) because that out of the perfection of His owne being hee brings forth a Person coessentiall, that is, of the same being with himselfe, and coeternall, yet distinguished from him by certaine incommunicable properties, which is the Sonne; and that by an eternall, most holy, infinite and spirituall working in himselfe, according to that life, holinesse, wisdome, power, glory, &c. which are in him essentially; and this spirituall or eternall working, is the holy Ghost. And because that this action of the Godhead, in the bringing forth, or eternall generation of the Sonne, is onely in the essentiall being of the Deitie eternally: therefore it is not an action of God proceeding meerely from the freedome of His will, as it is said of the creature, *Revel.*4.11. That for his will sake onely they are and were created. For all such actions are exercised onely in things of themselves meerely not being; in which God hath power to will, or not to will their being: but because that God doth worke according to the perfection of his most excellent being, as *Prov. chap.*10. So glorious and powerfull an action in himselfe, cannot be in vaine; therefore it is necessarie that the product, effect, or object of that action, which is the Sonne, be every way answerable to that action in the infinitie of glory, wisdome, power, &c. Neither yet is this action of God the Father compel'd or enforced: for then it would not be glorious; but it is with the infinitie of his owne will also, because it is essentiall to him, and whatsoever workes according to the being thereof (*b*) workes both necessarilie, that is, according to the unchangeable nature, and yet most willingly; because it cannot will contrary to the being thereof. But in things wherein there is an absolute freedome of the will, one way or other, there must a choice bee possible, which cannot bee but betweene two at least: which not onelie an infinite will doth utterly exclude; but even that naturall will also, whereby every thing workes according to the inclination or propriety of the kinde. So then neither can God in the infinitie of his will, but will that being which is the image of himselfe, the best of beings, infinite in goodnesse

goodneſſe and in glory: Neither can He but worke according to the perfection of his being, for the production of that which Hee doth will. As all our naturall ſences inward and outward worke willingly, yet neceſſarily; that is, according to their naturall being, upon their proper obiect. For the Eye is not ſatisfied with ſeeing, nor the eare with hearing.

Now is it yet further to bee remembred, that although there be an infinite and eternall production of the Perſons in the deity; yet there is no bringing forth, or multiplication of any new being. For the Godhead being eternall, it is not poſſible that any new Godhead ſhould bee brought forth. Neither yet can any addition bee made thereto: becauſe it is infinite. And ſo you may conclude of all thoſe dignities or perfections of the Godhead, as wiſdome, power, glory, goodneſſe, &c. Yet ſeeing goodneſſe doth ever move that which is good to multiply the image of it ſelfe; and power joyned therewith, inableth goodneſſe to worke; and infinity with them cauſeth goodneſſe and power both to be, and to worke infinitely: therfore it is neceſſary that in the Godhead there be an eternall multiplication or production, of thoſe true and reall diſtinct relations, which we call Perſons. So that although goodneſſe, power, infinity, & all the other glorious dignities which are in God, be one infinite being; one onely in the moſt ſimple, pure, and perfect agreement or concord of being; yet theſe relations muſt bee diſtinct, in ſuch cleare difference; that that one cannot poſſibly bee that other from which it is really and truely diſtinguiſhed, though in eſſence or being they be all one infinity. [e] As in the being of goodneſſe there is an infinite producer, or bringeth forth of goodneſſe, which is the Father; an infinite goodneſſe brought forth, which is the Sonne: and an infinite production or bringing forth of goodneſſe: which could not be if either the efficient, or bringer forth of goodneſſe, or the goodneſſe brought forth were not. For where either the agent, or the object is wanting, it is impoſſible that any action at all ſhould be. And therefore as the Sonne proceeds from the Father; So the holy Ghoſt is moſt rightly ſaid to proceed from the Father, and the Sonne. And this is the diſtinction of the perſons, according to their originall or proceſſion. But becauſe all theſe are infinite, and that in the infinitie of being, and working, there muſt needs be eternity; therefore there can bee no beforeneſſe nor afterneſſe, nor ceaſing either to bee, or to worke. And therefore is none of theſe Perſons before, or after another, but all three diſtinct Perſons are one infinite, and eternall deity.

The Reaſons.

¶ 3. 1. If God bee infinite in his working, as He is in his being, then hee muſt needs worke to bring forth ſuch as himſelfe is, and that both infinitely and eternally, anſwerable to his being; and this in

in the Godhead alone, seeing that beside it, nothing can be infinite and eternall. But it is sufficiently proved in the 10. *chap.* That God is infinite in his working, as hee is in his being. Therefore by his infinite working, He brings forth such as Himselfe is. And by these three termes you see the holy Trinity expressed and proved. 1. God infinite, the Father. 2. That which he worketh, the Sonne; The infinite working it selfe, which combineth both together, the Holy Ghost.

2. Neither can power be infinite, nor infinity powerfull, if there bee not such an agreement betweene them, that they may together both be and worke infinitely. But if they bee and worke infinitely, it is necessary that there bee a production in the Godhead: For otherwise that infinite worke should be in vaine, and not powerfull to produce the like. But that is impossible; therefore there is a production in the Godhead.

3. If there be not a production of Persons in the Godhead (as is before spoken:) then an infinite goodnesse is not a bringer forth of goodnesse, and so followes a privation or ceasing in the working of goodnesse, which brings on, either a disability in the power, or a want in the will, or in the wisdome of the worker: which cannot stand with his infinity of power, will, and wisdome, of whom we speake. Besides, seeing in Him, to be, and to worke are all one, (as was shewed) hee that denies the infinity, and eternity of his working, denies also the infinity and eternity of his being. Wherefore seeing all these things are false, and impossible; it followes of necessity, that there is a production of Persons in the oneneſse of the Godhead. Or take it thus affirmatively.

4. That goodnesse is truely a great goodnesse, which doth bring forth a great good; and by how much more it brings forth a greater good, by so much more it comes neerer to infinitie. Therefore God in whom infinity and goodnesse are one being, doth bring forth eternally an infinite good, that is, the Sonne, betwixt whom and himselfe results an infinite Communion of goodnesse, *viz.* the holy Ghost.

If there must needs bee a distinction of termes in the actions of the Godhead, then there must needs bee a difference of Persons; otherwise the difference of the termes were idle and vaine, if the being understood thereby were not answerable. But there must needs bee a distinction of termes in the working of the Godhead. For an infinite working (already proved) must needs be from an infinite worker, about an infinite worke. Therefore there is a difference of Persons in the unity of the deity.

6. If there were not an infinite and eternall production in the Persons of the Godhead; then the being of a beginning could not cleerely and evidently bee therein; because though the beginner were; yet the working of the beginner, and the being begun were yet wanting: and so these two comming after should bee inferiour

or

or leſſe both in continuance, and infinitie. And ſo the firſt and higheſt cauſe ſhould bee an infinite beginner without any effect or thing begun by him, which muſt bring on, that the firſt and chiefeſt cauſe of all, ſhould be infinitely defective, and ceaſing to worke: and of leſſe force than other cauſes ſubordinate; which all worke inceſſantlie to the bringing forth of their effects, unleſſe they bee hindered by lets more powerfull. Therefore there bee moe Perſons than one in the unitie of the Godhead.

7. Being and the power of Being; working and the power of working are all one in God, as was ſhewed *chap.* 8. & 9. *n.* 6. But God by his infinite and eternall power, can bring forth an infinite and eternall being like Himſelfe, by the infinite and eternall working of his power. Therefore He doth bring forth: or if he can, and will not, that power were in vaine; and ſo his power and will were not equall and infinite. So there ſhould bee divers beings in God, finite and infinite. But all theſe things are impoſſible. Therefore God doth bring forth an infinite being, his Sonne, by his infinite working, the holy Ghoſt.

8. If the inward working of the deity bee infinite with all the conditions of Infinitie; then the underſtanding of God (for example) muſt bee infinite, both in the act or perfection of it ſelfe; and in the object which it doth underſtand, and in the worke or action of the underſtanding about that object. So that God underſtanding his owne being, muſt needs behold himſelfe by an infinite action of underſtanding. But the working of God is infinite, with all the conditions of infinitie, as hath beene proved, for otherwiſe there ſhould bee a greaterneſſe in being, and a leſſeneſſe in working; and ſo the being of God ſhould not bee ſimple and one. Therefore in the unity of the infinite deity, there is an infinite underſtanding, which we call the Father, an infinite object, or image of that underſtanding, in the ſight of which that infinite underſtanding is moſt delighted, becauſe nothing can be more excellent than it; and this is God underſtood, that glorious Sonne: and an infinite working of the underſtanding, and that is the Holy Ghoſt: which you ſee cannot be conceived to be; if either the infinite underſtanding, or the object were ſuppoſed not to be; and therefore he is ſaid to proceed from them both. And thus is it in all the other dignities of God; his goodneſſe, his infinitie, his eternity, power, will, truth, glory, &c.

9. Now the texts whereby this doctrine is taught, more darkely in the old Teſtament, leſt the true Church, with the Heathen, might have fallen into the opinion of many Gods, are theſe among many other. *Gen.* 1. *v.* 26. *Let us make man in our owne image.* & *Gen.* 3. 22. *Behold the man is become as one of us. Gen.* 11. 7. *Let us goe downe; and let us confound their language, Gen.* 11. 7. which manner of ſpeech is not borrowed for manners ſake, from the cuſtome of Princes and great men; who for modeſtie, ſpeake not in their owne name

name alone (*Wee*) but as having determined with their great men, and counsellors, men like themselves. But God doth not so consult nor determine by advice of his Creature; Neither yet doth that language admit such forme of speech; but as the Easterne languages even to this day speake to one particular person in the number of one: as you may reade. 2 *Sam.* 12. 7. *Thou art the man.* and 2 *Sam.* 18 3. *Thou shalt not goe forth. Thou art worth ten thousand of us.* *Esth.* 7.3. *If I have found favour in thy sight O King.* But to returne to the holy Trinity. You have a like proofe in *Numb.* 6. 24. 5. 6. where the word *Iehovah* is three times repeated in the blessing and every time with a severall accent. So that although his name be one. *Zach.* 14. 9. and his being one. *Deut.* 6.4. yet in that one being is a Trinitie of Persons; which you shall better understand, if you consider the blessings in the new Testament, all taken from hence, as that. 2 *Cor.* 13. 14. & *Rev.* 1. 4. 5. &c. So likewise in *Iob.* 35.10. *Where is* God *my makers?* and *Psal.* 149. *Let Israel rejoyce in his makers.* *Eccles.* 12. 1. *Remember thy Creators.* and againe *Psal.* 11. 7. *His faces or their faces will view the righteous.* In which places though for some reason translated singularly, *Maker*, *Creator*, *Face*, yet according to the precisenesse of the Hebrew it is as I have told you. And yet a more evident proofe is that in *Gen.* 20.13. where the word *Elohim*, God, is ioyned with a verbe of the plurall number: And in *Iosuah.* 24.19. The Trinity of Persons in unity of the being is most cleare. For with the word אלהים *Elohim* is ioyned an adiective of the plurall number קדשים *Kadeshim*, and a personall of the singular הוא *hu*, as if you would say, God He the holy ones, or as *Esay* explaneth it. *Ch.* 6.3. *Holy, Holy, Holy art thou O Lord.* And againe in the same Chapter, *ver.* 8. *whom shall I send? there is the unity of the Godhead; and who shall goe for us?* there is the Trinity of the Persons. And againe in *Esay*, *chap.* 48. 16. Christ speaketh thus. *There am.* 1. *I.* and now the. 2. *Lord God.* and 3. *His Spirit hath sent me.* So you read in *Psal.* 33. 6. *By the* 1. *Word of* 2. *Iehovah, were the heavens made; and all the host of them by the* 3. *Spirit of his mouth.* And in *Hag.* 2.5.6. *From the beginning I was; and now I am with you, saith the* 1. *Lord of hosts, the* 2. *word which covenanted with you when you came out of Ægypt, my* 3. *Spirit shall dwell among you.* And if you desire moe proofes out of the old Testament, you may reade *Fitinus de Christ. Relig. Cap.* 31. The word יהוה *Iehovah*, that great and fearefull name of God, *Deut.* 28.58. one name of his owne being, containes the mysterie of the Trinity. For in the forming of the word הוה *hawah*, or *hayah*, whence the name is derived. *Ie* is the signe of that which is to come as יהוה *yehoweh*, *He shall be*, or *He will be*: *Ho*, of that which is; as הוה *being*, or *He* that is: and *wah* of that which hath bin, as היה *Hee hath beene*, and thus is the word opened. *Rev.* 1.8. He which was in eternitie the fountaine and eternall Father of Him which shall be in eternity, by the common band of all continuance, that which is in eternity. And this is *Hee that was, and is, and is to come.* And in the

the new Teſtament, beſides the places cited before in the beginning of the chapter, in *Math.* 3.16.17. and *Luc.* 3. 21. 22. you may heare the witneſſe of the Father concerning the Sonne, and ſee the Holy Ghoſt comming downe on Him, in the likeneſſe of a dove. And againe, *Ioh.* 14. *verſ.* 16. 17. 1. *I will pray the* 2. *Father, and he will ſend you another Comforter. even the* 3. *Spirit of truth,* And 2 *Cor.* 13.13. *The grace of our Lord Ieſus Chriſt, and the Love of God the Father, and the fellowſhip of the Holie Ghoſt bee with you all.* with many other texts not needfull here to bee cited; becauſe that when we come to ſpeake of the other Perſons of the Trinitie, in the Articles following; ſome of them muſt bee remembred. And if the adverſaries teſtimonie be ought worth, you may take hereto the Ægyptian oracle of *Serapis,*

Πρῶτα Θεὸς, μετέπειτα λόγος, καὶ Πνεῦμα ἐν αὐτοῖς.
Σύμφυτα δὲ πάντα, καὶ εἰς ἓν ἰόντα. ——

Firſt God and then the Word, and Holy Ghoſt with them:
Of eſſence one, in one accord.

And from hence it ſeemes had *Merc. Triſm:* that which hee teaches in *Pormand* of that Light which is God the Father, the word which is the Sonne, and that life which is the union of them both. See the other arguments inductive in the Notes. [a] and [b].

Notes.

(a) BY reaſon we are ſummon'd to hearken to this truth. [*Pref.*] *Tho. Aqu.* in his queſtions on the maſter of the ſentences. *lib.* 1. *Diſt.* 2. *q.* 3. brings a couple of reaſons to prove a plurality of Perſons in the unity of the Godhead, which in effect are theſe. 1. with the greateſt happineſſe there muſt bee the greateſt pleaſure and content. But in the Poſſeſſion of that which is good, there cannot be pleaſure and content without company, ſeeing the perfection of every good thing ſtands in the community of the uſe thereof. But company is not without plurality. The ſecond reaſon is from the perfection of the divine love: and all love ever wiſhes well to another. But theſe reaſons prove no more a Trinity than a ſociety of Ten; and fit better for an ordinary, than the high myſtery in queſtion. And therefore having look't well upon his reaſons, and ſeeing that they were very poore inductions; he reſolves, it is no way neceſſary to put a diſtinction of Perſons in the Deity for the force of reaſons; but onely for the juſtifying of our Faith, and for the authority of the Holy Scriptures. And in the third *Diſt. qu.* 4. whether it were poſſible for the old Philoſophers, which knew not the Scripture, by the knowledge of the creature onely to come to the knowledge of the Trinity; hee ſaith, that by the view of the creature they might come to the knowledge of the divine power, wiſdome, and goodneſſe, as the cauſe is manifeſt by the effect; and conclude that there is one God, even as Saint *Paul* proves, *Rom.* 1. and againe. *Rom.* 10. 18.

out of the 19. Pſalme: But that they could not thereby attaine the knowledge of the Trinity; becauſe the Creature was an inſufficient meanes, to bring them to the knowledge of that high myſterie. So in the 4 booke of his *Summe Contr. Gentiles. Cap.* 1. hee determines even ſo concerning the incarnation, and the conſequents thereof. So likewiſe concerning the reſurrection, everlaſting life and all our hopes that depend thereon. Againe in his *Summe* of *Theologie*, chap. 33. hee concludes that by naturall reaſon it is impoſſible to know God in the diſtinction of Perſons: and that for theſe reaſons. 1. Firſt it takes away from the worthineſſe of our Faith. 2. Faith is of things not appearing, and ſuch as exceed reaſon, as it is ſaid. *Heb.* 11. 1. Thirdly, Infidels laugh at that which is not fully proved: and therefore (ſaith hee) it ſhall bee ſufficient to defend, that our faith holds nothing that is impoſſible. But (Doctor) reaſon muſt yeeld that to bee impoſſible which it cannot make to appeare that it is poſſible. And therefore that our faith bee not ſet at nought by misbeleevers, as being of things impoſſible, you tye us for defence thereof to further proofe: which if it be full and ſufficient, your third reaſon is nothing worth. The firſt reaſon is leſſe worth in it ſelfe: For that is the glory of a Chriſtian faith, and the triumph of it over all falſe worſhips, that is ſo ſurely founded in the truth of God, that the Gates of hell cannot prevaile againſt it. Therefore to ſpeake cleerely to this queſtion, I ſay, the word *naturall reaſon*, may either meane that reaſon whereof a man is capable by that light of underſtanding which is naturally through the gift of Chriſt in every man, *Ioh.* 1. 4. 9. the holy Scripture hath opened this light moſt clearely, and therefore is it called the light of Grace; or elſe it may meane ſuch reaſons, as are gathered from the cauſes, effects and rules which are manifeſt onely in naturall things. Now although the articles of our creede by way of Induction onely may be manifeſt by naturall reaſon thus underſtood, as S. *Auguſtine de Civit. Dei. lib.* 11. *cap.* 26. in this very queſtion hath made it appeare; yet by that firſt light of underſtanding, which wee call naturall reaſon, becauſe it is in every man according to the poſſibility of nature, they may bee underſtood and approved by other rules, than ſuch as have their grounds in naturall things. For God is not the God of nature onely; but much more the God of grace; and mercy; and to the knowledge of theſe principles and the concluſions gathered thereon, wee are led by better guides than *Ariſtotle* ever knew; that is, the holy Scripture, and the Spirit of Grace, who leades us to the right meaning thereof. Yet how farre even Naturall light hath gone in the diſcovery of the great Myſteries of Divinity, even of the Trinity it ſelfe, you may judge by this of *Proclus* taken out of *Plato*, as you may reade in *Steuchus de perenni phi. lib.* 2. *c.* 16. Theſe two (ſaith hee) unity and Being, conſiſting in the Trinity; the firſt begetting, the ſecond begotten; the one perfecting, the other perfected: it muſt needs be, that there is a certaine power, by the which, and with the which that unity gives ſubſiſtence and perfection unto that being. For both the proceſſion from that unity to being, and the returne "from that being unto unity, muſt be by a middle power betweene them both. "For how can unity bee Being, or Being bee one, but by that power which "is in both? And this Trinity is the excellency of all underſtanding, unity, "power, Being, the one bringing forth, the other brought forth, and power "proceeding from unity ioyned with being. And this is the firſt Trinitie that "can bee underſtood, or conceived to bee; unity, being, and the power of them "both, by which, divinity is the Father of being, & being is of unity. The Father "is the father of wiſdome; and wiſdome the Son of the Father; and between theſe "a moſt high power hidden, in the one of producing, in the other of being pro-"duced, as *Plato* hath ſhewed it wonderfully. Thus *Proclus*. The argument of *Pythagoras* is not of leſſe weight. That which is unchangeable muſt needs be eternal, and alwayes one. And as al change in every body is by reaſon of inequality of the parts:

parts: ſo that which is abſolutely and ever one, muſt be ever in equality, ſo verity and equalitie muſt be eternall: and multiplicity and inequality muſt neceſſarily bee after unity and equalitie. And as unity is the cauſe of connexion, or being one, ſo inequality is of diviſion. And the effect of the firſt cauſe muſt have priority before the effects of the ſecond cauſe. Therefore connexion alſo muſt be before diviſion and change: and if before change, then alſo eternall. And becauſe there can bee but one eternall: therefore unity, equality, and connexion, muſt bee one thing. And this is that threefold unity which *Pythagoras* taught was to bee adored. *Pet. Blondus de Treſauro. pag.* 106. 107. And *Cuſa de Docta ignorantia. lib.* 1. *cap.* 7. Neither is that reaſon which *Cuſa Exercit. lib.* 7. *pag.* 134. brings from *Ariſtotle* to bee ſlighted; eſpecially by *Thomas*, that great *Ariſtotelian*. *Ariſtotle* ſaith, that the firſt cauſe of all muſt needs be both efficient, formall, and the end. And three firſts there cannot be; becauſe before all plurality there muſt needs be unity. Therefore it being one firſt, it muſt bee a threefold cauſe; efficient, formall, and finall. The efficient cauſe is neither Formall, nor Finall; and the formall is neither finall, nor efficient. Therefore they are three diſtinct cauſes conſidered in their ſeverall ſubſiſtences: but conſidered in their firſtneſſe, they are in being one alone: many ſuch reaſons and authorities to this purpoſe you may reade in *Struchius De perenni Phi. lib.* 1. & 2. But how much yet more fitly, and more fully, hath the illuminated *Raimund*, ſhewed both this point and all thoſe other, which *Tho. Aqu.* hath given over as paſt all proofe? For *Raimund* taking all thoſe conditions of the divine being, which the holy Scripture gives to God; and without which that being could not be perfect: and ſuppoſing and proving them to be infinite with all the conditions of infinity, both in being and working; hath taught the way to ſhew the Trinity of Perſons in unity of being, by every one of thoſe conditions, ſee *Art. mag. Part.* 9. And though his words ſeeme borrel and rude; as *bonificant, bonificabile, & Bonificare, in uno bonitatis eſſentia; Poſſificant, poſſificabile, and poſſificare* in the being of power: yet they are full of excellent meaning. The learned, and witty *Cuſa de viſione Dei cap.* 17. gives inſtance in the unity: which is either unity uniting, unity united, or the union, or knot of them both: yet all theſe in the moſt ſimple being of unity. And againe in love, which is either in the Perſon loving, or in the Perſon loved, or in the knot of the Love betweene them, all according in the nature of Love; and without any of theſe, Love cannot be perfect and compleate, yet may every one of theſe be underſtood apart; inaſmuch as a man may love, and not be loved; loved, and not love againe. But where that which is Lovely, is alſo loving, there the bond of love is firmely tyed, and love in every part entire: yet is this love but in ſhadowes among us, but perfect in the endleſſe and perfect being of love. 1 *Ioh.* 4. 8. 16. And thus in other conditions of the divine nature have other learned and devout men endevoured to ſhew their underſtanding and firme conſent unto this high article of the chriſtian Faith: one in the power of God; another in his wiſdome, &c. according to the prooſes you read before. And therefore, not to goe about to overthrow the reaſons brought by *Thomas*; becauſe the authority of ſo great a Doctor may cut deeper than his reaſons, and ſo cut off, if not the ſtrength of the reaſons in the articles following; yet that comfort which the faithfull ſoule might have thereby. I ſay that all the reaſons which are brought to this article, and ſo for the moſt part in all the reſt, are onely of two kindes. Firſt and chiefely from the impoſſibilities which would follow upon the contradiction of the thing in queſtion: which kinde of diſcourſe I have taught (as I can) *log. cap.* 8. *n.* 7. and *chap.* 26. more at large. Secondly, by that kinde of demonſtration, which I call by converſion of termes, as I ſhewed, *log. cap.* 18. *n.* 3. in the ſyllogiſticall handling of ſuch arguments, as in effect are all one with them which *log. cap.* 13. *n.* 5. I ſhewed

to bee by rule, in the second kinde of equivalence. Now both these kindes of argument prove the question onely that it is; that is to say, shew onely that the proposition is true, and neither prove nor enquire how, or for what superiour cause, which in this and in many of the other questions here handled cannot be given. And there is no proposition, how true, how universall, or manifest soever, but it may be proved by these meanes, both in the affirmative; For in things of the same nature, and being, whatsoever agrees to one, must needs agree to the other; and in the negative, the ground of impossibilities and all negative discourse, whatsoever is denied to the predicate, must also bee denyed to the subject. Now I thinke it is no more derogation from the truth to bee thus confirmed, than it is, simplie to bee affirmed, as it is in the article of the Creed. As if I say, there is an eternall being, the cause of all Beings: there is an infinite wisdome the disposer of all: an infinite power that governes all, and thereupon conclude, that there is a God. What dishonour is here offered to God or his truth? are not all these termes, an eternall Being, the cause of all beings? An infinite Wisdome, &c. convertible one with another? and all of them meaning one being, which wee call God? have they not all authority in the Holy Scripture? And shall not that which is truely affirmed of one, bee as truely affirmed of the other? And so on the otherside by impossibilities. If there bee not an eternall being, the beginner and cause of all other beings: then that which is begun must bee a beginning to it selfe. But this is impossible, for so it should bee a cause, and yet not bee. Therefore there is a God. And if any other kinde of argument bee brought, either by rule, or induction, or syllogisme, yet seeing superiour causes are not alwayes here to bee found, whereby to make analyticall demonstration; therefore the reasons for the most part are contayned within this bound onely to prove the Article that it is true. Nay, I adde yet further, that the Theologian or divine is not tyed to the use of naturall reasons onely for proofe of his conclusions. For so you should make divinity nothing else but naturall Philosophie, except that the one should bee intended to the cause of all being, the other to the effect in nature onely; But you know that all truth whereinsoever it is, being founded in the truth of God, reason the searcher thereof must farre exceed the limits of nature or naturall causes. Therefore although that conclusion of *Tho. Aquin.* stand sure, that the philosophers could not come to the knowledge of the Trinity by the view of nature; because nature was an insufficient meane to bring them thereunto, which yet may receive limitation, either in respect of the degree of knowledge, which nature brings of the Creator as himselfe makes difference, *Proœm. in lib. 4. contr. gent.* or in respect of the manner of concluding inductive onely, yet will it not follow from thence, that the articles of our Faith are utterly beyond all proofe of reason. For as divinitie is of a farre higher straine than naturall Philosophie; so are the proofes and reasons thereof, from greater lights than all nature can shew. Who knowes not that divinity as concerning a great part of the practice holds all morall Philosophie, whose conclusions though from reason, yet are not the reasons natural, but morall? Have not Grammar, Logick, and all other Artes and Sciences, either instrumentall or principall, certaine rules, or principles which are true, κατὰ πάντος, καθ' ἑαυτὸ and καθ' ὅλου κατὰ παντὸς, that is universally, necessarily, and convertibly, or peculiar to that Science, and yet not demonstrable by naturall Causes? And to this very purpose Saint *Augustine* saith, *De Civ. Dei. lib.* 11. *Cap.* 24. *Diligentia rationis est, non præsumptionis audacia; ut in operibus Dei secreto quodam loquendi modo, quo nostra exercreatur intentio, intelligatur Trinitas.* That is, the Holy Trinity may bee understood by us in the workes of God, by their secret manner of speech, in which they speake to our understanding. And if this high mystery may bee understood by the creature, as the Father shewes in that booke, and other

other Chriſtian writers elſewhere, I doubt not but by thoſe honourable titles which the holy Scripture doth give unto God it may much better bee made to appeare. And if it were lawfull to prove the firſt and principall Article of our faith by reaſon, and by reaſon (I ſay) without preſumption of perfection in knowledge, to prove that God is, as it hath beene ſhewed by the warrant of the *Apoſtle*, is it not likewiſe as lawfull in the Articles following? And theſe things may ſeeme the more ſtrange in *Thom. Aquin.* becauſe in the 11. *chap.* of his fourth booke *contra Gentiles*, he doth ſo cleare lie deliver this point of our beleefe, both by the authoritie of the holy Scriptures, and the evidence of reaſon, yea and that on the ſame grounds whereon *Raymundus* doctrine is builded, that he may ſeeme to have lighted his torch at the lampe of *Thomas*. Take the meaning of his words, as they lye. Seeing that in the Divine nature, He that underſtands, the action of his underſtanding, and his intention, or object underſtood, are all one and the ſame being; it muſt needs bee, that whatſoever belongs to the perfect being of any of theſe, be moſt truly in Him. Now it is eſſentiall to the inward word, or intention underſtood, that it do proceed from him that underſtands, according to the action of his underſtanding. And ſeeing that in God all theſe three are eſſentially one, (for in him nothing can be but eſſentiallie) it is neceſſarie that every one of theſe be God, and that the difference which is betweene them, bee not of being, but of relation onlie, or the manner of being, as the intention is referred to him that conceives it, as to him from whom it is: therefore the Evangeliſt having ſaid, *Iohn 1. The word was God*, leſt all diſtinction might ſeeme to bee taken away betweene the Father and the Sonne, addes immediately, *That Word was in the beginning with God.* Thus ſaith *Thomas.* Oh but (ſay you) it is a dangerous caſe to commit matters of faith to reaſon. I, but there is no danger to commit reaſon to matters of faith, that is, to make reaſon a ſervant of faith, neither is our reaſon too good to give attendance on faith, nor faith ſo proud as to ſcorne the ſervice of reaſon: therefore let this jangling and frowardneſſe ceaſe. If I ſay any thing to your content, accept it; if not, you are not bound to reade it: but God hath not given us the knowledge of himſelfe in his word, that as parrats in a cage, which with much adoe are taught a few words, and then can ſay no more; ſo we ſhould hold our ſelves content when wee can ſay the Creed: but that by continuall meditation in his word, our knowledge, and ſo our faith, our love and feare of him, might be increaſed dayly. And this is it which S. *Paul* ſaith, 1. *Cor.* 2. 6. *Wee ſpeake wiſdome among them that are perfect*, and againe, 1. *Cor.* 1. 22. *The Greciant ſeeke wiſdome, and wee preach Chriſt the wiſdome of God: for in him are all the treaſures of wiſdome and knowledge hid.* Now it is apparent that he meanes not the wiſdome of this world, but that which is in things concerning God, whereby we may be able to give a reaſon of the hope that is in us. 1. *Pet.* 3. 15. And this is that perfection whereto we ought to ſtrive, whereof the Catechiſme, doctrine of repentance, of faith, &c. is but onely the foundation, as it is manifeſt. *Heb.* 6. 1. 2. For although the leaſt degree of faith, even as a graine of muſtardſeed, bee ſufficient to remove the high mountaines of rebellious and wicked thoughts that riſe up againſt the obedience of the truth, and conſequently to ſave the ſoule, through his mediation and mercie that doth not breake the bruiſed reed, nor quench the ſmoking flaxe: yet ſeeing every man, as he hath received, ought as a faithfull Steward of the manifold graces of God to profit thereby; our hearts by faith being purged from dead workes, wee ought to adde vertue to our faith, and to this vertue knowledge, and by theſe meanes to make our calling and election ſure, 2. *Pet.* 1. 5. 10. And for this cauſe S. *Paul* prayes for the *Coloſſians*, that having through faith embraced the truth, they might bee filled with knowledge of the will of God, in all wiſdome and ſpirituall underſtanding. And this is our progreſſe from faith

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to faith, *Rom.* 1.17. that is from that pure faith, whereby wee first receive the kingdome of God as little children, to that faith, which is strengthened through knowledge: for knowledge doth neither take away faith, nor yet abate any thing of the worthinesse thereof; but rather encreaseth it more and more, while it is thereby rooted and grounded more firmely in him, in whom at first we did beleeve, as the learned Father, *August. de Trinit. Cap.* 14. said, *Fides in nobis per scientiam gignitur, nutritur, defenditur, & roboratur.*

(*h*) *Workes both necessarily, yet willingly. Pref.*] This Will they call concomitant, because it ever followes the verie being of that wherein the will is. The will of God whereby hee gives being to the creature, is casuall; for by it alone the creature is, without any other working of God, but onely the pleasure or motion of his owne will, power, and goodnesse, &c.

(*c*) *In the being of goodnesse there is an infinite producer. Pref.*] While I was preparing materials for this building, I read the title of a Mart book, *Abstrusa abstrusorum abstrusissima, primaria Symboli Apostolici abstrusa.* Though I had beene more than once gul'd with such titles, *Arcana arcanorum arcanissima arcana*, and the like, wherein these writers sweat more, than for any thing in the booke beside: yet being interpreted, a pious and very profound meditation of the deepe mysteries of the Apostles Creed, I supposed that such bumbast would never bee quilted into a treatise upon the grounds of our Religion; so that I verely hoped that all my labour was at an end. At last having got the booke, I found that it was nothing in good earnest, but a declamation onely of a certaine springal for exercise sake, into which, as into a common place booke hee had gathered the sentences of learned men, wherein they justlie bewaile the miserie of mankinde, in his inabilitie to finde out the truth of things, whereupon hee would utterlie shut out the use of reason in matters of faith. The consequence is not good, as I have shewed *Præf. n.* 6. His speciall spleene is against *Keckerman* and his *gregales*, that is, them of his *ging*, I thinke hee meanes the *Calvinists*, of whom hee names onely *Zanchius*, and them of whom he received this learning, *Melanchthon*, and his owne verie *Syren* and *Phœnix Scaliger*; out of whose shreds hee hath botch't up his declamation, such as it is, yet in this case he could not spare him, that would manifest his understanding of the Trinitie according to *Raymunds* principles. The wicked conclusion that will follow thereon, *Mursbel* the declamer goes about to shew out of *Andreas Osiander*; as you shall heare anon, *Chap.* 12. *note* (*a*). But what have *Scaliger* or *Raymund* done herein, which the ancient Fathers had not done before, save that they made the doctrine cleere by forreine comparisons? one, of the Sunne, the beame, and the brightnesse or shine thereof; another by the body, the brightnesse and heat of the fire; another of the minde, wherein is the word or understanding thereof, and the will: another saith, the minde thinking, the word representing that thought, and the liking or approving thereof: yet another will represent the Trinitie by memorie, understanding and will: another by the root, the stem, and the branch. *Augustine* shewes it by a mans owne experience of himselfe; who both is, and knowes himselfe to bee, and loves both his being and knowledge thereof. *de Civit. Dei. lib.* 11. *cap.* 26. But his reason in the 24. *Chap. from Gen.* 1. is of more force, which is this; He that said, *Fiat*, must needs be the Father of that Word: but you must understand that word in Himselfe, or that eternall word or decree, of which our Lord speakes, *Iohn* 5.19. And because the creature was made thereby, it must follow, that it was made by his word. And where it is further said, that all that was made was exceeding good; if by goodnesse you understand the Holy Ghost, the whole Trinitie is manifested unto us in his workes: another explaines it by the fountaine and the streame; to which *Cusa* addes the sea, and if these (saith he) be supposed infinite, then must all of necessity be one water. And the same *Cusa*

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lib. de Filiatione Dei. expreſſes it by the knowledge in the minde of the maſter; the word ſignifying that knowledge, and the ſpirit, life or meaning of the word proceeding from the knowledge, and the word, whereby the ſcholars are inſtructed. And have not many of theſe compariſons ground in the holy Scripture, *Ioh.* 1.1. *Heb.* 1.3. *Eſay* 11.1. and elſewhere? But *Raymund*, not by forreine compariſons, but by the eſſentiall properties of the infinite being, in the reall relations of every terme in unitie of that one being, hath with more cleereneſſe expreſſed to mans weake underſtanding, the unſpeakeable myſterie of the Trinitie in the unitie of one undivideable nature; as I have ſhewed in the Preface, in the being of goodneſſe, and Reaſon 3. of infinitie or greatneſſe, and Reaſon 8. of underſtanding. And although I would not erre from company; yet ſeeing I have ſuch company both of the ancient and later writers, which by the adverſary himſelfe are confeſſed to be of incomparable learning, and Divine honeſtie; I need not be aſhamed of my company. But notwithſtanding all this invective againſt reaſon in things of faith; ſee the young man by and by in the *Sorbon.* The power of God, ſaith he, in the creation of the world, wrought upon that which was not to cauſe it to be. Therefore God is Almightie: for this muſt be the concluſion, howſoever he would turne it to ſhut out the uſe of reaſon: but that will not follow upon the premiſes. So in the caſe of mans redemption, of the incarnation of God, of the reſurrection, hee is over the head and eares in *Ariſtotle*, and hiſtorie; but all to prove theſe things in reaſon impoſſible. And it is yeelded, that all theſe things are utterly beyond the courſe of nature, but yet upon better and higher principles than *Ariſtotle* knew, they will all appeare poſſible, and neceſſarie, and then his reaſons ſhall bee anſwered. To this order the declamer would bring their conſubſtantiation, and that which doth neceſſarilie follow thereon, the bodilie preſence of *Chriſt* in everie place: And here he doth farre ſurpaſſe himſelfe, and by two bodies in one place, will prove it poſſible that one body may bee in all places; becauſe God hath abſolute power of all the nature of being. But if this reaſon be good and ſufficient, then is hee injurious and unconſtant to himſelfe, ſo to debarre the uſe of reaſon in the queſtions of faith: and if that bodily preſence of *Chriſt* in every place for which he labours ſo, had any ground in the Scripture, if it brought any hope or comfort to the conſcience; if the Primitive Church, or the Councels, or the ancient Fathers had ever taught it; I thinke that by this time reaſon would have found how to make it more probable than it is: but becauſe it is no Article of our Creed, it is not fit to trouble you any further hereabout.

(*d*) *Therefore God doth bring forth eternally his Sonne. Re.* 4.] The truth of this concluſion hath beene diverſly gainſaid. For ſome have utterly denyed the Trinitie of Perſons in the Unitie of the Godhead; others with this truth have blended their owne devices. The hereticks which held that as there was but one being in the Deitie, ſo there was but one Perſon called by divers names, of the Father, the Sonne, and the Holy Ghoſt; were of divers families, according to the names of the ſpeciall maintainers of this opinion; but beſt knowne by the name of *Sabellius*, one of the moſt ſubtile defenders thereof, about the yeere 260. which hereſie after a long ſleepe was againe awaked about the yeere 1110 by one *Porretanus*, who affirmed that the Perſons in the Godhead differ not, ſave onely in the apprehenſions of our minde, not by any reall or true diſtinction. The *Iewes* likewiſe among other reaſons doe therefore diſclaime the Chriſtian Religion; becauſe they ſuppoſe that by the Trinitie of Perſons, is taught a pluralitie of Gods, contrarie to that which is *Deut.* 6.4. *The Lord our God is one Lord.* The *Turkes* alſo denie the Trinitie of Perſons, and hold it therefore impoſſible for God to have a Sonne, becauſe he never had a wife. Now of thoſe that held a Trinitie, *Simon* that witch, of whom you reade, *Acts* 8. when the gall of his bitterneſſe had levened him thorowout, gave out of

of himſelfe, that he in the perſon of the Father gave the Law to *Moſes* in the dayes of *Tiberius*, ſuffered (in ſhew) under the Perſon of the Sonne, and afterward came downe on the Apoſtles in fierie tongues. *Auguſt. de Hæreſ. cap. 1. Hierarcha* alſo, from the words of the *Nicen Creed, that Chriſt was light of light*, affirmed, that the three Perſons were as three lights, of which one tooke light of another, and ſo he made the beings of the perſons ſeparate and apart, whereas the Fathers in that Councell meant not any diviſion, or being apart, but that the Sonne is of the ſubſtance of the Father, without any leſſening or abatement of the Fathers being, as one light takes light of another without any loſe of light in the former. The *Metangiſmonites*, ſo called from their opinion taken from veſſels, that they might avoid the opinion of the ſeparate being of the Perſons, held that they were as veſſels contained one within another, falſelie ſuppoſing with the *Anthropomorphites*, or Man-ſhapers, that God was bodily, and ſo conteined within a certaine ſpace, and againe miſunderſtanding that text of Scripture *Iohn* 14.11. where our Lord ſaith, *I am in the Father*; ſo that in the Divine nature they ſuppoſed ſome thing greater, which was the Father, and ſomething leſſe, which was the Sonne, and a third thing within them both, which was the Holy Ghoſt. But againſt that bodily being which they conceived, you have reaſons ſufficient in the *9. Chapter*. The text of S. *Iohn* makes the matter more plaine: for as it is impoſſible that two bodies ſhould bee each one within another (except by way of commixation) ſo it quite overthrowes that fooliſh opinion, becauſe it is thrice there added, that the Father is in the Sonne; ſo that of neceſſitie there can bee but one being of them both. For if the being of God be not moſt ſimple and pure, as was ſhewed before *Chap. 9.* And if every being anſwers to the Originall, then the eſſence of the Sonne muſt be moſt pure as the Father is; ſo that if each of the Perſons be in the other, there can be no difference but onely in the manner of being onely, *See Auguſt. de Civit. Dei lib. 11. Cap* 10. Then concerning that third falſhood, which they ſuppoſed of a greater and leſſer being, it cannot poſſiblie ſtand with the nature of Infinitie, whether it be underſtood of extenſion, or of vertue onely. The *Triformians* likewiſe to croſſe the errour of *Sabellius*, affirmed three Perſons, and that the whole and entyre being of the Godhead was in all the three taken together; yet not in every perſon wholly, but ſo, as one part of it was in the Father, another part in the Sonne, and a third part in the Holy Ghoſt. By which falſhood it would follow, that the Godhead were in it ſelfe a divideable being and ſo a compound, contrary to that which is concluded *Chap. 9.* The *Tritheites* are yet more mad then the former, that it may appeare how boundleſſe errour is. They make the being of God not one and the ſame, as the *Triformians* did; but affirme that there is a threefold nature, and diſtinguiſh the Perſons in their eſſence, or abſolute being, in place alſo, and other differences of particular ſubſtances, as *Peter, James, and Iohn*, and ſo make three Gods, different and apart each from other. The *Tetratheites* would ſeeme more ſubtile then all that had beene before them: for they beſide the three Perſons of the Godhead, ſuppoſed a fourth being, which did communicate it ſelfe to all the three, by which communication of divine nature, everie one of thoſe three became God. By which ſottiſh opinion it muſt follow, that none of thoſe three Perſons could be either infinite, or eternall, if they receive their being from another; if they be God by grace onely and communication of another being than their owne; neither can their being be ſimple and one, having one being of themſelves, and another imparted unto them. But if that being which they call that fourth common being, be that one moſt ſimple, pure, and eternall being, which wee confeſſe to be God; then it muſt follow neceſſarilie, that in that being there bee three Perſons, (as hath been declared in the *Chapter* before) in every one of which, the whole Godhead is all in all, and all in everie one, not by communi-

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cation from another; nor by participation onely; but by the whole and proper poſſeſſion of every Perſon eſſentially; ſo that the Godhead is no other being than that which is in the three perſons; nor the three Perſons any other thing than that manner of being which is in the Godhead eternally: but they prove it thus; Where are one, and three trulie and really different, there muſt needs bee foure: But in the Deitie there is one being, and three Perſons really diſtinguiſhed, therefore foure ſeverall beings. I anſwer. Where is one, and three abſolute beings, there muſt needs be foure: but in the Godhead there is one abſolute being, and three manners of being, which are the Perſons; but the manner of being doth not make a number, different from the being: as *Iſaac* is one abſolute being in himſelfe; yet *Iſaac* the ſonne of *Abraham* is not a ſecond, nor *Iſaac* the father of Iacob a third. So the follie of this opinion, and the weakneſſe of their reaſons appearing; it remaines for the better underſtanding of this moſt high myſterie, firſt that anſwer bee given to thoſe arguments which *Sabellius* brought for his opinion; ſecondly, that the reaſons which are brought of the *Tritheits* be diſcuſſed.

But that no errour or miſtaking may grow concerning the faith in the truth of the thing, it will be neceſſarie to declare what manner of diſtinction or difference that is, which is to bee put betweene the Perſons of the Godhead: for if they be trulie and really diſtinguiſhed, it may ſeeme that their eſſence or being cannot bee one, and this was the errour of the *Tritheites*. But if they bee not really diſtinguiſhed, then there muſt bee but one Perſon in the Godhead, called by divers names, as *Sabellius* ſaid, or diſtinguiſhed by our conceits alone, according to the opinion of *Porretanus*. The difference of things is either in their abſolute and eſſentiall being, and that either generall, ſpeciall, or individuall; as in things living, or lifeleſſe; men and beaſts, *Peter* and *Iohn*: or elſe it is according to their proprieties, difference of reſpects, or manner of being; as in *Iſaac*, his manly ſubſiſtence of his owne ſoule and body is his abſolute individuall eſſence; yet in reſpect of the proprieties of his being, his ſonneſhip toward *Abraham*, his fatherhood toward *Iacob*, his lordſhip toward *Rebecca*, his maſterſhip towards *Eleazar*, &c. are ſeverall things, and really diſtinguiſhed by that reality or being which is relative, or with peculiar reſpects to another. The third manner of difference is by circumſtantiall accidents onely; as one part of the white wall may ſeeme more ſhining and white than another, becauſe more light doth fall upon it. The fourth ſort of differences are onely ſuch, as wee in our underſtanding are compelled to make. The Perſons of the Godhead are not diſtinguiſhed one from another in their eſſence, or abſolute being, as the *Tritheits* affirm'd: for this is onely one in all ſubſtantially: but yet in the manner of this being they are diſtinct truly and really; contrarie to that of *Sabellius* and *Porretanus*. For whether you reſpect that relation, which is among the Perſons one to another, the being of the Father, as a Father is with thoſe properties or reſpects which make a reall being of a Father, diſtinct from the Sonne, and ſo from that eternall action of his generation, whereby the Sonne is produced or brought forth; or whether you reſpect the Godhead abſolutely: yet ſeeing in that pure and ſimple being nothing can bee but eſſentiallie; it cannot bee more eſſentiall thereunto to bee one in the unitie of being, than it is to bee a Trinitie in the difference of proprieties; that is, that God bee what hee is in his eſſence or abſolute being, and as hee is in his manner of being. And as in the abſolute being of the Godhead, wee ſay according to the neceſſitie of the truth, that there is wiſdome, truth, goodneſſe, &c. not as different eſſences, but as ſo many perfections, conditions, or dignities of that one infinite being: ſo likewiſe in the manner of his being, wee are compelled both by the ſacred authoritie of the holy text, and the enforcement of reaſon, (as hath beene ſhewed) to confeſſe a Trinitie of Perſons,

of which everie one is trulie and reallie distinguish't from another; so that there cannot possiblie bee a communitie or enterchange of their personall being. And this is that reall distinction that I meane, to wit, that cleere differences of the properties in the severall Persons, whereby they are not different essences; nor different Gods; yet different beings, or different things, that is, divers termes of relation with the subsistences meant thereby, and in some sort opposed. *Set log. Cap. 9. n. 14.* For as in the uttermost simplicitie of their Divine being which is onely one; one not accidentally, or numerally, not of quantitie, but substantially one; it is not possible to suppose any difference of being, either reall, or intellectuall: so in the manner, and relative properties of that being, those differences must needs be found, whereby those termes of relation which wee call Persons, are so truly and reallie distinguished, as that they cannot possiblie bee taken to bee one, either in their subsistences, or in our understanding. So then the Persons of the deitie differ from the essence of the Deitie, not really, as one being differs from another being; which the *Tetratheites* affirmed: but as the order or manner of being differs from that manner of being wherein it hath the foundation. But the Persons differ one from another, as the relative properties of a being may differ among themselves, that is, not in their essence the foundation of the properties, for so they are but one God; but yet truly and really, according to those differences whereby the properties or relations are distinguished: yet shall not these differences bring in any new or different essence into the simplicitie of the Divine being, because they are onely relative, and such as follow the manner of being. But because it is essentiall unto the Divine being, to have in it selfe all the perfection of being, therefore hath God not onelie a most pure, simple and absolute being, whereby he is that which he is; but also the properties of an absolute and simple being, whereby he workes that which he workes infinitely and eternally. Therefore that feare of the *Iewes*, that the Christian Religion by the Trinitie of Persons brings in a pluralitie of Gods, is onely from their owne errour, not knowing the Scriptures, nor the power of God, nor his eternall working.

But you aske what this manner of being or properties are, which adde nothing to the simplicitie of the Divine being, and yet are therein essentially? Have I tolde you all this while, and understand you not? The properties of the Divine being are of two sorts, the first absolute, the other relative. Whatsoever you adde to the simplicitie of being, must needs be a condition or propertie thereof; As if you say of the being of God, that it is most simple or pure, that is, One, Infinite, Eternall, Almightie, Glorious, Everworking, &c. here puritie, unitie, infinitie, &c. are the properties or conditions of that being, which wee call God, which although they seeme unto us differing in their severall respects; yet they adde no other being beside that one most absolute being of God; but onelie expresse to us the properties, conditions, or dignities thereof, without which that being could not bee perfect. The relative properties are such as proceed from the eternitie of his activitie, life, or working: for the uttermost perfection of every thing is manifested by the actions thereof. And because in him being and working are essentially one: therefore whatsoever doth necessarily follow, either his being, or his working, must also be in him essentially; and therfore are these relations which we call persons, in the Godhead essentially, whose differences notwithstanding depend immediately upon the working of the Divine Being. S. *Augustin* takes up this difference of properties gravely and wittily, thus. The being of God is said to be simple, and so is, because he is that which he hath, except that relation which every Person hath to another: For the Father hath the Son, yet is not the Son; and the Son hath his Father, yet is not that Father; but yet every Person

Perſon in reſpect of himſelfe is that which he hath, as life, glorie, goodneſſe, &c. This therefore is the ſimplicitie that he hath, and that which he hath is not different, that the qualitie is not one thing and the ſubſtance another; *de civit. Dei lib.* 11. *Cap.* 10. wee ſhall underſtand it better by inſtance in ſome of the Divine dignities. All the dignities of God are infinite in all the poſſibilities of infinitie, both of being and working; for otherwiſe the dignitie were not infinite, and he were not worthy to be God, if any thing might be more excellent than he. The glory therefore of God being infinite in working; He by that infinite working of his glorie, doth glorifie himſelfe infinitely. So God infinitely glorifying is God the Father, God infinitely glorified is God the Sonne, and that infinite action of glorification is God the Holy Ghoſt. As when the underſtanding of a man or Angell doth view or underſtand it ſelfe; then is it in it ſelfe, not onely by the eſſence of it ſelfe eſſentially; but alſo apprehended and underſtood by it ſelfe, according to the action of the underſtanding: ſo the mind underſtanding, is one terme really diſtinct from the minde underſtood, which is the image, word or expreſſion of the minde underſtanding; which minde doth alſo differ from the action of it ſelfe, whereby it doth underſtand it ſelfe. So God the Father underſtanding himſelfe, is in himſelfe God underſtood, the image, word, or expreſſion of God underſtanding. This is that eternall Sonne infinitely and eternally brought forth: thus was the Word eternally with God, and that Word was God, and God was that Word. *John* 1. For as the actions of God doe not ceaſe; for then God ſhould ceaſe to bee God, if he were not everie way infinite: So doe they not proceed *de potentia in actum*, that is to take a beginning from whence to raiſe themſelves into perfection; for then they were not infinite *a parte ante*, and ſo not eternall. But becauſe God is wiſdome or underſtanding eſſentially: therefore is it eſſentiall unto him to underſtand himſelfe eternally. And this is that moſt glorious Sonne, God eternized, God underſtood, God glorified, willed, good, infinite, powerfull, &c. by the infinite action of eternitie, wiſdome, glorie, will, goodneſſe, infinitie and power: which infinite action is God the Holy Ghoſt. Now if this infinite working and being of God bee one eſſentially, as hath beene proved, *Chap.* 8. it muſt of neceſſitie follow, firſt that all the Perſons of the Godhead are coeternall, Secondlie, that as concerning their abſolute eſſence, there is no difference or inequalitie among them, inaſmuch as everie Perſon is by his owne being God eternally, as it is ſaid of the Sonne, *Philip.* 2. 6. *That being in the forme or eſſence of the Godhead, he thought it no robberie to bee equall with God.* For ſeeing the eſſence of the Godhead is one, and that which is one cannot poſſiblie beget it ſelfe; therefore neither the Sonne is from the Father, and the Holy Ghoſt from the Father and the Sonne, concerning their Godhead: but the Sonne is of the Father, as concerning his perſonall ſubſiſtence, and ſo the Holy Ghoſt is from the Father and the Sonne, inaſmuch as the Sonne is not underſtood eternized or glorified; but by the action of that being which is actuallie underſtanding, eternall, and glorious: neither can there be any action of underſtanding, eternizing, and glorifying, where there is not both the perſon underſtanding, eternizing, and glorifying; and the perſon underſtood, eternized, and glorified. Then this generation of the Sonne being onely by the eternall action of the Deitie, it may appeare how beaſtlie and ſenſuall that Religion of *Mahomet* is, which cannot thinke of any other generation than that which is betweene a male and his female. Oh ſcorne and contempt even of honeſt thoughts! yet thus theſe ſwine plot to themſelves their happineſſe in the life to come, in feaſting and ſporting, and fleſhly pleaſure with beautifull women. *See Were* (*a*) *Bud. pag.* 157. Woe unto that covering of Gog, but his end is at hand, and his deſtruction lingereth not: But the anſwer to this argument; *See Chap.* 34. § 5. *n.* 8.

Concerning the person of the Sonne more particularlie you may reade hereafter in the 24. *Chapter*, and of the Holy Ghost in the 33. It remaines here onely to answer to those objections which may bee brought against this faith of the Holy Trinitie.

1. And first it may be said by the adversaries of this truth, that the defenders thereof doe not agree among themselves: for *Thom. Aquinas in Sentenc. lib* 1. *dist.* 2. *q.*2. brings this as an objection. That the persons are distinguished by their properties, or manner of being onely, therefore not really. In answer to which hee saith, That everie terme of relation inasmuch as it is such, must needs bee distinguished from that whereto it is referred, seeing they are opposed by a relative opposition; and therefore are really differing: For things are either absolute, as the essences or simple beings of things in themselves; or relative, as the Father and the Sonne, which differ also really; so that although they are not different essences, yet are they moe or different things. *Resp.* understand, according to the uttermost differences which may bee in that manner of being, which is founded immediately in the Divine essence, or which is all one, in the working thereof. Againe *Keckerman, System. Theolog. Cap.*4. to that objection of the *Antitrinitarians*; that if there be unitie of essence, and difference of persons, a subject and a relation, a substance and an accident; then in the Godhead there should bee composition; which because it is not possible to be; therefore there are no such different relations; answers, and brings in the consent of *Zanchius*, that relation is not any thing of reall being; that it is not any accident because it is not being, but imports onely the manner, order or respect of being. If this be true, where is then that reall difference, as *Thomas* speakes? But these things are nothing different, if well examined. The purpose of one, and of the other, and of all right meaning Doctours is utterly to deny against the *Tritheits* all pluralitie or diversitie of essences or absolute beings. And as *Keckerman* for avoyding of any accidentall being in the distinction of the persons, saith; that relation is not a thing of being, but onely imports the order, manner, or respect of beings one toward another; so *Thomas* to meet fully with that heresie of *Sabellius* and *Pererianus*, that the distinction of the Persons was onely in names, or our understanding, holds the Persons to differ really, and to be different things eternally without and utterly beyond our understanding, yet conceive him so, as that these reall differences are onely personall, and in the order or manner of their being, as I have shewed before. But it may bee that you are not yet satisfied for the seeming difference between these Doctors: for if this relation which they make betweene the Persons of the Deitie, be neither substance nor accident, nor at all any thing of very being (as *Keckerman* supposes) but onely a manner of being, which (for ought that I can conceive) being nothing of being, must bee but a meere conceit of ours, the opinion of *Sabellius* must stand for truth; and so on the other side, if these relations be the very beings or things subsisting; nay, if the Divine being be the very relation of the Fatherhood and Sonneship, as *Thomas* affirmes both, *contra Gent. lib.*4.*c.*14. then if the Fatherhood differ from the Sonneship, and that reallie (as being in Divine essence, the difference must be most reall) and so the Sonneship from the Fatherhood; and both of them from the procession of the Holy Ghost; it seemes that the Divine being must differ really from it selfe, and so there can bee but one being of all the Persons, as *Arius* affirmed. By relation you may understand either that logicall notion which is between the termes relative & correlative, and so the sayings of *Kecker.* are justifiable, or else you may meane thereby the things spoken of, with that mutuall respect which they have each to other, and so you must understand the doctrine of S. *Thomas*. For your further satisfaction remember what I told you *Introduct. in log. Sect.*4. *n.*11. That those relations which I call necessary, commonly called *secundum esse*, are such

ſuch words as ſignifie, firſt, that mutuall reſpect which they have to their correlatives; and then thoſe beings whereon they depend fundamentally. As the name Father, firſt hath reference to a childe; next, it imports the ſubſiſtence, or perſon, as of *Abraham* or *Ieſſe*; ſo double, firſt underſtands ſingle; leſſe, greater; next quantities. Therefore though I thinke it not fitly ſaid, that the fatherhood is the divine eſſence, or that the eſſence is in the Fatherhood, as *Thomas* ſpeakes; for eſſence imports the ſimple and abſolute being, and fatherhood that reference which is to another: yet theſe relations ſhall not bee ſo meerely the manner of being, but that they may make a reall difference from their correlatives, not onely in regard of that *ſubſtratum*, or thing meant in their ſecond ſignification, which is really differing from the thing oppoſed; as a Father, from a Sonne, *Ieſſe* from *David*; but alſo in reſpect of that being whereon theſe relations are founded immediately: as in *Abraham* that lively or naturall ſtrength whereby he is enabled to beget his like, in *Iſaack* that lively humanity which was begotten. As unity the tranſcendent is convertible with being, both which in quantities are the ground of evenneſſe, or equality; in qualities, of likeneſſe. And therefore *Keckerman* to ſhun a pluralitie of being, doth unneceſſarily avoyd that reall difference, which it is neceſſary to put in the Perſons of the Trinity, wherein there are more or divers ſubſiſtent beings, if you reſpect the Perſons, or relations: but one thing alone, if you regard the eſſence. For the realty in the difference of the relations, can no way enforce a plurality in their abſolute beings, but onely an incommunicable propriety in the things that are different. For although in natures created, ſome attributes be eſſentiall, which are in the thing moſt perfectly: Some accidentall, as learning, Iuſtice, and ſuch other which are not perfect in us: ſome againe are but onely relative, which of all other moſt imperfectly belong unto us, as not neceſſary to our being, but ſometime depend on things without; as a maſterſhip on his ſervants, a fatherhood on his children; and even thoſe relations which are neareſt, doe preſuppoſe not only the being of the ſubject, but alſo ſuch accidents in the ſubject, from whence the Relation doth ariſe; as the right hand, and left hand from the poſition of the members, yet in the ſuperexcellencie of the divine being, whereto no perfection can bee wanting, which is poſſible to be either in the being, or manner of being; in the working, or manner of working; it is neceſſary that all things be ſupereminently, according to the moſt perfect manner of being, that is eſſentially. And therefore theſe relations, which are in the Godhead, are not ſo called properly, as being utterly in the ſimplicity of that being which is utterly independent: yet becauſe hee hath reveiled himſelfe unto us by the name of the Father, the Word, and the Spirit, one being: in the conſideration of which wee come neareſt to that relation which is properly ſo called in the creature: we are compeld for helpe of our owne underſtanding, which wee finde ſo dazeled at that infinite light, to hide our Eyes, and by little and little, as by degrees, to take a glympſe thereof, and ſo to ſpeake according to that light which we diſcerne. And as in the degrees of light, firſt we ſee the dawning, then the ſhine or cleare light; after the Beames, and laſtly the body of the Sonne: So contrariwiſe in the knowledge of God from that fountaine of Light. His being which is reflected in all the creatures, wee view the beames, or immediate perfections thereof. His goodneſſe, eternity, wiſdome, and glory: and theſe ſhew themſelves firſt in their inward working; and afterward as an infinite diffence in the creature, outwardly. In their inward working, becauſe they are infinite, we muſt acknowledge an infinite agent, an infinite object, an infinite action; or the termes or limits of all action, from whence, whereto, & the middle terme between theſe two, which we call Perſons. And ſo though our guide his word, bee that Light which ſhines in the darkeneſſe; yet we muſt confeſſe that he dwels in the Light, whereto none can approach, which to us is all one with that darkeneſſe which

which he hath made his pavillion. And as in the Being which wee conceive abſolute, wee put different perfections of wiſdome, of power, of goodneſſe, &c. which nevertheleſſe wee muſt confeſſe to bee one perfection; though they bee truly diſtinguiſhed betweene themſelves: So in the different relations, which wee call Perſons, though wee know and confeſſe them to bee really different; yet muſt wee acknowledge the ſubſiſtences one in their abſolute being. And although the underſtanding in the conſideration of created beings, wonders how all theſe things can bee in that uttermoſt ſimplicity and unity of Being, and that after one moſt ſimple manner of Being, eſſentially; yet when it remembers that that being is therefore moſt perfect, becauſe it is moſt ſimple, and that no degree of perfection can bee wanting to that which is moſt perfect, it diſpoiles it ſelfe of all thoſe rules which it doth verifie in created things; and becauſe it is not able by one ſimple apprehenſion in it ſelfe, either to conceive, much leſſe to expreſſe that perfection which is in the ſimplicity of the divine being; it is content with thoſe expreſſions which it is able to make thereof; ſo that the truth and majeſtie of the thing bee not hurt thereby. Therefore whether S. *Thomas* deliver it thus, or *Zanchius* thus; So long as we know they meane no other thing than that which the holy Scripture hath taught us, wee ought not to receive with the left haud, that which they deliver with the right.

2. Now for the opinion of *Sabellius*, it is ſaid, That if every one of the Perſons, be the divine Being, then ſhall they all bee but one Perſon. But every Perſon in the Deity is the whole divine Being: or if the Sonne, and the Holy Ghoſt be not the whole divine being, then can they not be God, as *Arrius* affirmed. *Anſwer*, Although nothing of the Divine being bee without or beſide the Perſons, but that every Perſon is perfectly God, yet the manner of being cannot be the abſolute Being of a thing, ſo the aſſumption is falſe. And although every Perſon, in reſpect of his abſolute Being, be very God, yet is it not ſaid, that any Perſon according to his perſonall properties is the whole divine being, no more than the Son-ſhip of *Iſaack* is his humanity, ſo the conſequence for *Arrius* will not hold.

3. What two things ſoever agree in a third, muſt needes agree betweene themſelves. The Father and the Sonne agree in the unity of eſſence: therefore they are one betweene themſelves. *Anſwer*. The argument is fallacious from ſpecialty, as I ſhewed *log. chap.* 22. *n.* 2. For the rule holds onely in equality of quantities, except you reſtreine it to that wherein the agreement is: ſo the Father and the Son agree in the unity of their eſſence, but differ in their perſonall properties.

4. The eſſence of God is moſt ſimply and ſubſtantially one, and therefore firſt not differing from it ſelfe. Secondly, incommunicable to three. *Anſwer*. Firſt the difference is not betweene it ſelfe, and it ſelfe: but in the properties which are eſſentially in it ſelfe, as the individuall being of *Iſaack* differs not from it ſelfe, but his Fatherhood toward *Iacob*, and his Sonſhip toward *Abraham*, are as really different, that is as diverſe properties, as Fatherhood, and Sonſhip can bee. Secondly, The three Perſons are not ſeverall eſſences, but all one eſſence incommunicable to any other, but they are diverſe relations in that one abſolute being.

5. A Perſon in the deity is either finite, or infinite: if finite, he cannot bee God: if infinite, then if there be three Perſons, there muſt alſo bee three infinites; or if theſe three infinites bee but one infinite, then is there but one infinite Perſon, called by diverſe names. *Anſwer*. Infinity in the Deity is the condition of the abſolute being, not of the propriety, or manner of being; as to be reaſonable is in *Iſaack*, the property or condition, not of his Fatherhood, nor of his Sonſhip, but of his humanity only.

6. If there bee moe Perſons than one, in the one onely abſolute being of the God-

Godhead; then it is neceſſary that there bee ſomething in them whereby they muſt be diſtinguiſhed, and ſo every Perſon muſt bee compounded; or if to avoid compoſition, you ſay that this diſtinction is onely in relation, which brings not any new being, but onely reſpect to another; yet relation cannot bee without ſome abſolute being whereon it is grounded. As in a ſervant there is a being beſides that reference which he hath to his maſter. Nay if this abſolute being bee the individuall and moſt ſimple eſſence of the Deitie; yet that cannot be the foundation of diverſe relations, becauſe of the uttermoſt unity and ſimplicity thereof. And if theſe relations have any other foundation, it is not poſſible to avoid compoſition: therefore there is not any plurality or difference of Perſons. *Anſwer.* You were told before; That whatſoever is in God, is in Him eſſentially, that it is not more eſſentiall to Him to bee one God, then to be three in the differences of Perſons, becauſe perfection both of being, and manner of being are in him according to his moſt ſimple being. For the diverſe perfections of the creature came thereto by the manifold formes therein over and above the eſſentiall formes, and muſt of force bee Accidents. But the ſuperexcellency of the ſimplicity of the divine being, being the cauſe of all perfection therein, ſuffers neither compoſition nor accident, as hath beene ſhewed, *chap.* 9. therefore as in the divine being, neither goodneſſe, wiſdome, nor power, adde any thing of new being, ſo in the working, the diverſe termes of agent, action, object, or any other words whereby we expreſſe the difference of relations, or Perſons, doe not adde any thing to the ſimplicity either of being, or working, though they bee therein eſſentially. No not yet are they properly ſaid to be founded therein as any other things different therefrom; though we in our weake underſtanding can neither conceive, nor expreſſe them but as different termes of relation properly ſo called. Neither yet ſhall it follow from hence that the perſons are not really and truly diſtinguiſhed, for the very being of the Father as he is a Father, is in this, Hee doth eternally bring forth his Sonne. And likewiſe the Being of the Sonne, that he is brought forth of the Father, by the infinite and eternall action of the Father, in himſelfe; but rather, becauſe this production is infinite and eternall (as was ſhewed) therefore the Perſons alſo as concerning their perſonall proprieties, muſt be different eternally, though in their abſolute and individuall being they bee one eſſentially; ſo that as in relations properly ſo called, there is the ſubſtance, the attribute, and the relation which followes thereon: ſo likewiſe here is firſt the abſolute Being of the Deity; then the working thereof; and laſtly the termes of that action, or the relations enſuing, which we call Perſons; yet with this difference, that in the relations of the creature, the attribute and the relation ſucceeding, are both accounted accidents: But here in the deity all things are eſſentially, ſo that although the ſimple or abſolute Being of the deitie bee not the foundation of divers relations, yet the action thereof muſt needs admit theſe different termes which we call relations or perſons, and that without compoſition, either to make diſtinction of the perſons, or to avoide confuſion in them.

7. That relation whereby the Perſons are diſtinguiſhed, either is ſomething of very being, or elſe it is in the underſtanding onely. If it be in our underſtanding onely, then can it not make any perſonall diſtinction: if it bee any thing of very being, yet can it not be that abſolute Being common to all; and if it be any thing different therefrom, then muſt ſomething be in the Perſons beſide their abſolute eſſence; which becauſe it is impoſſible, it followes, that there is no diſtinction of Perſons. *Anſwer.* This argument is in effect all one with the former; And you ought to have remembred, that it hath often beene ſaid, that the diſtinction of the perſons is reall; and therefore not in our underſtanding onely. The Perſons taken together in their abſolute eſſence admit no diſtinction, but are all eſſentially one God. And ſo every perſon by himſelfe in his eſſence is likewiſe God

God. But the persons understood apart according to the propriety of their personall beings, are really distinguished, and that reall distinction is their Personality, and that personality is their reall distinction; and that relation whereby they are distinguished, is nothing different from any of these; nor yet the propriety of their personall being is any other thing than that relation. Therefore though the persons are not distinguished by or in that absolute being wherein they are all one; yet is it most falsely brought in thereby, that any thing shall bee in them beside their essence, whereby they are distinguished. For the distinction, or difference of the persons arises from the action onely, or working of the Absolute Being, which yet is essentially in the absolute Being, and differs not therefrom, no more than heat in the fyer doth differ essentially from the fyer; or reason, feeling, and growth in a man, doth differ essentially from the soule of man.

8. Every relative depends necessarily upon the correlative. But nothing which is depending upon another, can be truely God. Therefore either the Persons differ not by relations only; or none of the persons can be God; or else there is no relation, and so no distinction of the persons at all. *Answer.* It is a fallacious and froward kinde of arguing, to presse the propriety of speech or use of words to darken the truth of things, see *log. cap.* 21. *n.* 5. It hath beene said, 1. that the being of God is supereminently above all being, above all created understanding to conceive. 2. That relation in created things doth not onely presuppose a subject, but also some quantity, quality, action, or other affection in the subject whereon that relation doth depend. 3. That those relations in the persons of the deity are nothing else but the very personall proprieties, and that the word Relation (as many other beside) is taken into use in this argument onely, to helpe the expressing of our understanding, though indeed properly it bee not in the divine being, yet can we not conceive but that there is an order in the procession of the persons (as I have said elsewhere) yet not such as shall bring in any dependence, no not in the personall proprieties, because the action or eternall working whence the personall differences doe proceed, is essentially in the Godhead; or if dependence must needes bee yeelded unto, yet seeing it can bee nothing but onely the order of procession in the persons of the Godhead, it brings in no such inconvenience, as that thereupon it should follow, that either the Sonne, or the Holy Ghost were not God. So the foundation of the doubt being but a hil of sand, the whole building proves but a trifle.

And these are the principall reasons brought for the Sabellian heresie. The authorities of the Holy Scripture which they falsely alleage hereto, are such as prove the absolute unitie of the divine Being, as you have heard before in the end of the eighth Chapter: which Texts as they doe most strongly confirme the eternall truth of the absolute being of one God: so doe they nothing gainsay the Trinitie of the Persons, which other Texts of the Scripture teach, as you have partly heard, and shall heare further hereafter, when wee come to speake in particular of the Persons of the Sonne, and of the Holy Ghost. So it remaines now, only to answer that which is brought for the opinion of the Tritheites, which poore fancie though it may vanish at the sight of the Reasons which have beene brought for the simple and one Being of God in the eight Chapter: yet because it would justifie it selfe by this doctrine of the Trinitie; you shall see what the strength of their Reason is.

9 That which is begotten and that which is not begotten, must needs be very different. The persons of the Trinity are begotten, as the Sonne; and not begotten, as the Father, and the Holy Ghost. Therefore if every person be God, they are different Gods. *Answer.* The things, which in no respect are different, must be the same; and there can bee no difference put betweene things, which brings

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not in a deniall on the one ſide, and an affirmation on the other. And this oppoſition is betweene all things howſoever differing. So betweene the Perſons of the Deity there muſt be a relative oppoſition. As the Father, *ergo*, not the Sonne: the Sonne, *ergo*, not the Father, &c. becauſe there is a relative diſtinction; but this doth nothing at all enforce a plurality of Gods, or a difference of abſolute Beings, but of the Perſons onely.

And if you deſire to ſee other arguments like theſe, reade *Thomas Aquinas. cont. Gent. lib.* 4. *Cap.* 10. and their Anſwers. *cap.* 14. ſee alſo the note (*a*) on the 24. *chap.* following, *ſect.* 9. and note (*a*) on the 33. *chap.* But the anſwers to all objections will bee eaſie, if you remember what hath beene ſaid, and ſuffer not your ſelfe to be carryed away with ſhew of reaſons taken from naturall things; which though they bee moſt true in the creature, which had a beginning; yet can they no way bound or binde the infinite and eternall truth of Him that is Lord and Creator of nature, as I have remembred you elſewhere. Remember alſo to conſider in Chriſt, his eſſence, which in all the Perſons is coeternall and one: and His Perſon begotten eternally of the Father. And in this Perſon diſtinguiſh His natures divine, and humane, from his offices: wherein remember. 1. that His ſending and obedience abate nothing from His equalitie with the Father, concerning the unity of their eſſence. 2. that theſe names which import His office, are ſpoken of Him in reſpect of both His natures.

CHAP. XII.

That in the Glorious Deity, there be Three Perſons, and no moe.

YOu miſſe here a great deale of learning and wit, which other men have ſhewed in the myſtery of unity, and the number of the Three. But becauſe the reaſons that might bee made from thence, would bee but onely inductive; and I deſire to ſtand with you on the lower and plaine ground; let us leave thoſe high Speculations to them that pleaſe to read them among the Cabaliſts, in *Brixianus* his *comment. Symbol.* and elſewhere, and ſee what other reaſons can be brought for the queſtion in hand.

1. Nothing can poſſibly be in the Deity but according to the uttermoſt perfection of Being: that is eſſentially, and neceſſarily. Therefore if it bee not neceſſary to put moe Perſons than Three in the Godhead, then is it not poſſible. But it is not neceſſary to put moe perſons in the divine Being: either Father, Son, or holy Ghoſt. For ſo the Fatherhood, Sonſhip, and proceſſion of the Holy Ghoſt ſhould not bee perfect in theſe. And if in theſe

Persons there should not bee perfect Production; then it might follow, that there were a disability in the producer; and so the first principle of all should bee imperfect, unable and weake. So nothing besides it, nothing after it could bee perfect. But all these things are impossible. Or if the other Person, or Persons to be put in the Godhead, should be neither Fathers, because they did not produce; nor Sons, because they were not produced; nor yet Holy Ghosts, as not proceeding: then should they bee most idle, and defective in the first principle of all Being; and therefore not necessary, and therefore not possible.

2. The same number must be to the Persons of the deitie, which is to the termes or perfections of the divine dignities, for otherwise the perfections of the dignities, and the Persons of the Deity could not bee consubstantiall and the same, as hath beene shewed. But the perfections of the dignities are three essentially. For in that which is essentially wisdome or understanding (as we have proved that God is, *c.*8.) the action of understanding is an essentiall meane betweene that which doth understand, and that which is understood, and these three termes are one understanding, and one understanding hath these three essentially. Therefore in God there is unity of essence, and that substantiall: and likewise a Trinity of Persons, and yet substantiall, that the termes may differ infinitely from accident, confusion, & contrariety. But if the Trinity be in the Deity substantially; it is impossible there should bee moe, or fewer Persons therein than three.

3. If in the Godhead there bee but one infinite Agent, whose Action is likewise one infinite Action like himselfe, then it must needs bee, that the object of this action be also infinite and one. But it hath beene proved, that, God this agent of whom I speake, is onely one, *chap.*8. and that his action is infinite and one, *chap.* 10. For if it were not infinite, it could not bee one, nor in Him One, if not infinite: Neither yet can the action be infinite if the object be finite; nor one, if the objects be many. And beyond these it is impossible to assigne any limit or terme necessary to action; nor yet can action bee without any of these, as you may understand by this insuing induction. Therefore in the Deity, the Persons are three onely and no moe.

4. The power and propriety of all inferiour causes depends onely on the highest and first cause of all. And all effects are the true images of their causes. And no action can bee perfect but in the number of three. For the perfection of every action is in the Agent, the object, and the action thereabout, and these are onely three. So the termes of motion, from whence, whereto, and the middle terme betweene them are onely three. Therefore the divine Persons are three and no moe.

5. The whole Being of a beginning must needs be most perfectly in that which is the first and chiefe beginning of all beginnings: so

ſo as that it cannot receive a Beginning from another, nor yet bee a beginning to it ſelfe; ſo can it not bee worthy the name of a beginning, if it be not a beginning to another Being coeſſentiall, and like it ſelfe. But in the perfect being of a beginning taken actively and paſſively, there muſt bee three termes and no moe; that is a Beginner, a Being begun, and an action of Beginning. Therefore there be three Perſons in the Deity and no moe. And this is that which is ſaid, *Eph.*4.6. *There is one God and Father of all, and Ioh.* 1.18. *The onely Begotten Sonne which is in the boſome of the Father hath declared Him unto us.* And againe, *Eph* 4.4. *There is one Body, one Spirit, one Lord, &c.* And yet more cleerely, 1 *Ioh.* 5.7. *There are three which beare Record in Heaven, the Father, the word, and the Holy Ghoſt, and theſe three are one.*

Notes.

(a) *Therefore the Divine Perſons are three and no moe. Reaſon.* 4.] Againſt this concluſion it is urged, out of *Andr. Oſiander* by *Murſebell* the declamer of whom I ſpake before *cap.* 1. *note.c.* That if the Father by the view and underſtanding of Himſelfe doth bring forth a Perſon like Himſelfe; then the Sonne alſo, and Holy Ghoſt by view of Themſelves, ſhall bring forth ſeverall Perſons like themſelves: and ſo there ſhall be a multiplication of Perſons infinitly: or if theſe two Perſons doe not bring forth Perſons like themſelves; it muſt needes follow, either that they are deſtitute of the power of underſtanding; or that the underſtanding of the Father is more noble and powerfull than theirs. But this is impoſſible. For ſo the conſubſtantiality of the Perſons ſhould bee taken away. And this objection in their opinion is like thoſe great Stones wherewith *Ioſhua* ſhut up the five Kings in the Cave. But I ſay, rather like that ſeale of the Iewes on the tombe of Chriſt, whereby they thought to have ſhut up the Lord of life among the dead. But thus is Hee wounded in the houſe of his friends. For you may not thinke that hereby they prepare to Iuſtifie the *Tritheites* or any other Hereticks, but onely to ſet reaſon againſt reaſon, and to ſhew how inconvenient the uſe of reaſon is in matiers of Faith. But before I goe any further, I would aske a queſtion or two of theſe oppoſers. Is not the Sonne begotten of the Father? you dare not denie it; It is the word of the Scripture, 1 *Ioh.* 5.1. Is Hee not conſubſtantiall with the Father? you dare not deny it. For the Father, and Hee are one, *Ioh.* 10.30 If then Goodneſſe, Infinity, eternity, almightineſſe, wiſdome, &c. be the very being of God, as hath beene proved; is it not neceſſary that theſe excellencies bee active in that divine generation? for how otherwiſe can He be the Image of his Father? *Heb.* 1. And if ſo, wherein have *Raimund*, *Melancthon*, *Scaliger*, *Keckerman*, or other learned men offended, that they ſhould bee ſo ſet at nought by a Phraſegatherer? But I ſmell the Fox; they can ſophiſticate authority of Scripture, of Fathers, of Councels, for their Conſubſtantiation, the maine point of their private opinion: But by no meanes can they tell how to make it ſtand with reaſon; & therfore that their conſubſtantiation might be a matter of Faith, would they ſo fain make a divorce between faith & reaſon. If this were not the very cauſe, ſo great

a Clearke as *Osiander*, seeing his reason was contrary to his faith, if he could not have answered it, should have studied thereunto, lest it might turne the unstable from the Faith. But what if wilfully he would not know? had he read nothing of *Tho. Aquinas*? This *Thomas* proposes this same doubt, and answers it in his first booke on the Master of Sent. *Dist.* 7. *q.* 3. *&* 4. where he makes the objection thus. All the power which is in the Father, is also in the Sonne: therefore also the power of begetting. To which hee answers, that the word Power, doth signifie either the simple essence of power, and so it is in all the Persons one and the same: or the order thereof to some determinate Act; and so the same power is in the Father, and the Son; but in the Father to beget, and not to be begotten: in the Sonne to be begotten, and not to beget, and this is the reall distinction of their Persons. So that the objection is onely from that fallacy of the Accident, *see log. chap.* 21. *n.* 3. To this hee brings the reasons of *Anselme*. The least inconvenience is not possible to be in the Godhead, but if the Son could beget another Son, and He againe another Sonne, &c. the processe might be infinite. But this is impossible. Therefore the Sonne cannot beget, no more than He can cease to bee a Sonne, and to be begotten. Againe, He that cannot bee the Father, cannot beget. But the Sonne cannot bee the Father; for so all difference and propriety of the Persons should bee taken away. Therefore the Sonne begets not: nor yet the Father begets any other Sonne. *John.* 1. 14. 18. For as nothing of the Fatherhood can bee out of the Father, so nothing of the Sonship can be out of the Son, for so the production of the Sonne should not be perfect: neither is the dignity of their essence any thing abated hereby: for that in every Person is onely one: but in the Father, it is called Fatherhood; in the Sonne it is called Sonship; and in the Holy Ghost it is called Procession. And againe, in his *Sum. Theol. part.* 1. *cap.* 42. he proves there can be but one Father, one Sonne, and one Holy Ghost, for such reasons as you may reade there and iudge of their force. Moreover in the 4. booke *cont. Gent. cap.* 13. he proposes this very objection almost in so many words, and answers it thus. The Sonne of God is also God, yet not another God; differing onely in this, that Hee proceeds from the Father. And if he be not any other God; then also must there be one Power, one understanding of them both. So that the Sonne differs from the Father, onely in this, that hee proceeds from Him; and this is the propriety of the Father, that the Word proceeds from Him; and of the Sonne, that hee proceeds from the Father. Neither is this any weakenesse in the Sonne, that he begets not another Sonne, because both the Father, and the Sonne, are as the same Deity; so the same power: one of begetting, the other of being begotten, which difference is onely in the relations. And againe in the 26. chap. of the same booke he answers. That hee that makes this objection ought to have considered; that the Sonne of God is God; not as begetting; but onely as being begotten. For the essence being one, the difference betweene them must bee onely by that relation which is in their originall, or procession. Relation (I say) not that which is founded in quality; for so there would bee unlikenesse: nor that which is in quantity; for so there would bee inequality in their being; but that which is in action onely, action (I meane) not transient, wherein the Agent hath a prerogative of power, on an outward subject, to cause passion therein; but immanent onely; wherein that which is produced, is coessentiall and coequall with the producer: So that the difference is onely in the order of procession onely. But I suppose such a learned Master as *Osiander*, whose pettis dare so boldly censure, and set at nought whom they please, could not bee ignorant what so great a Doctor as *Thomas*, had so often answered. It may be he held the answers insufficient; yet he should have shewed the weakenesse thereof. He held it not worth his paynes: a careleſſe answer. But let us once more be bold to looke on this mighty *Golish* a little nearer, and try what canning he hath, at his weapon.

If

If the Father by the understanding of himselfe doth bring forth a Person like himselfe, then the Sonne also, and Holy Ghost by understanding themselves shall bring forth persons like themselves: for otherwise they cannot be ἰμοούσιοι or consubstantiall. I denie the consequence, and why? because the reason thereof bindes mee to denie it: for if the Persons bee consubstantiall, that is, of one and the same most simple being; it is necessary, first that the whole being be in everie Person: for if the being bee divideable (as *Hierarcha* and the *Triformians* thought) then can it not be most simplie one. Secondly, that that one most simple being, be likewise no other thing than the three Persons: for if that infinite being, might by the manifold actions of the understanding bee imparted by every one of those Persons, to multiplie moe Persons, then should they not bee ἰμοούσιοι but ὁμοούσιοι, as *Arius* granted, that is, not of one and the same, but onelie of like being, as *Peter*, *James* and *John*, of which everie one hath the common abilitie of kinde to propagate his like. But thus the being in the three Persons could not be individuall and one, but the Father communicates his whole being to the Sonne, so that there remaines no difference of being, but of principall, originall, or begetting onely. Moreover the consequence cannot follow but upon this most false supposition, that there be divers intellections or severall workings of the Divine understanding in every Person: whereas the understanding of God, being his most simple being, and that most individually one, the action likewise of his understanding must bee but one most simple act of understanding, infinitely and eternally: for as hee cannot cease to bee; so can hee not cease to understand at one action infinitely and eternally whatsoever is understandable in himselfe or his creature: so that the Persons cannot have severall acts of understanding, as accidents or proprieties, nor yet can they bee any other thing than the severall termes properties or subsistences in that one infinite understanding, as our Lord teacheth us *John* 5.19. The Sonne can doe nothing of himselfe, save what he seeth the Father doe: for whatsoever things he doth, the same things also doth the Sonne likewise.

Thirdly, this consequence doth not onely utterlie take away the distinction of persons (as was shewed) but would also thrust into the Divine understanding that which is utterly false and utterly impossible, & that contrary to the evidence of the Holie text: for our Lord saith, *John* 10.15. *As the Father knoweth me, so know I the Father.* But it is certaine that the Father knoweth not any thing but as it is: therefore not the Sonne, but as the Sonne; neither doth the Sonne know the Father, but as the Father; nor yet himselfe, but as the Sonne: therefore it being impossible for the Persons to understand themselves otherwise than they are; it is not possible for the Sonne or the Holy Ghost by understanding themselves, to become the Father, and so to bring out other Persons, as this lewd consequence would enforce.

But the ground of this mistaking (which I tell you of for avoyding of the like cavils) is this, that they consider not the superexcellency of the Divine being; but measure it by the short and scanty rules whereby they measure the creature. It is true, in things here below, that according to those naturall causes wherby everie thing is brought forth; so may it likewise bring forth the like: because that strength or power is given thereto, for the propagation and preservation of kinde in the like, which it cannot uphold in it selfe; by reason of corruption, neither is the generation of naturall things but with imperfection; and their multiplication by decision of the seed into divers parts. Neither doth any father communicate his whole being to that which is begotten by him, neither can the species or common nature (so farre forth as it is multiplicable even by one alone) be saved whole and entire in any one individuall. But nothing of all this is in the most glorious spirituall and divine generation: for that power of generation is not received, but essentiall; so that which is begotten, is eternall and

and incorruptible. The generation also is in the uttermost perfection, because the whole infinite being is communicate thereby: but that not for any abasement in the principle, but because of the infinite perfection thereof. Neither is matter for multiplication, either possible, or needfull here; because all the fulnesse of Fatherhood, Sonneship, and procession are herein perfectly, substantially, infinitely, and eternally; because the procession is not such as tends to any thing without: for so that which proceedeth should not bee coequall to the principle from whence it doth proceed. But this procession is in the Divine being onely, in every Person according to his peculiar subsistence, answerable whereto, no generation can be found in all the creatures.

2. Another objection there is to the like purpose out of *Heb.*1.3. where it is said of the second Person, that hee susteineth all things by the Word of his power. So that if hee being the *Word* of his Father, have also a *Word* whereby he susteineth all things, which therefore is another *Word*, and not the things that are susteined thereby: it may seeme that there is a multiplication of Persons, and that the former objection is not fully answered. I have said, *Log. Chap.* 29. *n.* 5. That the appointment of all naturall causes to the bringing forth of their effects, is the rule or law of Nature. Now this law is that necessitie, fate, or destinie which is ordained by his eternall decree that made Nature, and all things therein, and blessed all the living creature with power to bring forth according to kinde, as it appeares *Gen.*1. And this is that *Word* of which S. *Paul* speakes, No other divine Person, but that *Word* whereby he melteth the yce, and Snow, *Psal.*147.18. that ordinance which the creature cannot passe, *Psal.*148.6. Of which you may reade every where in the Holy text, and especially in that admirable booke of naturall and Divine Philosophie, the booke of *Iob*, in comparison of which all *Aristotles* naturalls are not worth the while. For seeing all naturall causes have their strength from him, hath not hee bound nature within those limits, beyond which hee gave it no further power to worke? And within which hee is truly said to worke by his word, or by his power, in the strength of which alone, Nature her selfe doth worke.

Maker of Heaven and Earth.

CHAP. XIII.

That the World is not Eternall.

Section. I.

THe puritie, or uttermost simplicitie of the Divine being, is the fountaine from whence all the perfections which are therein, doe flowe: for neither can any thing be living, powerfull, wise, continuall, glorious, &c. except it bee: neither can any thing be such infinitely, if it have not an infinite being: but an infinitie of being cannot be but with the uttermost simplicitie of being. For whatsoever is put to being, takes away

away the ſimplicitie thereof, and muſt needs be a limitation thereto, and ſo take away the infinitie alſo. The manifold perfections therefore in the Divine being, are not additions of other beings to make compoſition therein, or to take away the ſimplicitie thereof, ſeeing they all ſignifie one and the ſame being; but becauſe the moſt ſimple being muſt needs bee the firſt of beings, as being altogether in act or perfection, and no way in poſſibilitie of being: for then were it not a moſt ſimple being, if it were both in act of being that which it is, and in poſſibilitie of being that which it is not: therefore muſt all other beings depend hereon; nay bee herein: becauſe all things are virtually contained in their principles. And this is that eternitie of the creature which it had in the infinite wiſdome and power of God before it was, *Gen.*2.5. For ſeeing that in God is infinite perfection, and that nothing can bee wanting to that which is perfect; neither yet can any thing be perfect but in him: therefore the firſt and higheſt being of all things muſt bee in his perfection. But becauſe abſolute perfection muſt needs bee with the uttermoſt ſimplicitie, without otherneſſe or change: therefore muſt all things in God bee one, and he though one alone, yet virtually all things. But becauſe all things were in him eternally one; that they might in time bee different in themſelves, (for otherwiſe they could never at all, either have beene, or have beene different) It is neceſſarie to grant, that in that one abſolute being which the creature had in God, there muſt be firſt a poſſibilitie for it to be in it ſelfe: for as things utterlie impoſſible can never be; ſo can there bee no poſſibilitie of being but by him. Secondly, a poſſibilitie for the things being to be different among themſelves, and that not onely in their ſeverall kindes, but alſo in their particular exiſtences; and this for the manifeſtation of that manifold wiſdome of the Maker. And from hence thirdly ſucceeds that actuall being, which things that are being have, by that Holy pleaſure or will, by which they are, and continue in their ſeverall beings: which Will muſt needs bee partaker both of the infinite power, and infinite wiſdome; that it might effect that which was poſſible, and foreſeene. And thus is there in the Unitie of the creature, a Trinitie alſo in poſſibilitie, in difference, and actuall being; that wee ſhould never forget to adore the eternall Trinitie in the Unitie.

But the queſtion of the worlds eternitie, is onely about this laſt manner of actuall being: for it is not denyed that it is eternall in reſpect of that being which it had in God, as the cauſe; or in it ſelfe, as poſſible to bee: becauſe that while it was not being, it had not any power to reſiſt that Almightineſſe, which called it out of not being into being; though to ſpeake more properlie, that eternity which it had in pure poſſibilitie, was not in it ſelfe, becauſe it was not: and ſeeing that which any thing hath of it ſelfe is firſt therein, and more proper thereto than that which it hath of another: therefore

fore the world of it selfe having not being, it could not possible bee eternall, but onely in his eternall purpose which had appointed it unto this being. The World therefore in God, the principle, is not begun, but eternall, and one: but whatsoever is severed from this Principle, can neither bee one, nor yet eternall, but comes into the reckoning of otherneſſe and change, and so of neceſſitie must bee subject to time, wherein alone all change is wrought.

§2. 1. But here it will be asked, whether God who before the creation of the world rested eternallie in his owne glorie and happineſſe, suffered not some alteration in this, that he wrought without himselfe that which hee had not wrought before, and how hee can be said both to worke and to rest, *Gen.*2. 2and yet to bee without all shadow of change *Iam.*1.17.

2. Then how He infinite in goodneſſe and truth, and ever one in himselfe, subjected the creature to wretchedneſſe, continuall corruption and change.

3. Thirdly, seeing that to an infinite and eternall power all things are alwayes possible; why the world was not brought forth many ages heretofore; that seeing it must be subject to vanity, it might before this have beene freed from corruption, and brought to that libertie whereto it doth yearne, *Rom.*8.22.

1. To the first I answer, that, although the creature doth of neceſſitie suppose a Creator, without which it could not be; yet on Gods part there was no neceſſitie to enforce him to create; but he created onely according to the pleasure of his owne will, as it is confessed *Revel.*4.11. For nothing was able to impose neceſſitie, but onelie that which was superiour in dignitie and power, which the superexcellencie of the Divine being suffers not; neither can the freedome of an infinite will, such as the will of God is, bee guided either by chance, by destinie, or by neceſſitie. But because hee is infinite in goodneſſe, he envied not to any thing the being thereof, but out of not being brought it into being, by his *word* our *Lord Iesus Christ. Athanasius de Incarnat. Verbi.* But in this creation he suffered no alteration, who had eternally wil'd the creature to be in the time appointed, and in the time appointed brought it out, only by the motion of his will: for his will, his wisdome, & his power being infinite and one being, no other motion, labour or alteration needed, but onely to will that the creature should then bee created, when hee had from all eternitie willed that it should bee created. So then it was in him both to create, that it might appeare that hee had no neceſſitie of the creature, who was absolutely perfect without it, and yet at his pleasure to create; lest that which was not, might seeme to be exempted from his power: and againe, that the creature might be blessed in his goodneſſe, and yet he himselfe without all shadow of change. As the minde of a man, which hath plotted a convenient house, and given or described the

the model to the builder; ſuffers no alteration by the houſe being builded. Therefore after the commandement of water, the firſt matter of all things to bee: the labour of the Creator mentioned in the ſixe dayes, was onely the appointment of ſecondarie cauſes, to worke in their times, to thoſe ends which hee had determined, for the bringing forth of their ſeverall effects: for as the firſt agent moves all ſecondarie agents; ſo it is neceſſarie that all their ends bee ordered to the ends of their firſt mover. So then the ſixe Evenings of the being of things, firſt potentially in their immediate or next cauſes; and in their *fieri*, or way to perfection, and the Mornings of their actuall and perfect being, are the times * ages or dayes wherein they were brought forth by their naturall cauſes, all moving in the power of the firſt cauſe, unto their perfection appointed by his eternall decree. And this ordering of cauſes, and giving ſtrength thereto, was his firſt worke: as his continuall bleſſing and upholding the creature by his word, is his continuall worke wherein hee takes delight. *Heb.*1.3. & *Pſal.*104.31. But his reſt in the ſeventh day, was his ceaſing to bring forth new creatures; which day is therefore ſaid not to have any evening, becauſe his reſt, delight, or glorie is eternall: and is therefore commanded to bee ſanctified by us with a *Memento*, becauſe it is a pledge unto us, that after the ſixe ages of this worlds travell and wearineſſe in vaine, we ſhall at laſt be made partakers of his reſt. Compare herewith *Gen.*1. & 2. to *ver.*4. *Eſay* 46.10. and 2.*Pet.*3.8. But this is beſide my purpoſe, and therefore I leave it.

* *See Eſay 66.8.*

2. To the ſecond queſtion of that ill which is in the creature, though I have anſwered ſufficiently *note* (*a*) *on Chap.6.* yet I ſay further, that contraries are beſt knowne one by another: light by darkneſſe; health by ſickneſſe. And therefore, that we may not onelie deſire, but alſo better know and enjoy our future happineſſe; it is fit that wee ſhould taſte the momentary wretchedneſſe and miſeries of this life; yea drinke at laſt the *gar-aus* of death it ſelfe, that wee may truly enjoy the happineſſe of everlaſting life. *O death! how bitter is the remembrance of thee to a man that hath reſt with his poſſeſſions? But how acceptable is thy doome to him that is vexed in all things? Eccles.*41.1. And queſtionleſſe, if the elect Angels never had any experience of ſorrow; neither did at any time ſinne (for he found no ſtedfaſtneſſe in his ſervants, and laid folly vpon his Angels. *Iob.*4.18. And in his beloved Sonne alone is hee well pleaſed. *Matth.*3.17.) Then doe they wonderfully by our afflictions enjoy their owne happineſſe, while they dayly behold our manifold miſeries, and yet know us to be heires of equall glorie. *Luke* 20.36. for therfore are the ſons of David dayly ſcourged with the rods of men, corrected every morning, and die at laſt; that they may be like unto their Lord, & be made conformable unto his death: for if the Prince of our ſalvation was conſecrated in afflictions; how ſhould we hope

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the model to the builder; ſuffers no alteration by the houſe being builded. Therefore after the commandement of water, the firſt matter of all things to bee: the labour of the Creator mentioned in the ſixe dayes, was onely the appointment of ſecondarie cauſes, to worke in their times, to thoſe ends which hee had determined, for the bringing forth of their ſeverall effects: for as the firſt agent moves all ſecondarie agents; ſo it is neceſſarie that all their ends bee ordered to the ends of their firſt mover. So then the ſixe Evenings of the being of things, firſt potentially in their immediate or next cauſes; and in their *fieri*, or way to perfection, and the Mornings of their actuall and perfect being, are the times * ages or dayes wherein they were brought forth by their naturall cauſes, all moving in the power of the firſt cauſe, unto their perfection appointed by his eternall decree. And this ordering of cauſes, and giving ſtrength thereto, was his firſt worke: as his continuall bleſſing and upholding the creature by his word, is his continuall worke wherein hee takes delight. *Heb.*1.3. & *Pſal.*104.31. But his reſt in the ſeventh day, was his ceaſing to bring forth new creatures; which day is therefore ſaid not to have any evening, becauſe his reſt, delight, or glorie is eternall: and is therefore commanded to bee ſanctified by us with a *Memento*, becauſe it is a pledge unto us, that after the ſixe ages of this worlds travell and wearineſſe in vaine, we ſhall at laſt be made partakers of his reſt. Compare herewith *Gen.*1. & 2. to *ver.*4. *Eſay* 46.10. and 2.*Pet.*3.8. But this is beſide my purpoſe, and therefore I leave it.

* *See Eſay 66.8.*

2. To the ſecond queſtion of that ill which is in the creature, though I have anſwered ſufficiently *note* (*a*) *on Chap. 6.* yet I ſay further, that contraries are beſt knowne one by another: light by darkneſſe; health by ſickneſſe. And therefore, that we may not onelie deſire, but alſo better know and enjoy our future happineſſe; it is fit that wee ſhould taſte the momentary wretchedneſſe and miſeries of this life; yea drinke at laſt the *gar-aus* of death it ſelfe, that wee may truly enjoy the happineſſe of everlaſting life. *O death! how bitter is the remembrance of thee to a man that hath reſt with his poſſeſſions? But how acceptable is thy doome to him that is vexed in all things? Eccles.*41.1. And queſtionleſſe, if the elect Angels never had any experience of ſorrow; neither did at any time ſinne (for he found no ſtedfaſtneſſe in his ſervants, and laid folly vpon his Angels. *Iob.*4.18. And in his beloved Sonne alone is hee well pleaſed. *Matth.*3.17.) Then doe they wonderfully by our afflictions enjoy their owne happineſſe, while they dayly behold our manifold miſeries, and yet know us to be heires of equall glorie, *Luke* 20.36. for therfore are the ſons of David dayly ſcourged with the rods of men, corrected every morning, and die at laſt; that they may be like unto their Lord, & be made conformable unto his death: for if the Prince of our ſalvation was conſecrated in afflictions; how ſhould we hope

for any portion in his glorie; if we ſhould not with joy be partakers of his ſufferings? For therefore by his owne example did he teach us obedience, becauſe in obedience onely we muſt walke the way to everlaſting life. A ſecond reaſon is, that wee may be humbled before him when we conſider whereto we are come of our ſelves, that is, into miſerie, but not out; and conſequently that wee may bee thankefull for that abundant grace, by which wee are delivered, when our ſufferings ſhall bee recompenſed with an exceeding weight of glorie.

3. The third doubt concerning the time of the worlds creation hath heretofore ſo troubled ſome mens braines, that they thought there had beene infinite worlds, yet ſo, that after everie [a] ten thouſand yeers all things returne againe to the ſame ſtate wherein they had been before: for whether through the weakenes or ſtrength of the imagination, in ſome fore-catchings of the ſhadowes of things to come, (for it may bee argued both wayes) a man oftentimes perſwades himſelfe, that hee hath beene in the ſame place, with the ſame perſons, ſeene or done the ſame things, heard or ſpoken the ſame words before; upon which ground it ſeemes this *Pythagorean* fancy was builded. But to the doubt I anſwer: That it would have beene as great, if the world had been made ten thouſand times the whole age of the world before, and no greater, if it ſhould have been made as much after the preſent age: for as if you ſuppoſe an infinite ſpace; whereſoever you ſhall ſet a pricke or point therein, it muſt needs be in the middes thereof: ſo time, how long ſoever, yet compared to eternity, can be no more then as an indiviſible centre therein. And therefore S. *Paul* takes up this queſtion *Act.* 17. 26. That God hath aſſigned the ſeaſons which were ordayned before, and hee that puts not all things in his power, to do both what he will, and as he will, and when he will, denies him to be God. Now let us ſee the reaſons for the Chriſtian faith, that [b] the world is not eternall or everlaſting, but made by Almighty God, as the Article affirmes.

§ 3. By the world you can underſtand no other thing, than this frame of the whole being of things (beſide the Godhead) whether heavenly or earthly, underſtanding, bodily, or mixt; ethereall, or elementall; with all the cauſes, and effects, proprieties, actions, or other actions that belong to everie one of them. But the word *Eternall* ſignifies diverſlie. For our purpoſe, either it may meane an age or ſtate of long continuance, as the land of *Canaan* was promiſed to *Abraham* and his ſeed for an eternall or everlaſting poſſeſſion *Gen.* 17. 8. which eternitie muſt be limited, either to that age of the world before *Chriſt*, or at the fartheſt to the uttermoſt age and time of this world, after the deſolation determined ſhall bee fulfilled, and they brought to their owne land againe. And this muſt needs bee the uttermoſt eternitie of that promiſe concerning the letter, as of the everlaſting Covenant of Circumciſion. Another taking of eternitie may bee in that being which hath

hath a beginning and no ending, as our hope is of the ſtate of the ſoule, and everlaſting or eternall life after the reſurrection. So the promiſe of the everlaſting poſſeſſion of *Canaan*, was a type and Promiſe that heaven ſhould bee our eternall inheritance; whereof we have already aſſurance, yea deliverie, and ſeiſure, in that the *Canaanit* the devill is driven out from thence by *Iesus* our unconquered Captaine *Apoc.* 12.7,8. *&c.* A third and chiefe meaning of eternitie, is that which hath neither beginning nor ending. And ſo we ſay that God onely is eternall. In the firſt ſignification the world is eternall in that ſtate wherein it is, and hath continued from the creation, which wee hold, and ſo ſhall continue unto the diſſolution, which wee hope for. In the ſecond ſignification alſo it may bee ſaid to bee eternall, as concerning the moſt excellent and noble parts thereof; as the Angels and men reſtored from corruption, and in them the ſecond *Ideas* or formes of all the creatures. But the laſt degree of eternitie is utterlie denied to the actuall being of the world, and that for theſe reaſons following.

1. Whatſoever is eternall, muſt alſo bee infinite, both in the being, and the manner of being, becauſe there could bee nothing before it, by which it might receive any kinde of limit or bounds, any defect or leſneſſe of being. But [c] the world is not infinite in the being thereof: for it is concluded already *Chap.* 3. that God is infinite, and of infinites there can bee but one. *Chap.* 8. *conſ.* 2. And in the manner of being it cannot bee infinite: for in all things brought forth, there is either quantitie, contrarie to infinitie, or time, contrarie to eternitie; there is defect, or failing, by reaſon of corruption and death: there is abatement, or leſning; becauſe that in everie kinde, one particular is not ſo excellent as another in underſtanding, memorie, ſtrength, beauty, continuance, or one vertue or other. Therfore the world is not eternall.

2. If the world bee eternall, then eternity muſt either bee the whole eſſence and convertible with the eſſence of the world; or elſe it muſt agree thereto as the eſſentiall forme, or as a propertie, or as a common accident. Eternitie is not the eſſence of the world, for ſo ſhould it belong to everie part thereof eſſentially: for everie part is partaker of the eſſence of the whole. But this is moſt falſe in all experience; neither is it the eſſentiall forme thereof: for even from thence would it follow, that the world were not eternall, inaſmuch as having matier and forme, it muſt needs preſuppoſe an efficient cauſe, who both created the parts, and diſpoſed the matier: for the forme, it cannot be a propertie thereto: for all properties proceed from the compoſition or joyning together of the matier and forme. But compoſition takes away eternitie for the reaſon aforeſaid, neither is it an accident, nor yet appropriate thereto by accident, as any relation: for all ſuch, by the order of nature, are after

that ſubject whereto they belong; whether they be immediate accidents, or relations depending thereupon. Therefore the world in the actuall being is no way eternall.

3. Whatſoever hath parts muſt needs bee compounded, and whatſoever is compounded or put together muſt needs have parts that were once aſunder, and ſo cannot bee eternall *à parte ante*. And againe everie compound, by that power whereby it was made, may be reſolved into thoſe parts of which it was made, whether the parts bee eſſentiall, as body and ſoule to a man; or entyre, as ſtones, timber, iron, glaſſe, &c. to a houſe. But the World hath parts ethereall, elementall, incorruptible, and corruptible, animall, vegetable, minerall, &c. *Ergo*, the World is not eternall.

4. All reall truth is verified, firſt in the things of actuall being, that is, in the individuals. Secondly, in the notions or apprehenſions of the things in their intentionall or common being, either ſpeciall, or more generall. But if the world be eternall, that eternity can agree onely to the common being, and not to the particular or individuall beings, as to this man, that horſe, that tree, &c. So the truth of the worlds eternity, ſhall be intentionall onely, not reall: ſo common intentions onely may bee true, where there is no individuall. But this is moſt falſe and impoſſible: therefore it is moſt falſe that the world is eternall.

5. The whole World, conſiſting of all the parts thereof, is either a body, or not a body. If our ſence (from whence all our diſcourſe proceeds) be judge, it is a body. Now every body in regard of the extent thereof, is finite, is of parts which may bee meaſured, either one by another in halfs, quarters, &c. or elſe by common meaſures, of inches, yards, myles, pints, gallons, &c. It hath likewiſe ſhape or figure, and dimenſion, by length, bredth, depth, without which it could not be a body. But if the world be eternall; then muſt it bee both finite in regard of the extenſion, and infinite in the continuance: ſo infinitie ſhall be more powerfull in a forrein ſubject, that is, in continuance to make it infinite, then it can be in it owne proper ſubject, that is, in meaſure to make it unlimited: ſo alſo infinitie ſhall bee powerfull in the contrarietie of good and ill, to make them eternall, and weake in the littleneſſe of extenſion. So alſo the world being eternall, muſt be for this end, that it may bee that which it is as God. Whereby it would follow that the end of the worlds being could not bee one, but contrarie to it ſelfe in generation and corruption, in good and ill; and all other contrarieties, that are now therein. But all theſe things are impoſſible: therefore the contrary is neceſſary, *See Log. Cap. 26. n. 1.*

6. Eternitie cannot admit before and after, ſo that one eternall ſhould be before another eternall. But if the world be eternall, this muſt follow neceſſarilie: for every generation is with the corruption or taking away of that forme which was in the matter before; and

and every corruption is of ſomething that was generate before: So each of theſe eternals muſt bee each before another, and ſo neither of them eternall, and yet the eternity of the world brings in theſe contradictions, inaſmuch as generation and corruption have beene ever ſince the world was. Therefore the worlds eternity is impoſſible.

7. If the world be eternall, that eternity ſhall be rather ill, than good; becauſe the longer the continuance of the world is, the greater is the encreaſe of wickedneſſe and ill, more than of that which is good: at leaſt becauſe of the continuance of good and ill, the worlds eternitie ſhall be both good and ill. And yet becauſe every worldly good hath a beginning and an end in time, and that every privation or taking away of any good eternally, muſt needs be an eternall ill: that eternity of the world ſhall bee neerer to ill than to good, both becauſe of the poſitive ills, and the deprivations of the goodneſſes that are therein. Moreover ſeeing nothing which is corrupted returnes to be the ſame in number, which it was before; generation ſhall bee good and availeable to the maintenance of the ſpecies onely, not to the reſtoring of the actuall or individuall Beings: But Corruption ſhall bee powerfull both againſt the individuall, and therein againſt the ſpecies alſo. And ſo the worlds eternity ſhall bee much nearer to ill than to good, and a bringing in of all theſe inconveniences. Therefore it is not eternall.

8. If the world be eternall, then neither was there any firſt man, neither can there be any laſt: without which laſtneſſe there cannot be any generall reſurrection of men, nor place to containe them. So this eternity of the world muſt be the greateſt ill, as being that which brings in an impoſſibility of the greateſt good, that is, the hope of the reſurrection and everlaſting life, the end of all our hopes. But it is impoſſible that this hope of man ſhould bee fruſtrate, as it will appeare further in the 38. *chap.* Therefore the world is not eternall.

9. And if you looke backe on the things that have beene already ſpoken concerning the dignities of the Godhead, in the nine firſt chapters, you may from thence make a great ſupply of arguments to this purpoſe, thus; God is, *chap.* 1. And He is being eſſentially, with all the perfection of being infinitely, eternally, actually, not in poſſibility of being any thing that hee is not, and therefore God is the perfection of being: and convertiblely the perfection of being is God. Now termes convertible cannot poſſibly belong to forrein beings: as to guide a ſhippe at Sea, cannot belong to any but to man alone. Therefore being cannot belong to any thing but to God alone, primarily and of it ſelfe, but onely Analogically, as it hath received the Being from Him. Therefore if the world be not God, which the foole cannot ſay in his heart, the world is not eternall.

10. God

10. God is eternall, *chap.* 2. and eternity belongs essentially to God alone, *chap.* 8. If then the world be not God; then can it not be coeternall with Him. For as it is not possible that there should bee more Gods, *chap.* 8. *n.* 7. so it is not possible that there should bee more eternals than one. Therefore the world is not eternall. So you may reason from the simplicity of His being proved *chap.* 9. *n.* 6. 7. and from the other dignities of God which are proved to belong to Him in the chapter before; & no lesse from those things which are denyed to belong to Him, as to bee matier, bodily compounded; &c. *chap.* 9. But in this plenty and plainnesse of the matier I take onely that one which followeth.

11. If God bee almighty and one: then it is not possible, that anything can be but by his power alone. But it hath beene proved that God is almighty, *chap.* 6. and one, *chap.* 8. *n.* 7. Therefore the world is by his power alone. But if it be obiected, that by his eternall power, hee brought out the world eternally; yet must it needs bee, that hee created it, either of nothing; or of some matier that was not eternall; or else that hee made it of a matier that was eternall. To say that God from all eternity had created the world, either of nothing; or of a matier not eternall, would imply a manifest contradiction. To say that hee made it of a matier which was coeternall to himselfe, would enforce that the world were consubstantiall with God; or rather that it were God. For seeing his being is most simple and one entyre being, without parts, and is not communicated, but whole and all, and that eternity (as all his other attributes) was proved to be God essentially, it cannot bee but that the world must be God, if it be eternall. Or if that impossibility could be avoyded; yet to say that God had eternally made the world of eternall matier, would necessitate him to an action without himselfe, which would take away the infinite freedome of his will, his glory, and perfection, which hee hath in himselfe. Or if it bee said, that the world is eternall without or beside any action of God upon it, but of it selfe alone, beside the endlesse absurdities, contradictions, and impossibilities that would follow thereby; It would directly enforce, that there is no God. For if the power by which the world is, and workes; if the wisdome manifest in the ordering causes therein; if the truth, goodnesse, continuance, and other attributes of worldly things, had any other originall than God; then must it of necessity follow, that God is not infinite in these dignities of power, wisdome, truth, eternity, goodnesse, &c. when so great effects of these things are altogether without Him. And to deny unto God the infinity or perfection of these dignities, were utterly to deny his Being, and to make him unworthy to bee that which Hee is, contrary to all that hath heretofore beene proved.

12. The holy Scriptures every where teach this truth *Gen.* 1. & 2. *chap. Iob.* 38. and many places in that booke beside. *Neh.* 9. 6.

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"confesses to God. *Thou art Lord alone: thou hast made heaven, and* "*the heaven of heavens, with all their hoste; the earth and all things that* "*are therein; the Seas, and all that are in them: and thou preserv'st them* "*all; and the host of heaven worshippeth Thee.* Psal. 95. 5. *The Sea is His,* "*and He made it; and his hands prepared the dry land.* Psal. 96. 5. *All the* "*gods of the people are Idols: But the Lord made the heavens,* whose armies, in *Psal.* 136. are more particularly reckoned up. And therefore doth God by his owne right challenge the heavens for his seat, and the earth for his footstoole; because his hand hath made all these things. *Esay.* 66. 1. 2. To this purpose you may read other Texts cited by S. *Origen*, περὶ ἀρχῶν *lib.* 3. *cap.* 5. The continuall preservation also of the Creature, as it is manifest in reason by the arguments afore going; So it is taught, *Psal.* 36. 6. 7. *Psal.* 147. 8. 9. *Psal.* 145. 15. And *Psal.* 104. is wholly in this Argument. And that all this frame shall come to nought at last, you may read, *Psal.* 102. 25. 26. which is also cited by S. *Paul*, *Heb.* 1. *v.* 10. 11. 12. Read moreover to this purpose, 2 *Pet.* 3. 10. *Rev.* 20. 11. And that because it was made of nought. *Heb.* 11. 3. *Sap.* 11. 14.

§. 4. These things then being thus manifest, we are now by the way. 1. First to consider what necessary conclusions follow hereupon. 2. And then to see whether the creation of the world doe belong to every Person of the Trinity alike, or to any one more particularly than another.

First, it is certaine, that not being cannot be the beginning of Being. And therefore it is necessarie that Being bee eternall. And that which is the first of beings must needs be the cause of al therest: So that all other beings must acknowledge their originall from thence. And because all things that are, were in time created by that first of Beings, not according to any necessity of naturall working; as the fire according to the necessitie thereof, doth burne any matter that is fit to be burnt; but only according to the pleasure of his owne will: therefore first of all it must necessarily ensue hereof, that the continuance of all things must have the same cause, which was also of their Being. So that for his holy wills sake alone they also continue. If he then withdraw his supportance either from all, or from any particular creature, it must of necessity come to nought in an instant.

Secondly, because every agent workes for some end: and the greatest and best of work-masters must needs work for the greatest and chiefest good; and seeing there neither is, nor can be any thing greater or better than God himselfe; Therefore it is necessary, that this world was created for Him. But because Hee, infinitely blessed in Himselfe, needed not the world, nor any thing of the world, as though he could be better thereby *Psal.* 16. 2. *Act.* 17. 25. it must follow; that the creature was for this end; that as by his Being, it was made partaker of being, so by his infinite goodnesse it might also bee partaker of glory and happinesse. For because his goodnesse,

goodneſſe, and life and happineſſe, and all his glories are anſwerable to his owne being; therefore are they infinitely ſufficient for every thing, that in any ſort can poſſibly be partaker of being. So then the goodneſſe of God was not encreaſed in the creation, but manifeſted onely; that the creature, according to the meaſure thereof, might bee bleſſed in him. Thus then is God the end of all the creature; Becauſe hee is that ſuperſupreme perfection of goodneſſe, and happineſſe whereof the whole creature deſires to be partaker: but that not out of any choice or purpoſe of the creature; but of him alone that hath created it to be partaker of that image of his goodneſſe.

From the firſt concluſion we are taught with what reverence and feare we ought to live before him; to whoſe onely pleaſure we owe our being and continuance. Next with what great reſpect and care we ought to behave our ſelves toward the creature; not onely men which have the ſame pretious hopes of immortality which wee have; but likewiſe toward every other creature, even the leaſt of Beings. For although we know that all the more bodily creature was made for the uſe of that which hath underſtanding; and that not onely for the exerciſe of the minde in his wiſdome and power that created it; but for thankefullneſſe alſo to that goodneſſe which hath ſubjected it to our uſe in food, in clothing, and other ſuch ſervices for our eaſe, or conveniences; that being deſtitute of no good thing, wee might give our ſelves to his ſervice, and praiſe him alone: And laſtly, that the whole creature might bee bleſſed in man, in whom it is to poſſeſſe an eternall being: yet when wee remember, that there is nothing ſo meane, or ſeeming ſo baſe in the Creature, but that it was eternally foreſeene to that infinite wiſdome even as we; that it was created by the ſame power, appointed by the ſame foreknowledge to this or that very uſe; with what reverence and feare ſhould we carry our ſelves leſt we abuſe it, and ſo offer diſhonour unto the Lord and owner both of it, and us alike? eſpecially ſeeing that when we were not, hee had determined ſo to bleſſe us.

From the ſecond concluſion wee may learne with what patience wee ought to endure all the troubles and afflictions of this life; becauſe wee know thoſe pretious promiſes whereto wee are created, if we acknowledge Him faithfull, and hold our hopes unto the end, ſee *Tit.* 1. 2.

The queſtion moved, to which Perſon the Creation belongs, is full of perplexity, and of any other moſt hard and darke, if it bee well thought on. And therefore in the ſolution thereof it is moſt ſafe for us to hearken to the oracles of God alone. It is commonly and truely ſaid, that the workes of the Holy Trinitie which are without are undivided; yet ſo as that they receive a certaine determination or order from that manner of Being which is in the Perſons. And therefore becauſe the Father is the fountaine of Being

ing they commonly aſcribe the creation or bringing of things into being unto Him. So becauſe all perfection of Sonſhip is in the ſecond Perſon, and that there can be no moe Sonnes than one: therefore the redemption of mankinde by the in-dwelling of God in Man is given unto the Sonne, and ſo the ſanctifying of the church to the Holy Ghoſt. But if wee looke diligently unto the text of the Holy Scripture, we ſhall finde how neceſſary it was that the Mediator ſhould ſatisfie for the ſinne of the creature, becauſe the whole creature, was made by Him. For ſo wee may reade *Ioh.* 1.2.3. All things were made by that word which in the beginning was with God, And without it was nothing made which was made. And *verſ.* 10. He was in the world, and the world was made by him. And *verſ.* 14. And that word was made fleſh, (that is, tooke on him the whole nature of man, body and ſoule) and dwelt among us, and we ſaw on the holy mount, *Mat.* 17.2. &c. 2 *Pet.* 1.18. the glory thereof, that is, of that fleſh or man, as the glory of the only begotten Sonne of the Father. And againe *Col.* 1.16. By him that is the Sonne were all things created which are in heaven, and which are in earth: things viſible, and inviſible, all things were created by him, and for him, and in him all things conſiſt. 1 *Cor.* 8.6. There is one God the Father, of whom were all things, and we by him. *Eph.* 3.9. God hath created all things by *Ieſus Chriſt*. And *Heb.* 1. *v.* 1.2. God hath ſpoken unto us in theſe laſt dayes by his Sonne, whom He hath made heire of all things: by whom alſo he made the worlds. By all which texts it is cleere which S. *Paul* hath *Rom.* 11.36. of him, through him, and for Him are all things. That is, that God the deliverer, which ſhould come out of Sion, *verſ.* 26. And thus have theſe Apoſtles explained that which is written. *Gen.* 1.1. In the beginning *Elohim* created heaven and earth, which word in the whole body of the old Teſtament (as wiſemen have obſerved) is almoſt never ſpoken but of the Perſon of the Mediator onely. I ſuppoſe then that it is plaine enough, which is ſpoken by our Lord, *Ioh.* 5. *v.* 19. The Sonne can doe nothing of Himſelfe ſave what he ſeeth the Father doe: for whatſoever things He doth, the ſame things doth the Sonne in like manner. That is, whatſoever the eternall Godhead ordeined in his everlaſting Counſell and decree to bee done, that ſame doth the Sonne execute and performe in the creature anſwerably, and brings forth every thing in time according to the poſſibilities and opportunities of the creature. For as the wiſeman ſaith, *Eccluſ.* 18.1. *He that liveth for ever made all things together, or at once.* So the Pſalmiſt, as alſo the other Scriptures, tels us by whom and in whom, *Pſal.* 104. 24. *In wiſdome haſt thou made them all, that is* in our Creator and Saviour. So then, it being cleered by the text of the holy Scripture that the creation of the world was of God the Father in *Chriſt, by Chriſt and for Chriſt*; it will eaſily follow how neceſſary it was that He our creator by His eternall Spirit ſhould offer himſelfe to God for the ſin of his creature, as it will further appeare when I come to that article.

Notes.

(a) *Every seuen thousand yeares.*] You may reade the position in *Aug. de Hær. cap.* 43. and the refutation thereof in his, 20. 21. 22. bookes *de civit. Dei.* But the *Cabalists*, for the renewing of this lower world, put seuen thousand yeares and no more: for the restoring of the whole creature both heavenly and earthly, they put fifty thousand yeares. You may read the opinion, and partly see their reasons in *Leo Hebr. de Amore pag.* 500. &c.

(b) *The world is not eternall.*] The most famoused opinions that have beene concerning the worlds eternity, are these. One, that which the Christian faith doth hold, according to the truth of the holy oracles of God, and the voice of Reason, as you have heard: and to this truth the Stoicks are said to haue consented. The second opinion is that of *Plato*, and his followers, who held that the world had a beginning in time, but of an eternall matter, and that the continuance thereof should bee eternall. For seeing generation and corruption is onely by the change of formes, the matter still remaining one: therefore they thought, that as that forme which is purely without matter was incorruptible and eternall; So likewise must matter bee, which of it owne nature is utterly without forme. And because matter is greedy of all formes how differing or contrary soever; Therefore it is ever subject to change. Neither is the heaven it selfe utterly freed from all power of Change, because of that matter whereof it is, in which the power of Change is ever hidde. Therefore the world is not eternall in respect of any power in it selfe, either to the production of formes or the continuance of it selfe under the same formes: but first in respect of the vnformed matter, and most of all in respect of that Spirit or life, whereby it is guided and ordered; as by the internall causes: and in respect of the divine will, and goodnesse, as the outward principle, and the end: which will as it cannot repent to have done good in giving being unto the world, and the things therein contained; so can it not will contrary to it selfe, and cease to doe good in the continuance of the creature in that being which it hath. You may reade more to this purpose in *Plot. Ennead.* 2. *lib.* 1. and his commentator, *Marsilius Ficinus*.

The third opinion is that of *Aristotle*, that the world was eternall, and from God, as an eternall effect of an eternall cause. For because it seemed to him impossible (and if you looke no higher than nature alone, it is indeed impossible) that any thing being can come out of nothing: therefore matter must needs be eternall, and therewith generation and corruption, without which nothing is brought forth; And because these two could not be thought to be without the moving of the heavens, as the cause thereof, therefore both the heavenly bodies and motion, especially circular, must be also eternall; and herewith time, which is measured by the motion of the heavens.

But what this eternall matter should bee, the Philosophers went into divers opinions. *Heraclitus* thought it to be fire: *Archelaus* ayre; *Empedocles* all the elements; and among the rest, one, one thing; and another, another; as you may reade in *Aristotle*, where hee refutes them: in *Tull. Acad. q. lib.* 4. and especially in *Plutarch de placitis Philosopherum*: and from him in many other. *Aristotle* himselfe from *Hesiod* and they that had beene before him, cals it *Chaos*.

Hæc

Πάντων μὲν πρώτιστα χάος γένετ', αὐτὰρ ἔπειτα
Γαῖα. —— In theogonia.

First was the Chaos, then the earth.

which word if they borrowed not of *Moſes* his *Tohu*, which ſignifies empty, of תהה, that ſometimes meanes to bring to nought: nor of that, which ſeemes to come from thence, *Chohus*, whereby, as *Feſtus* ſaith, the old Latines called the world: yet of χάος, they meant by it confuſion, and no way of χώρα, which ſignifies a countrie, or an appointed place. Sometime this matter is called ὕλη, of ὑλύω, *mud*: For ſo the concluſion of earth and water is beſt underſtood, and fitteſt for generation of earthly things, as *Ovid* delivers the opinion, and cleeres it by compariſon of the overflowing *Nilus*. *Metam. lib.* 1.

All other Creatures tooke their different birth,
And figures, from the voluntary Earth:
When her cold moiſture with the Sunne did ſweat,
And Slimy Mariſhes grew big with heat.
So when ſeven mouthed Nyle forſakes the plaine;
An antient channel doth his ſtreames containe,
And late left ſlime the heavenly warmth doth feele,
Men ſundry ſhapes beneath the ſod reveile;
Some new begun, and ſome to halfe doe grow,
That halfe alive, the reſt but earth below.

But *Moſes*, *Gen.* 1. delivers it unto us in the parts active and paſſive, heaven, and earth; which yet before their diviſion were both of water, as it is manifeſt in that place, and 2. *Pet.* 3. 5. According hereunto *Homer*. *Iliad.* ξ. Ὠκεανόν τε θεῶν γένεσιν πάντεσσι τέτυκται, and after him *Thales* affirmes the firſt matter of all things to be water. But the opinions of the leſſe reckoning are thoſe that are found amongſt the hereticks of the Chriſtians. For all the Philoſophers and Poets of the heathen, which held not the eternity of the world, acknowledged God the authour of the world under one name or other: but *Simon Magus*, and with him *Menander*, ſaid that the Angels were the makers of the world. *Saturninus* gives the honour unto ſeven Angels alone, whom he makes the Creators of the world, without the conſent or knowledge of God. *Carpocrates*, and the *Priſcillianiſts* affirmed, that the world was made by certaine inferiour Angels, among whom the devill was chiefe workemaſter. *Valentinus* gave it out, that a devil which was begotten of the thirtieth *Aion* begot other devils, and theſe Sonnes of *Avengles* made the world; and miſchiefe, and ſinne are in the world, not through the wickednes and free will of man, but even by the very creation of the world it ſelfe. The *Nicholaitanes* tel us, of Angels the makers of the world; and that *Barbelo*, who was ruler of the eight Sphere, was overſeer of the works. His mothers name was *Taldaboth*. But I have not read ſo farre in heraldry, as to tell you who was his Dad, nor of what houſe his mother came, nor yet whether his fellow workemen were good or bad Angels. The *Gnoſticks* of the two Gods which they make (as you have heard before) make the ill God the creator of the world; which though it appeare not, either by *Irenæus*, *Clement*, *Tertullian*, *Epiphanius*, or by *S. Auguſtine*; yet it is plaine by *Plotinus*, *Ænead.* 2. *lib.* 9 who writes againſt their opinions, and this in particular. *Marcion* made three creators: one good, another bad, and another betweene them, whom they called Iuſt. So you ſee how all theſe hereticks had madded

themſelves and their followers, in their opinions concerning the Creator of all things. Others erred concerning ſome parts of the creature onely; as the *Selencians*, and *Hermians* or *Hermogenians*, beſide their errour of the worlds matter coeternall with God, denyed that God created the ſoules of men, but would have them created by the Angels of fyer and Spirit; contrary to that which is in *Gen.*2.7. & *Eſay* 57.16.& 1 *Pet.*4.9. That God is the faithfull Creator of the ſoule. The *Priſcillianiſts* ſaid that the ſoules of men were of the ſame ſubſtance and nature with God; and being by him ſent downe from heaven, the devill met with them by the way, and ſowed them as ſeed in the fleſh: whereupon it muſt follow, either that the being of God is diviſible into infinite partes; or that there is but one onely ſoule of all men; and both wayes unavoydably, that God (at leaſt in part of Himſelfe) muſt be ſubject to Sinne; and ſo that either He muſt need a Saviour; or by His owne law, bee ſubject to eternall death. This is the fruite of hereſie. The *Patricians* denyed God to be the Creator of the body of man, and gave that honour to the devill; contrary to that which is in *Gen.*2.*v.*7.and *v.*21.22. yea, and ſo deteſted the fleſh, as that to be out of the body, ſome of them killed themſelves. The *Paternians* ſaid that the lower parts of the body, (it ſeemes onely thoſe that are affixed thereto for generations ſake, that fleſh which the law ſo often commands to be waſhed) were made by the devil, and thereupon tooke occaſion to live in filthineſſe, and luſt, contrary to the Commandement of God. The *Marcionites*, and *Manichees* ſaid, that wickedneſſe and ill, was partly from God, and partly from the matter of the world. *Florinus* and his followers ſaid, that things were created ill, according to their ſubſtances; contrary to the Scripture, *Gen.* 1. 31. But contrarily, the *Columbians* would not have God the Author of ill; no not that of puniſhment: which nevertheleſſe the Scripture teaches *Eſay* 45.7. and 54. 16. *Amos*, 3.6. Some alſo of the heretickes followed the opinions of the ancient Philoſophers; as they that were called *Aquei*, that of *Thales*; and ſaid that water was the matter of the would, but yet eternall, and not created. The *Audian* and *Manichean* hereticks inſtead of *Ariſtotles* eternals, brought in darkeneſſe, fire, and water; you might bring hither their fooliſh thoughts concerning the tranſplantation of ſoules, and ſuch like queſtions: but there will bee fitter place thereto in the article of everlaſting life. And becauſe theſe upſtart weenings are ſo witleſſe, as they are falſe; I will not vouchſafe to inquire into their reaſons: the onely authority of the holy Scripture is ſufficient to grinde them all to duſt; and to bring that duſt to nought at all. But leaſt any man contrary to the truth of God, be overſwayed with the reaſons of the Philoſophers, it will not be unfit to examine, and anſwer them.

1. And firſt concerning the reaſons of the *Platonicks*, that the matter of the world ſhould therefore be eternall, becauſe it is ſimple, and uncompounded. I anſwer, That it is but *petitio principii*; or a taking of that which is not granted: for it is utterlie denied that there was ever ſuch matter as they ſuppoſe, utterly informed. I ſay according to the *Sacred Philoſophie*, that when water the firſt matter of all things, was created, darkneſſe or confuſion was upon the face of the deepe: but yet with that water, under that confuſion, was concreated all manner of formes, which afterward were all brought forth out of the poſſibilitie of the matter; ſo that matter was impregnate or great with all kinde of formes, which afterward were made to appeare: for otherwiſe could not the effect bee anſwerable to the cauſe, if hee being in himſelfe the *Ideas* or formes of all beings, had not brought forth the firſt matter full fraught with all materiall formes, by which afterwards, according to the diſpoſition of their naturall cauſes, the different kindes of things were informed. And therefore here alſo are all things ſaid, by him to have beene made at once. And although in the workes of the fifth day, the whales, with other things which had

had a life, with the power of moving, are ſaid to bee created; yet is that ſpoken onely in regard of that more manifeſt life than the vegetable had, in the workes of the third day: but that life nevertheleſſe was brought out of the power of the matter by more powerfull cauſes, his bleſſing comming thereto; even as it was afterward upon them to bring forth after their kinde. Onely in the ſixth day, becauſe it was not in the power of all nature to bring forth a reaſonable and an immortall ſoule, hee breathed into man a Spirit of new life, and man became a living ſoule, the epitome or modell of all the creature, earthly and heavenly, bodily and ſpirituall. This truth is ſo plaine, that *Ovid* the prince of all the heathen Poets for wit, judgement and manifold learning, read it in the booke of nature *Metam. lib.* 1.

Before the Sea, the earth, and heaven all hiding,
There was one face on all the world abiding;
Which men name Chaos, *an unordered load,*
Wherein the ſeeds of things contrarie aboade.

But though it be granted that the firſt matter was meerely and purely ſimple, yet can it not follow that therefore it was eternall, except it may withall appeare, that it had power to bee of it ſelfe, without the power of the Creator. But that would utterlie take away the infinite power of God: if beſide his power, any power could bee ſuppoſed to another thing, which could uphold an eternall being. And ſeeing in all corruption everie thing returnes to thoſe principles of which it was; as in man his body to the earth, and his Spirit unto God that gave it, and that nothing materiall returnes to a ſimple and pure being, but that it is ſtill found under ſome forme or other; it is manifeſt, firſt, that that firſt matter was not created ſimple; but by his decree ever ſubject to compoſition: and therefore ſecondly impoſſible to be eternall. Concerning that eternall Spirit or life of the world, in reſpect of which they thought it ſhould bee eternall, both before and after; you ſhall underſtand more in the 24. *Chap. note* (g) § 10. yet in the meane time I anſwer, that if that Spirit whereby the world both is, and is ordered, worke according to that patterne which hee ſees in another; it cannot follow, that the world ſhall thereby bee for ever, except it appeare to ſtand with that will, according to which hee workes. Now what that will is we underſtand better, by his owne *Revelation* in his owne word, than *Plato* and all his followers could ſee in all the ſubtilty of their underſtanding. By which word alſo wee know, that the laſt end and hope of the creature is more excellent and glorious by the change, than by the continuance of the world for ever in that ſtate wherein it is. And thus the ſpeciall reaſons of that Sect are anſwered. See more to this queſtion (if you will) in *Tertullian* againſt *Hermogenes*.

2. But it is further objected, that whatſoever begins to worke which did not worke before, muſt be moved thereto, either by it ſelfe, or by another. But God is not moved, that is, changed from that which he was before, either by himſelfe, nor by any other: for neither can his action bee new, or begun, ſeeing his action is his being; neither can hee be affected otherwiſe, than hee was before. And therefore is hee an eternall cauſe of the world, an eternall effect, as *Ariſtotle* affirmed. I anſwer, That no new motion or purpoſe can come into God concerning the creature: for all his workes are knowne to him from eternitie, *Acts* 15. 18. But ſeeing that theſe workes of which we ſpeake, are of his will alone; they muſt be according to the limitation or appointment of that will: ſo that although hee had eternally willed to create the world; yet had he eternally willed, when, by whom, and after what faſhion, the world and all the

the things therein ſhould be created. And this by one onely will and one onely action of the ſame will eternally. The newneſſe then of the world is in the actuall being of the world, not in the will or power whereby it was wrought. But for the better underſtanding of this thing, you may obſerve a difference of actions, of which ſome are immanent, or in-dwelling in the doer and are accompted among the perfections of the thing; ſuch are the workes of the will or underſtanding: ſome againe are tranſeunt, or paſſing from the doer upon that which is done; as the worke of the Smith upon the ſteele in making a ſword. The workes of God in himſelfe are immanent; neither doe theſe of neceſſitie put the outward object into actuall being; as a man may conceive of a houſe, which is not yet built; or the Smith by his art or skill hath power to make a locke which hee hath not yet made. So God though hee foreſaw and willed eternally that the world ſhould bee, yet the effect followed not, but according to the determination of that will, when, by whom, and how the world ſhould receive an actuall being.

3. But it may againe bee ſaid, that God is an Eternall, and an Almighty agent; and that not in poſſibilitie onely, but in act alſo: for whatſoever is brought from the poſſibilitie of doing unto the act of doing, muſt bee enforced thereto by a former, and more powerfull agent, and that actually, which in God is utterlie impoſſible: and if hee be an eternall and a powerfull agent, and that actually, the effect muſt neceſſarily follow, and that actually: for otherwiſe neither could the effect be anſwerable to the cauſe; nor yet the cauſe bee ſaid to bee ſufficient and Almightie, if the cauſe were in act, and the effect in poſſibilitie onely: therefore it ſeemes the world muſt of neceſſitie be eternall. *Anſwer.* Although God bee actually and eternally whatſoever hee may bee in himſelfe, yet ſeeing hee workes in outward things, not according to any neceſſitie, but onely according to the pleaſure of his owne will; the outward effect of his power muſt bee limited according to the circumſtances of his will, which I declared before. Therefore this reaſon doth no more enforce the eternitie of the world, than it doth that all the poſſibilities of the creature ſhould be actually at once; and that every thing created ſhould bee eternall, becauſe the cauſe is eternall, actuall, and allſufficient. But theſe things as they can no way ſtand with the poſſibilitie of the creature; ſo would they utterly take away the working of all naturall cauſes, by which the glory of his manifold wiſdome is declared: neither doth the all-ſufficiencie of the cauſe bring any ſufficiencie to the reaſon to prove the world eternall. For although the creature bee an effect of the infinite power of God; yet becauſe it is not an adequate or proportionable object thereto, that is, wherein that power may bee wholly and onely exerciſed; therefore is it but a forrein effect, wherein that power workes onely according to the will of the worker. Therefore obſerve here ſecondly a difference of agents, of which ſome worke naturally, and theſe worke alwayes neceſſarily according to their uttermoſt power, in the diverſity of things whereon they worke; as the Sunne by his heat melts that which hath thin parts, as butter, or waxe, and hardens that which hath parts more ſtiffe, as clay. Some agents againe are voluntarie, and theſe worke not neceſſarily, but according to the choice and freedome of their owne will; as the Phyſician gives not to his patient all that hee can give, but that which hee knowes to bee with his ſtrength to the procuring of health. Now God is firſt and principall among theſe agents onely, as concerning all things without himſelfe; and no way tyed by any neceſſitie: therefore the world being an effect of the will of God; it muſt be ſubject to all the conditions of that will, that it be ſuch as he will have it, that it be when he will have it, that it bee according to thoſe cauſes by which he will have it, that it bee of that continuance as he will have it, and this unchangeably, becauſe there is no ſuperiour being whereby that will can poſſibly be changed.

4 But

4. But what God willed he willed, from eternitie, and becauſe his will (as you truly ſay) cannot be changed; therefore no new motion can come thereto, and becauſe no defect can bee therein, nor yet any hinderance, as being convertible with an infinite power; therefore it is neceſſarie that the world was created eternally, that his will eternally might take effect. *Anſwer.* It is not denied but that the world in the purpoſe of God was willed to bee eternally, and that no change, defect or hinderance was or ever could bee found in this will: for if any of theſe things were not thus; it had beene impoſſible that ever the world ſhould have beene. But yet to put the eternitie of the world, leſt this will ſhould be without effect, would neceſſitate this will to the actuall being of the creature; in that it might ſeeme deficient and hindred, and ſo, miſerable; if the creature had not beene eternall: but this by no meanes may be yeelded unto; becauſe it would utterlie take away the abſolute libertie of of an infinite will: for although God doth not, or cannot bee ſaid both to will and unwill the ſame things, in reſpect of the effect of his will, or the actuall being of the things themſelves; becauſe hee cannot denie himſelfe, 2. *Tim.* 2.13. Yet in regard of any ſuperiour cauſe which might enforce his will to the one ſide, or the other, it cannot bee denied but that hee had abſolute libertie, both to will, or not to will the being of any thing without himſelfe: for otherwiſe his will were more limited then the will of a man, who hath freedome of will to doe or not to doe the things that are in his owne power; and therefore his will tooke effect in this, neither could it bee effected otherwiſe than thus, that the creature was then when hee had determined that it ſhould bee. But for the better underſtanding and aſſoyling of this doubt, remember this third difference concerning the neceſſitie of Gods will; which is either abſolute, or conditionall. The abſolute neceſſitie of Gods will is in that which concernes himſelfe alone; as, that hee be, that his being bee ſuch as it is, infinite, eternall, glorious, &c. The conditionall neceſſitie which they call of ſuppoſition is of things without himſelfe; as becauſe hee knowes his infinite being ſufficient for ſupportance of all manner of being; his owne goodneſſe to bee likewiſe infinite, and yet loves the multiplicitie of goodneſſe, as the ſimilitude or repreſentation of his owne; therefore wils hee that the creature bee the image of his being and goodneſſe; and although there bee but one action of the will whereby it is carried to the deſire of good; yet becauſe goodneſſe cannot be infinite, but in himſelfe alone; therefore doth hee will his owne being with an abſolute neceſſitie of his will: but hee wils other things as hee hath limited the times of their being, and degrees of their perfection. So that as by one eternall act of knowledge hee knowes both his owne being, and therein all the poſſibilities of being; ſo by one act of his will, which is moved by the ſhew of good, doth he will himſelfe as an infinite, good, with an abſolute neceſſitie of his will, and other things as the repreſentations of his goodneſſe; which goodneſſe is that condition for which hee wils them neceſſarily, *ex ſuppoſito*, I meane, that they may bee partakers of his goodneſſe, not that hee hath need of any of them. So having willed that man ſhould bee, it is neceſſarie that hee will alſo all thoſe things which are neceſſarie to his being; as that hee have a ſoule endued with reaſon, and election, &c. which things though hee willed eternally, and neceſſarily; yet not with any abſolute neceſſitie; becauſe hee is abſolutely perfect in himſelfe without them: therefore as it followes not, that all things poſſible ſhould bee at once, becauſe he is Almightie; ſo neither doth it follow, that any thing created ſhould bee eternall, becauſe hee from eternitie willed that it ſhould be; but rather becauſe he willed that it ſhould be in time, therefore it cannot in any caſe be eternall.

5. Whatſoever begins to be that which it was not before, muſt needs have the preſent being by ſome kinde of change whereby it was brought to bee that which

which it is. But before all change it is neceſſarie that there bee ſomething that may be changed; and this may ſeeme to be eternall. *Anſwer.* The propoſition is true onely in things that are changed according to naturall cauſes. But creation is a thing above nature; by which nature her ſelfe had her beginning, not onely in regard of the ſubject or matier wherein ſhee workes; but alſo of the cauſes by which ſhe brings forth all naturall effects. But you will ſay, that all things are not materiall: for the ſpirituall beings, of whom it is fit to thinke that they are both moe in number, and in greater differences of eſſentiall formes than the bodily are; yet are not materiall: in which reſpect, not being ſubject to change, they may well be thought eternall. I may anſwer hereto as to the firſt objection from the ſimplicitie of the matier: for firſt, it is not granted, that the ſpirituall beings ſpoken of, are utterlie without matier: then although that were given; yet it followes not but that they were brought into being out of not being, and ſo created as the Article affirmes. And theſe are the chiefe arguments brought by the *Platonicks* and *Ariſtotelians* to prove the worlds eternitie. Other objections of leſſe importance you may reade (if you will) with their anſwers in *Thomas Aquinas contra Gentes, lib.* 2. *Cap.* 32. 33. 34. *&c.* But if you underſtand the anſwers, and the differences which have beene obſerved; I ſuppoſe you ſhall be able thereby to anſwer for the truth.

The opinion of the worlds creation from a precedent matier, was recalled by *Hermogenes* againſt whom *Tertullian* diſputes, as you may reade.

6. But infinitie is not onely of continuance, which we call eternitie, which we may ſeeme to have refuted ſufficiently; but of greatneſſe or extent, of number alſo, of power, of goodneſſe, or the like: but if it hath beene proved, that the world tooke a beginning as concerning the continuance; it may eaſily follow that no manner of infinitie can belong unto it. Yet *Fran. Patricius Panceſ. lib.* 8. upon the ſame arguments of the infinitie of the power, goodneſſe, and will of God, would build up the infinitie of the world, at leſt concerning the extenſion or ſpace thereof. And although the anſwers heretofore made to the arguments above, may ſeeme to anſwer his reaſons ſufficiently; yet I ſuppoſe you may better underſtand whatſoever is to bee ſaid hereto, if you have well peruſed that which is ſaid in the ſecond and eighth *Chapter*. In the meane time you may doe well to remember who meaſured the water in the hollow of his hand, and meted out heaven with his ſpan, *Eſay* 40.12. And if all theſe things were made in number, weight and meaſure, *Sap.* 11.17. It may well follow, that the world cannot be infinite in any of theſe.

7. But the infinitie or uncertaintie of number hath moſt doubt, becauſe it is ſaid, *Heb.* 1.2. & 11.3. That God hath appointed *Chriſt* to bee heire of all things; becauſe that by him he made the *Worlds*. But the word *World* anſwers to two words in Greeke, κόσμος and αἰων. The firſt ſignifies oftentimes the frame of the whole creature, as in *Matth.* 25.34. but not alwayes: for ſometimes it ſignifies the world of the wicked onely, as *Iohn* 14.17. ſometime of the elect onely, as *Iohn* 3.17. ſometime an age or time of the world, and the people of that age, as S. *Peter* 2. *Epiſt.* 2.5. ſaith, that God ſpared not the old world; and againe 2. *Pet.* 3.6. The world that then was, periſhed by waters, to which meaning the word αἰων uſed in that text of *Heb.* 1.2. doth moſt directly anſwer. So that the ages there ſpoken of may well receive interpretation by the dayes of the creation, by which God foretold what ſhould afterward come to paſſe, as it is ſaid, *Eſay* 46.10. and elſewhere. * So then the firſt day of nature when darkeneſſe was upon the deepe, ſignified that time when the wickedneſſe of man was great on the earth, and the thoughts of his heart were onely evill continually. And although they had the light of reaſon in them; yet becauſe they did not walke according to that light; therefore God brought the floud upon the world of the ungodly. The ſecond day wherein was the diviſion of the waters by the firmament of heaven; meant that time when God ſeparated his Church from the people of the world, and parted them by the firmament of his

* See *Brocardi Myſtica in Gen.*

his Covenants, first of circumcision given to *Abraham*, afterward of the ceremoniall Law by *Moses*, which worke of the second day is therefore not praised as good; because the Law workes wrath, *Rom.*4.15. And because these ceremonies were not able to give life to the doers of the same: for *Moses* might not bring *Israel* into the land of promise. *Deut.*34.4. *Esay* 66.3. *Gal.*2.16. & 19. & 30.10. The third day signifies the third age or state of the Church, when the earth, that is these worldly rites, by the lively interpretation of the Prophets, who unfolded their meaning, and taught the people of their times to have hope in him that was to come, brought forth the herbe and fruit tree yeelding seed unto everlasting life. The fourth age of the Church was that time wherein the Sun of righteousnesse did shine, and brought in that new light, that true light which lightens every man that come into the world of his Church, that Sun which gave shine unto the Moone, the Apostolike Church, and to the Stars, those Doctors whose knowledge, zeale, and constancie, gave light in that darke night of persecutions and heresie which did ensue. And these and such other are the ages (even untill the great Iubile) of which the Apostle speakes in that place *Heb.*1.1. which is brought for the proofe of many worlds. So this *Democritan* fancie may vanish.

8. Concerning the infinitie of multitude in the different species or kindes of things, the Cabalists have an opinion that although they rise to an excessive number, yet they must needs be definite; and that according to the difference of words, in all the possible change and joyning of the letters: for if either the things were not different, according to the signification of words; or that the words had not their meaning according to the difference of things: that wisdome who both made the things, and gave words to expresse their differences, should seeme disproportionable, and wanting on one side or on the other; neither could that word be verefied *Gen.*2.19. which saith, *And whatsoever Adam called every living creature, so was the name thereof.* The opinion is delivered in the booke which they call *Iezirah*, the author of the tradition they make *Abraham* the Patriarch, the description of *Inda* an ancient *Rabbine*, the collection of the number is of *Fr. Georgius* in his 244 *Probl.tis.*67. and this * is the number 1124002590827719680000. that is, one thousand one hundred twentie foure millions of great millions, two thousand five hundred and ninetie great millions, eight hundred twenty seven thousand seven hundred and nineteene millions, sixe hundred and fourescore thousand. But although the possible combination of letters be so different as they make it, yet the reason holds not for the actions and passions as well as the proprieties of things must be expressible with all the differences of times, past, present, and to come, and that either alone, or with others. Besides, wordes expresse the defects of things, the vices also and imaginations of the minde, which are neither created beings, nor alwayes true. Moreover although *Adam* had power over all words, yet it appeares not that hee had knowledge also of the nature, and differences of the heavenly and spirituall creatures; so that the words may perhaps fall short of the number of different beings. But because they will not be out bidden, they fix this number to the combination of consonants (it seemes for the different species) to which if you adde the different vowels above or below (as the manner of that writing is) you shall have a number so great as may equall all the individuals, of all the specialls that ever have beene or shall bee hereafter: which by *Patricius* must needs be infinite: for thus he reasons, *Panarch. lib.*19. from three infinities, essentiall, potentiall, and actuall, a fourth infinite must needs proceed, at least of number: for otherwise the effect should not bee answerable to the cause. The infinite essence hee supposes the Father; the infinite power, the Sonne; and the infinite worker, the Holy Ghost. And by these three are three Trinities brought out of spirituall creatures, or Angels,

* You may see also the comment of *Postellus* on that booke, and *Archangels* apologie of the *Cabala*. pag. 548, &c.

as he by *Pſellus* underſtands the Chaldæan wiſdome; whether well or ill, it skils not much; For we are taught *Ioh.* 1. 3. That *By the word all things were made, and without him was nothing made that was made.* But to his reaſon. Can an infinite Being bring forth an effect without power, and working thereto? or can an infinite power bee, but in an infinite being? or can an infinite worke bee without an infinite power? ſo that theſe three which hee makes divers Creators, and that of ſeverall Trinities, can bee but one Creator, as they are but one Trinity in unity of eſſence, as hath afore beene declared at large. And as concerning the concluſion, it is yeelded that the number of individuals or particular beings is infinite to us, utterly beyond our reckoning: but yet to Him, without whom a Sparrow lights not on the ground, they are all numbred. Nay I ſay further, that through his bleſſing upon the creature to multiply according to kinde, *Gen.* 1. the individuals are in nature potentially infinite: but no way to Him, by whoſe onely power nature doth worke. For otherwiſe, His wiſdome and power could not bee coequall. And thus have men wearyed themſelves in vaine to finde out his wayes, that are paſt finding out.

The firſt ſupply concerning Man.

CHAP. XIV.

That Man was created one alone, male and female, as the Scripture names them, Adam *and* Eve.

CHAP. XV.

That Man was created innocent and without ſinne.

CHAP. XVI.

That Man continued not in that innocencie, but that he ſinned, and thereby became ſubject to eternall death.

CHAP. XVII.

That by the ſinne of our firſt parents, the whole maſſe of mankinde was corrupted, and made liable to eternall death both of body and ſoule.

CHAP. XVIII.

That there is a reſtoring of man to a better life, and further hope, than that from which our parents fell.

CHAP. XIX.

That this reſtoring could not be made by any meanes that was in man, nor by any one that was man onely.

CHAP.

CHAP. XIIII.

That Man was created one alone, male and female.

THeſe queſtions ſeeme neceſſarie for the knitting of that which followes, to the concluſions that have beene made before. And becauſe they are taken as ſuppoſitions in the briefe of our Creed, and ſeeme plaine enough of themſelves; they may be handled with the more ſhortneſſe, but yet may they not here bee let paſſe altogether untouched: for although it be given that man is the creature of God; yet if he made many men, and many women, though one or moe ſinned; yet the reſt might continue in their innocencie, and ſo the whole race of mankinde was not corrupted. Or if hee made but one man; yet if he made him ſuch as men now are, then could not his actions be accounted any way ſinfull: or if *Adam* by his ſin loſt not his eſtate of happineſſe, or his owne alone, or if there were no hope of reſtoring; then to beleeve any Saviour were altogether in vaine; or if there were any other meanes of ſalvation by man or Angell, than that which the Chriſtian faith doth hold; then were all that which followes utterlie needleſſe: therefore it muſt appeare that man was created, firſt one, male and female, and no moe; ſecondly upright and without any taint of originall or actuall ſin; onely ſuch freewill he had, as that he might ſinne if he would, or if hee would not, hee might not haue ſinned. And firſt that hee created them one only male, and for continuance of kinde his female, it is plaine by this.

1. The workes of God are ſo made in the perfection of number, and meaſure, as that it is not poſſible to finde any defect or exceſſe therein. But if moe men than one had beene made; if without the power of bringing forth their like, there had beene defect in them, and they needleſſe and in vaine; if with ſuch power of multiplication as *Adam* had, then had there beene exceſſe in the creature, and God had needleſly brought out mankinde from many roots, which might bee brought out from one alone: but this was unneceſſary in the creature; therefore it could not bee fitting in the wiſdome of the Creator. And therefore he being but one, he created man in his owne image, one man, male, and female. *Gen.* 1.27.

2. The excellencie of Lordſhip or rule muſt be in one alone, & cannot poſſiblie conſiſt in many: ſo that if many men had bin created, the Lordſhip of man over the inferiour creature had not beene perfect in one: & although there be now many millions of men; yet the Lordſhip over the creature is to everie one equall with *Adam*,

or *Noah*, inasmuch as everie man claimes as the perfection of his kinde, so the dignities and prerogatives thereof from his first originall, which if it had beene many, could not have beene so excellent.

3. Everie naturall motion, or instinct of nature which is ordered according to one rule; must needs have one authour and one beginning. But all the ordinarie and naturall motions of every species are according unto one rule, to joyne with their like, to propagate their like, to maintaine their life alike, &c. Therefore mankinde had but one author of all their kinde; and so were not brought out of stones nor trees, neither yet were they αὐτόχθονες or springing of themselves out of the earth, as the fancies of the heathen that knew not their originall, leade them to beleeve.

4. The worke of God must needs bee of the highest and greatest perfection that may bee. But the beginning of a species from one roote is more noble, excellent, and perfect than from many; because in that one both the individuall, and the whole kinde also is conteined. Therefore the first creature in mankinde was one alone.

5. It was necessarie that the God of Unitie and peace should so create man, as it might be most availeable for the maintenance of that love and peace which should afterward bee, and flourish amongst men. But when men know themselves to be the sonnes of one common father of them all, they are more straitly tied to brotherlie love, and the upholding of fellowship among themselves. And this being the end, the meanes must be availeable to the end. Therefore the beginning of mankinde was onely from one man, whereby it seemes that *Adam* had not his name from אדמה *Adamah* which signifies earth, but rather (as a master observed) of אחד דם *Achad dam* one blood as S. *Paul* urges it *Act.* 17.26. *That God of one blood made all the nations of men that dwell upon the face of the earth.*

CHAP.

CHAP. XV.

That Man was created innocent and without Sinne.

THis may appeare by the conſideration of thoſe excellencies which belong to the Creator. For no cauſe can worke contrary to the being, and perfections of it ſelfe. But if the cauſe bee powerfull and able to bring forth the effect, then muſt the effect alſo bee perfect and upright, and eſpecially free from that which is moſt contrary to the cauſe thereof. But it is before manifeſt that all things had their beginnings from God the moſt powerfull and working of all cauſes: and becauſe of the infinitie of his goodneſſe and iuſtice, hating wickedneſſe and ſinne above all things; therefore as all his creature was exceeding good, ſo it followes likewiſe that man (as farre as he had any being from God) was alſo good and upright in his being, and ſo without ſinne.

2. The ability and excellency of the end is more then the worthineſſe of all thoſe things which are ordained for the end. But it is manifeſt, that all the viſible creature of this world was created for mans uſe; that he was prince and Lord of all. For by the Law of nature, and iuſtice that ought to bee chiefe which hath moſt excellency above other. Now to ſet aſide the abilities of the minde in the knowledge of things eternall and divine, whereof no other bodily creature hath any feeling or underſtanding: what creature under the whole heaven, in the earth, or Sea, may ſet it ſelfe in compariſon with man for thoſe gifts which the Creator hath vouchſaf to him, in the uſe of all things, in the knowledge of their nature, in memory and remembrance, in the inventions of arts, in the guiding and compelling of the creature to his ſervice, or utter deſtruction of the rebellious. And therefore both in the creation, *Gen.* 1. 28. and againe after the floud, the type of Regeneration, 1 *Pet.* 3. 21. were they all delivered into the power of man. Now if all theſe things were for man, and his uſe, and they every one good in their kinde, much more was man good and upright in his creation.

3. Every thing is more excellent, as it is for a more excellent and noble end. But the end of man is more excellent than all the creature beſide. For they are for his uſe as their end, but man for the ſervice and glory of God as his end, in the attainement of which alone hee can be happy. And becauſe that which is for any end, muſt have conditions or fitneſſe for that end; it was neceſſary that man

ſhould

ſhould bee created without ſinne, which above all other things the ſoule of his Creator did hate, and for which alone he was put out of his ſervice.

4. Every corruption or marring of a thing muſt needs bee of that which was once good; and the greater the perfection thereof was, the worſe is the corruption or wickedneſſe that is therein. But it is too manifeſt that the nature of man is moſt corrupt; therefore it was once very good and upright.

5. If God had made man ſuch as man now is, rebellious and unthankefull towards Himſelfe; a plague and calamity to other men through injury, pride, and oppreſſion, a ſlaue to his owne ſenſuall deſires in gluttony and filthie luſt; ignorant of the truth, an enemy to all good, following with greedineſſe all manner of ill; ſubject as to Sinne, ſo to the due puniſhment thereof, all manner of miſery, ſickneſſe, and death, both of body and ſoule; then had Hee brought the greateſt diſorder into the creature, even there where order was moſt neceſſary, that is, in the prince and Lord thereof, yea ſuch diſorder as ſhould be contrary to it ſelfe, in reſpect of that hatred which men have one toward another: then would he not in juſtice have brought thoſe puniſhments on men which are due for their ſinne in this life, and damnation in that which is to come. But all theſe things are againſt the wiſdome, goodneſſe, and juſtice of God. Therefore man was created in a Contrary eſtate, of innocency, Iuſtice, and holineſſe.

6. This truth the holy text doth ſhew. For beſide that which is ſaid *Gen.* 1.31. That God ſaw every thing that he had made, and behold it was very good; it is ſaid of man in particular, that hee was created in the image of God. Which becauſe it is there three times repeated; it is neceſſarie to conſider what that threefold Image of God in man is, that it may the better appeare what his excellency was, and how great that loſſe was, which hee indured by his ſinne againſt ſo gracious a Creator. Some among the moſt ancient Fathers, as *Irenæus* and *Tertullian*, thought that the Mediator in that forme wherein he afterward appeared in our fleſh and was ſeene and knowne to *Adam*, *Enoch*, *Noah*, *Abraham*, *Moſes*, and many of the Prophets, (for which they were called Seers 1 *Sam.* 9.9.) formed man of the duſt of the earth. The word there uſed is בירמותהו *Kidmuthenu*, according to our likeneſſe, and ſignifies to be like by cutting or carving, and ſo the word יצר uſed *Gen.* 2.7. & 8. which ſignifies to faſhion out of clay like a Potter, ſeemes to favour this interpretation. (you may ſee herewith *Rom* 9.21. and thinke on it) *Bucanus* alſo *Inſt. Theol. Loc.* 8. *q.* 18. confeſſeth that there is nothing in his opinion, but according to the Analogy of faith, and brings his reaſon to juſtifie it. Yet as if he had forgot himſelfe, he condemnes *Oſiander* of madnes that followes it *lib. cit. loc.* 9. *q.* 15. And becauſe other late Doctors though without reaſon diſallow this judgement of the antient fathers, ſee *Med. Patr. Sculț. de nevis Iren. & Tertull.*

Roberts

Roberts Fund. Rel cap. 17. I leave it in the middeſt, till further proofe of the truth be made on the one ſide, or the other. Notwithſtanding man is truely ſaid to bee created in the image, or according to the image of *Elohim*, or *Chriſt* the Creator, either naturally, or elſe ſupernaturally: naturally; either according to the ſtate of his body, or of his ſoule, or of the whole compoſition: his body is an abridgment or compound of all bodily being, becauſe there is nothing in the bodily creature, which is not in ſome ſort in that little world of mans body, as reaſon proves by his food, and medicine, out of all bodies here below; and as the Phyſitians, and all naturalliſts affirme, and as *Paracelſus* more particularly every where ſhewes and proves. So that as all things even bodily beings, were created in Chriſt, and therefore were in Him eminently, by their formes, and potentially, as being by Him brought into act, or effect: So are they all in the body of man repreſentatively: and though by his ſinne ſubject to the curſe, as he their Presbyter is; yet ſhall they bee delivered from this bondage of corruption, when the glorious liberty of the Sonnes of God, ſhall appeare, *Rom.* 8. 19. 20. to 24. And concerning the ſoule, if you looke into the faculties thereof, beyond them that concerne the body alone in growth, and ſenſe; if in the underſtanding you conſider the powers of the imagination or thought, of the diſcourſe, of memory, of the will and the freedome ther-of, in civill and morall things; you may truly ſay, that all things are ſubject to their Lord and Creator; ſo hath Hee made all things ſubiect to the poſſibilities of mans underſtanding, in as much as the Spirit of man conſiders all things; yea preſumes to ſearch even the deepe things of God. Now one ſoule with all theſe properties argues the wonderfull excellency thereof; and what a lively ſtampe of his wiſdome He hath imprinted therein. But becauſe the whole of every thing is more excellent then the parts which are for the perfection of the whole, and that the ſoule out of the body, hath no power of growth, of ſence, of imagination (and becauſe it would not be deſtitute of the native abilities and powers of it ſelfe, it parts ſo unwillingly from the body, & cannot poſſibly forſake it for ever, as it will appeare hereafter) therefore the excellency of that image appeares not onely in the parts, as I have ſhewed, but much more in the compound of the body and ſoule together, wherein are all things both bodily and ſpirituall ſo repreſented, as that the ſhape of a man cannot bee more lively ſeene in a looking glaſſe, than the whole creature is repreſented in man, the epitome or ſumme of all.

Moreover, what is there in all nature which hee makes not art to imitate? yea and beyond any pattern in nature, adventures in a frame of wood? to compaſſe both land and Sea, what arts doth not he finde out, and becauſe hee knowes hee cannot come to nought, what dares he not to undertake in peace or warre? And if every effect doe repreſent the cauſe, with the power, & vertues thereof, as it is

is ſaid, *Pſal.* 19. *& Rom.* 1.29. then much more that which is the ſumme and principle effect of all. And this is that threefold image in which *Adam* was created, and which remaines unblotted out, yet wonderfully ſtayned in every man, *Gen.* 9.6. *&* 1 *Cor.* 11.7. But becauſe it is ſpoken of the whole man, that hee was created in the image of God; you are to underſtand that Image firſt in the naturall compoſition of his body and ſoule, as I have ſhewed: Secondly, in regard of his Lordſhip over all this viſible creature: and thirdly, and moſt of all in thoſe ſupernaturall endowments of righteouſneſſe and holineſſe wherein he was created. *Eph.* 4. 24. *Col.* 3. 10. *Wiſd.* 2.23. With the ability to continue in that ſtate, if hee had not ſinned, and a freedome alſo of will to ſin, or not to ſinne. And thus was *Adam* the Image of *Elohim* ſupernaturally, and for the renewing of his Image, being now loſt, are all thoſe benefits which God in Chriſt hath vouchſafed to his Church.

Object. 1. But if man were created in the image of God, what preheminence is that which is given unto Chriſt. *Col.* 1. 15. That he is the Image of the inviſible God? An Image is twofold, *homogeneous*, which is in the perfection of the ſame being, as *Adam*, *Gen.* 5.3. begat a Sonne in his owne likeneſſe, after his owne Image; and ſo Chriſt the Sonne of God is the image of the Father, as was ſhewed, *chap.* 11. or *heterogeneous*, that is, of a different being, which is either in the underſtanding only, as the *Ideas* or formes of things conceived in the minde: or elſe materiall, wherein is the repreſentation of ſome property belonging to another, as the image of *Alexander* may expreſſe that ſhape which was proper to his perſon. And thus man was created in the image of God, as I ſhewed. And if this repreſentation be more darke and further off in ſome one particular thing, it is rather called a ſigne, a proofe, a footſtep, or marke than an Image. As the pricking of an hare in the ſnow, is a marke or ſigne that ſhe hath beene there. And thus every thing created is a ſigne or marke of the power of the Creator, as the matier, forme or proprietie in one being, is a ſtep, ſigne or argument of the Trinity in the Vnity, that is, a proofe thereof, as every effect is a proofe or witneſſe of the cauſe.

CHAP.

CHAP. XVI.

That man continued not in his Innocency; but that hee ſinned, and thereby became ſubject to eternall death.

BVt Man being made upright in the beginning, and left to the hand of his owne Counſel, *Eccles.* 15. 14. they ſought out many inventions, *Eccleſ.* 7. 29. For as hee had power both in body and ſoule to performe all the dutie of man if hee would; ſo had hee received power to will or not to will all that hee could; that his ſinne and puniſhment might bee of himſelfe. But that man might know that neither his power, nor yet his will, could bee well directed without the guidance of his Creator, *Iob.* 15. 5. therefore being left unto Himſelfe he quickly found what he was able to doe of himſelfe, that he ſhould never after that ſeeke himſelfe in himſelfe, but in Him alone, who of his good pleaſure workes in man both to will and to doe, *Phil.* 2. 13. Thus man being left to himſelfe ſinned willingly: the woman being deceived by the craft of the devill, the enemy of mankinde, but the man with leſſe ſinne, if ignorantly. But ignorance is of three ſorts, ſimple, willing, and wilfull. Simple ignorance may be in the ſtate of innocency, and is without ſinne; as in the Angels of heaven, *Math.* 24. 36. as in children, *Luc.* 2. 52. And in them to whom it is not given to know what they would, *Act.* 1. 7. Willing ignorance is in them that care not to know what they ought to know: this is a ſinne with careleſneſſe, and excuſes not from the fewer ſtripes, *Luk.* 12. 48. But wilfull ignorance is in them that ſtubbornely refuſe to know what they both may, and ought to know. This is a ſinne with ſcorne, and excuſes not from many ſtripes, becauſe it is with wilfull diſobedience, as of them that know and doe not. If *Adams* eating had beene with ignorance of the firſt kinde, hee had not ſinned in eating. But this ignorance (as concerning that wherin he ſinned) was not in *Adam*. But if he did eat ignorantly in the ſecond kinde, his ſin was in this, that he did eat unadviſedly that which he ought to have knowne, and for which he ought to have given thanks to his Creator. The third kinde of ignorance could not be in him: For then he had ſinned before he did eate. But if no degree of ignorance were in him, but that he did eat knowing; yet preſuming on his mercy whom hee did offend, though his ſinne were greater, yet was it pardonable; becauſe hee truſted in his mercy againſt whom hee ſinned. But this ſinne was not in him. But the woman being deceived through her

errour was the cauſe of his tranſgreſſion, 1 *Tim.* 2.14. And if he had eaten preſumptuouſly, then had his ſinne beene greater than that of *Eve*; whereas his leſſer puniſhment argues his leſſe offence. So then it ſeemes that the man alone having received the commandement, did faithfully deliver it to the woman after her creation. So that her firſt ſinne (though it were not imputed, becauſe there was yet no law whereby ſhee was ſubjected to her husband) was, that ſhee gave not firme credit to the word of her husband delivering the commandement of God; but that ſhee ſuffered her ſelfe to bee withdrawne by the craft of the devill, ſpeaking in the ſerpent: but that his ſinne was in this, that hee did unaduiſedly eat that which the woman gave him, not minding what it was, as he pleads for himſelfe before Him with whom he could not lye, *The woman gave me of the tree, and I did eate.* And thus was there mercy reſerved for man, both in regard of that weake eſtate wherein hee was created in compariſon of the Angels; and in reſpect of the quality, and meaſure of his ſinne, and of the meanes whereby he was drawne thereto: whereas the Angels that kept not their firſt eſtate, but wilfully ſinned againſt God, for their three ſinnes, and for foure could never finde any place of repentance. But it is ſaid, *Iob.* 31.33. *If I have covered my ſinne as Adam*: By which it ſeemes his ſinne was more than he confeſſed. I anſwer. The word (*Adam*) there uſed, and ſo the word *Enoch* in divers places of Scripture doe ſignifie man in his ſinnefull and wretched eſtate indefinitely, as *Pſal.* 8.4. & 144.3. *Iehovah*, what is *Adam* that thou knoweſt him? the Sonne of *Enoch*, that thou makeſt any account of him? And therefore divers good tranſlations reade that text of *Iob*, *If I have covered my ſinne as Man*, who doth commonly excuſe his ſinne, and leſſen his offence. But of what ſort ſoever the ſin of man was, it is moſt certaine that he did ſinne.

1. For as the effect is manifeſt by the cauſe; ſo the cauſe appeares by the effect. Now death is the wages of ſinne. *Rom.* 6. 23. ſo then ſinne is the cauſe of that puniſhment. And every puniſhment is for ſome offence. But it is manifeſt that *Adam* was puniſhed, even unto death it ſelfe. For otherwiſe hee had lived untill now and hereafter. Therefore it is manifeſt *Adam* ſinned.

2. It is proved before that all the creature was good and upright in every kinde, and that man was the prime and chiefe of all the viſible creature, and therefore that hee was created for the moſt excellent end, which is to bee happy in Him, who is the chiefeſt good; of which happineſſe hee could not have fayled, if he had continued in the ſtate of his creation. For every thing ordained for an end, by a cauſe that is powerfull thereto; muſt bee furniſhed with meanes ſufficient for the attainement of that end. But it is manifeſt, that *Adam* hath failed of that happineſſe by the utter loſſe of life, and preſent being. Therefore hee continued

not

hee continued not in the ſtate of his creation, but ſinned againſt his Creator.

3. Death is the puniſhment of ſome great offence in the reaſonable creature, who is able to make a difference betweene good ill. But it is manifeſt that *Adam* was not created ſinfull, and therefore not ſubject to death. And againe, it is manifeſt that that ſtate of *Adam* was changed, becauſe he is dead. But that change was not made by God, becauſe it was contrary to his ordinance; neither could it bee made by enforcement of any outward meanes; For then *Adam* had not beene made ſinfull thereby. Therefore it was made by the willing act of *Adam* himſelfe, and hee thereby ſubjected to Sinne.

4. Nothing can be ſo inſeparably in the whole off-ſpring which is not firſt in the originall; as the fruit cannot be wholly poyſonous if the root or ſtem bee not firſt infected. But it is learned by lamentable experience, that the whole maſſe of mankinde is wholly ſinfull and corrupted; and that no man can ſay his heart is cleane, therefore it muſt needs bee that the root or originall from whence they are deſcended (which wee have already proved to have beene one) was ſinnefull and corrupt.

5. Man with much care and government in his youth, with much heed and warineſſe in his owne carriage, is hardly at laſt brought unto a courſe of a vertuous life; and that not without many wicked deſires and ſinfull deedes. But if the firſt man had not corrupted his nature, all vertue, and that alone had been naturall to all men. But experience ſhewes the contrary: Therefore *Adam* ſinned, and therby corrupted his whole nature.

But you will ſay, If that ſinne of *Adam* were onely a ſinne of ignorance, and that in ſo ſmall a thing as the eating of an apple; the puniſhment of death, and that both of body and ſoule, can no way ſeeme to be proportionable. For ſhall not the judge of all the world doe right? And if the leaſt ſinne deſerve the greateſt puniſhment, what puniſhment can be left for the greateſt ſinne? or ſhall wee ſay (as the Stoicks taught) that all ſinnes are equall? I anſwer. That ſinnes compared one with another, are truly ſaid to be leſſer or greater one than another. For it is a leſſe ſinne to thinke ill of a man undeſervedly, than to hate him; And that, than to maime him; and that, than to murder him; and that, than to defame him. For moſt of theſe degrees hold in them, all thoſe ſinnes that are under it. So that as the Stoickes truely ſaid, every later exceeds by the multitude of ſinnes that are therein. Yet is there no ſinne in it ſelfe, how little ſoever it ſeeme, but in the rigor of Gods Iuſtice deſerves more puniſhment than al that which the ſinner can beare, becauſe of his greatneſſe who is diſhonoured thereby. For the greater any perſon is, the greater is the offence whereby he is diſhonoured. As for a word of ſcorne ſpoken by a meane man againſt his equall, a ſmall acknowledgment may make a nends; for which offence againſt a Peere

a *Scandalum Magnatum* may be brought; and if it had beene ſpoken to the diſhonour of the king, it might iuſtly bee accounted high treaſon in the ſpeaker. How great then may wee hold that offence to be, which is againſt the Majeſty of God? before whom all the nations of the earth, are not ſo much as the drop from a bucket falling into a mighty river, *Eſa.* 40. 15. 2. Moreover every commandement of his being a rule of infinite Iuſtice; an infinite Iuſtice is offended by the breach therof. And what ſatisfaction can a finite creature make to an infinite Iuſtice that is offended? but becauſe it cannot beare a puniſhment *intenſivè* infinite, or infinite in quantity, therefore it is iuſt that it ſhould beare it *extenſivè* in the infinity of Continuance. Now as it was neceſſary that God ſhould give a law unto man, that he might evermore acknowledge that duty and obedience which he ought to his Creator: ſo having enabled him both in body and ſoule to performe his law, which was alſo ſo eaſie a burthen, as that it ſtood not in doing any thing; but onely in the forbearance of one fruit among a million: it was moſt neceſſary, that God in His inſtice ſhould require that breach of His law. Which law, the more eaſie it was to bee kept; ſo much the ſorer puniſhment did *Adam* deſerve for the breach thereof. And thus did that murtherer of mankinde by the ſinne of our firſt Parents ſet open a doore for the Iuſtice of God to breake out upon them, being now liable to eternall puniſhment: yet did they not hereby bring on their owne puniſhment alone, inaſmuch as all their children are made lyable with them to the ſame condemnation.

§. 2. It may ſeeme a needleſſe queſtion to aske, how long *Adam* ſtood in his innocency? but becauſe opinions have beene about the time of his fall, wherein they have differed from the firſt day of his Creation, to three yeers and an halfe; betweene which others have thought a weeke, ſome tenne dayes, or ſeventeene at moſt, others halfe a yeare, *Lidg: de Emend. temp.* Omitting conjectures, it will not be unfit to examine it by reaſon, and Scripture, which hath not left us without a guide and inſtruction in any doubt that may be moved therein. The *Hebrewes* compare *Adam* to an oxe that had horns, and no hoofs; by which they meant he had no ſtrength at all to walk in the commandements of God; but aſſoone as he was created, he puſhed rebelliouſly againſt his ordinance. The ordinances of God (over and aboue the preheminences which He gave him in his creation) were three. Marriage, for the due propagation of mans naturall life, *Gen.* 2. 24. the law of the tree of knowledge; the figure of the life of grace, *ch.* 2. 17. and the Sabbath, the aſſurance of the life of glory. For it were a witleſſe thing to think that God ſanctified that day for his owne uſe, but for man to meditate in the workes of God, and for remembrance of his hopes to come. *Adams* tranſgreſſion was againſt the ſecond: but it will appeare by the circumſtances of the other two, when that tranſgreſſion was committed. *Adam* was created a perfect man, in the prime and chiefe of his ſtrength; and accor-

accordingly received that bleſſing to bring forth fruit and multiply. Now, if *Adam* according to that bleſſing had in his innocency endeavoured the propagation of mankind; it cannot be ſuppoſed, that God, who had immediately before given him that bleſſing to multiply, would immediately have taken it away againe. And that act of *Adam* not being in vaine, that firſt ſonne of *Adam* muſt have bin holy, and without the taint of originall ſinne, although the parents had ſinned afterward before it was borne. For that ſtaine of originall ſinne comes from the conception, *Pſal.* 51.5. not by the birth. But no ſuch holy ſeed of *Adam* is mentioned; nor none ſuch could bee; For the Lord looked downe from heaven upon the ſonnes of *Adam*, and they were altogether become filthy. *Pſal.* 14.3. Now, if *Adam* were created ſuch as hee was, aske any luſty young man how many nights hee would allow to his beloved and moſt beautifull Bride in her virginity, and give ſo many to *Adam* before hee ſinned.

So then it may ſeeme that wee may take that Storie of the Scripture concerning *Adam*, thus. *Adam* being made in the morning, that God might give him experience of the excellencie of that eſtate wherein he was created, brought the Beaſtes and Birds before him, and gave him the Lordſhip over them all: which that hee might exerciſe as he ought, hee gave him perfect underſtanding of their nature, and power of words whereby to expreſſe their nature, and to command them. For as *Adam* named every thing, ſo was the name thereof. But that man might know that hee was for a more noble end than to live among beaſts; Hee tooke him and put him in the Garden of delight, furniſhed with fruits for every ſeaſon, and gave him power to eate of all, excepting the forbidden tree. At noone that heavie ſleepe fell on him, in which the woman was made out of his ſide. Hee awaking, the marriage was ſolemnized, and the woman by her husband diligently warned to forbeare to eate, or to touch the forbidden fruit. But while ſhe wandred from her Husband, to chuſe fruit to her liking (for it is manifeſt that her Husband was not with her when ſhee was deceived 1 *Tim.* 2.14.) ſhee was encountred by the devill poſſeſſing the Serpent, and drawn into ſinne, and this about the ninth hower, or three of the clocke in the afternoone; as all the ſacrifices of the Law, and that ſacrifice for ſinne whereby the workes of the devill were deſtroyed, doe ſufficiently witnes, *Matth.* 27.46. & 50. Thus man being in honor, בל ילין *bal yalin*, could not continue a night, but by his ſinne became ſubiect to death, as the beaſts that periſh. *Pſal.* 49.12.

The hereſie of *Pelagius* was like a Serpent with many heads, of which this was one; that *Adam* was created mortall, and though hee had not ſinned, yet ſhould he have died; not for the merit or puniſhment of his ſinne, but for the condition or ſtate of his creation: for being made of the elements, which in everie elementall body may be ſeparated, and in their ſimple being are changed one into another; it cannot be thought (ſaid hee) that *Adams* ſtate could

could be more continuall than that from whence hee had his beginning. Beſides having in his innocencie need of meate to reſtore the decay of his body, his body cannot be ſuppoſed immortall; but the anſwer is eaſie. For that immortality depended on the ſoule which ſhould not have parted from the body, but ſhould have ever been able to uphold the body without corruption, ſicknes, or death. And although any particular change had beene in the body, yet ſhould it not have beene in the whole, no more than that corruption or change which is in the ſimple elements: therefore *Adam* in his innocencie was immortall abſolutely, inaſmuch as his immortall ſoule ſhould never have forſaken his body; but he was mortall onely on condition, if he did ſinne. So mortalitie was the puniſhment of his ſinne: but that which is put upon a man as a puniſhment, can no way belong unto him in the ſtate of his innocencie. But it is plaine that death was inflicted on him for his ſinne: for why ſhould it be ſaid to him, *In the day that thou eateſt thereof thou ſhalt dye the death. Gen.*2.17. if by the neceſſitie of his creation hee ſhould have dyed, though he had not eaten.

Chap. XVII.

That by the ſinne of Adam, *the whole race of mankinde is corrupted, and made liable to everlaſting death both of bodie and ſoule.*

ANother error of *Pelagius* was, that *Adam* by his ſin did hurt himſelfe alone; but that his poſteritie were no way tainted thereby with any originall ſinne, nor brought in danger of eternall death: which as it is contrary to the autority of the holy Scripture; ſo do they thereby put an abſolute neceſſitie on the juſtice of God, to admit thoſe infants, that never commited any actuall ſin, into eternall happines: whereby, as the mercie of God; ſo alſo the death of Chriſt, as far as he ſhould be a Saviour to them, is utterly in vaine: for what need they mercie or Mediatour, who for their owne worthineſſe muſt enter into everlaſting life? yet this poyſon the *Socinians* of late have lick't up as a reſtorative; which hereſie with other of theirs you may reade in *Wentſel a Budowecs pag.*232. & 233. But as *Adam* had received originall righteouſneſſe, ſo by his ſinne did he loſe what he had received, and that not for himſelfe alone; but alſo for his poſteritie: for hee being that common perſon in whom the whole race of mankinde was, whatſoever gifts or graces God gave

gave unto him, hee gave them as a king, to him and his for ever, if hee as a faithfull liege-man ſhould performe thoſe ſervices that were belonging to that ſtate wherein he was infeoffed: but if hee performed not that ſervice whereto hee was bound, then muſt he alſo forfeit that eſtate for him and his for ever. And becauſe contraries are knowne each by other, as a crooked line by a ſtraight; it may eaſilie appeare what that originall ſinne is, whereto all the ſonnes of *Adam* were made lyable by his offence: for if *Adam* were created in originall righteouſneſſe; ſo that hee had power both to know, and to doe that which was pleaſing to God, and a freedome of his will to continue or not to continue in that ſtate (and without any of thoſe conditions he could not be perfect) then muſt it needs follow that by that ſin of his, both he, and his poſterity are deprived both of that knowledge of the will of God, of the knowedge of the creature alſo, and of all abilitie to doe or will any thing (as of our ſelves) that may be pleaſing in his ſight: for as that originall righteouſneſſe had with it not onely an innocencie, harmleſneſſe, or freedome from ſinne, but likewiſe a poſitive ſtrength to doe that which was good; ſo likewiſe that originall ſinne brought with it a corruption of the underſtanding, a frowardneſſe of the will, a heavineſſe or unableneſſe to all good; and more than that, a concupiſcence or ill deſire leading the minde captive unto ſinne: for contrarie cauſes muſt have contrarie effects; ſo, as God had created that firſt righteouſneſſe in the heart of man: ſo when man did willingly forſake his ſervice, and of himſelfe betooke himſelfe to the ſervice of his enemie the devill (for to whomſoever a man doth yeeld himſelfe to obey, his ſervant he is to whom hee doth obey) the devill not onely willingly entertained this new come gueſt, whoſe ſervice he ſo much longed for; but alſo gave him his livery, and infected his heart with contrarie conditions, that he might never after be fit for the entertainment of his former Lord. For of contraries about the ſame ſubject, one muſt of neceſſitie be therein, as light or darkeneſſe in the ayer; health or ſickneſſe in the bodie, ſight or blindneſſe in the eye: ſo that in ſtead of the former vertues, wherby the Spirit of grace did guide mans heart to God, he is now not only utterly diſabled to doe that whereto his conſcience tels him he is bound, but alſo become a thrall of Satan, to be guided and governed according to his will. And this wretched and ſinfull eſtate, with the guiltineſſe or obligation unto the puniſhment thereof, which is the death both of bodie and ſoule, is that originall ſinne wherein every one of *Adams* children is conceived and borne; and for which he is ſubject unto death: for ſo was the ſentence, that in what day hee ſinned he ſhould die the death. And though *Adam* inſtantly did not finde himſelfe to die; yeeby the juſt ſentence of the Law and juſtice of God did he finde himſelfe ſpiritually dead, that is, deſtitute of the grace of God, and that ſtrength which he had to doe his will; and therefore ſubject to this

neceſſitie

neceſſitie, that he muſt die at laſt, and ſo in an eſtate contrarie to that in which he was created: neither ought it to ſeeme ſtrange, or unjuſt, that God ſhould puniſh this ſinne of *Adam* in his poſteritie alſo: for as it was perſonall in reſpect of himſelfe, to make himſelfe liable to the wrath of God; ſo his naturall gifts being loſt and corrupted, the contrarie qualities brought in in ſtead thereof, became a naturall contagion to all his poſteritie. There is heere ſome little queſtion, whether this ignorance, frowardneſſe, heavineſſe, and concupiſcence before ſpoken of be the effects of originall ſinne, the wounds of nature (as the ſchooles call them) or the ſinne it ſelfe. But as their contraries were in originall juſtice, as the parts, or as the poperties, or as the effects thereof; ſo muſt theſe be in originall ſinne, to mee they ſeeme to bee that ſpirituall death that was threatned to *Adam*, and ſo the preſent puniſhment of that ſinne; and in them that are not renewed to the life of grace, the aſſurance of that further puniſhment that ſhall come upon the ſoule hereafter. Let us not ſtay in needleſſe queſtions, but looke to the proofes of our concluſion: for by the knowledge of originall righteouſneſſe it will appeare what theſe things are.

1. Becauſe nothing can bring forth naturally any other thing than ſuch as it ſelfe is. If *Adam* were in himſelfe corrupted, as hath beene ſhewed, *Chap.*16. hee could not beget any other children but ſuch as were corrupted. And foraſmuch as all men in juſtice are accounted as one man, in reſpect of the common nature whereof they are all partakers; it is juſt with God to puniſh all men alike for their common corruption, from which no man can ſay his heart is cleane: for doth any man forbeare to kill an adder though he never yet ſtung any man or beaſt? I thinke not; but becauſe the whole nature of adders is venimous, therefore will he kill him.

2. It cannot ſtand with the juſtice of God to puniſh any one with death who is not lyable to that puniſhment for ſome offence. Now the ſinne of thoſe infants who from their birth are carried to their grave, not being any actuall ſinne to which any election or conſent of the minde could come; it is plaine that they are puniſhed for their originall ſin. And concerning them that have lived to take an account of their owne wayes, there needs no other proofe than the teſtimony of every mans conſcience whether they finde not the law of ſinne in themſelves warring againſt themſelves and leading them captive unto ſinne, contrarie to the law of their own minds. This is that burthen under which the Saints doe groan ſo, as that they hate themſelves therfore, and deſire to be delivered from this bodie of death *Rom.*7.18. *&c.* And why of death? becauſe the wages of ſinne wrought in the body is death *Rom.*6.23. yet not of the body onely, but of the ſoule alſo; both in regard of this inbred contagion, that bitter root, and of that conſent which it gives to ſinne; that I ſay nothing of them who through cuſtome follow ſinne with greedineſſe.

3 Every

3. Every creature naturally continues in that estate and followes those things whereto it was created, except some great contrarietie befall to the hinderance thereof. But man was created to know and to love God, and to see his wisdome in the creature, and to honour him therfore, and doing thus to be happie for ever thereby: yet nothing of this is done accordingly by any among all the sons of *Adam*: therefore some great hindrance and contrarietie is come between. But nothing that good is could be an hindrance to this great good; nor yet any thing which is without the man himselfe. Therefore mans sinne alone which hath infected all, hath beene the onely hinderance of all this good.

4. The holy Scripture shewes the truth of this in *Iob* 14.4. *Who can bring a cleane thing out of uncleannesse? not one.* And *Psal.* 51.5. *Behold I was shapen in iniquitie, and in sinne hath my mother conceived mee. Rom.* 5.12. *By one man sinne entred into the world, and death by sinne, and so death passed upon all men; for that all have sinned. Ephes.* 2.3. *Were all by nature the children of wrath.* And this is that taint of originall sinne, which being bred in every mans bones will never out of the flesh. And concerning actuall sinne, you may reade those Scriptures which are cited by S. *Paul Rom.* 3. *They are all gone out of the way; they are altogether become filthie; there is none that doeth good, no not one, &c. from v.* 9. *to* 18.

CHAP. XVIII.

That there is a restoring of Man to a better life and further hope than that from which our parents fell.

BVt if the whole world be thus become guiltie before God, is it for this end, that the whole world may bee subjected to eternall death? God forbid; but as sin hath abounded unto condemnation, so hath the grace and righteousnesse of God abounded much more unto everlasting life: for as by the offence of one, judgement came upon all men to condemnation; so by the righteousnesse of one, the free pardon came unto all men for justification unto life. *See Rom.* 5 *Chap.* Therefore lest man at the sight of his owne perfections should sinne through pride unrecoverably as the devils, it was permitted that *Adam* should sinne as hee did, that a way might bee made for the justice and mercie of God to bee manifest; and that man at the sight of his sinne might be humbled before his Creator, and so received to grace. The whole world then being liable to the justice of God by that sinne of our first father, as hath beene shewed; now it remaines in this place to prove, that there is a

possibilitie to returne to God, in whose favour and acceptance onely is life and happinesse. And for the more cleere proofe hereof; let us first lay this sure foundation: that all the workes of God, and all the possibilities in the creature are knowne to him from all eternitie. Secondly, that to doe well, and right, and to withstand sinne, and the temptations of the devill requires a positive strength, and grace in the heart of man, which grace man cannot take unto himselfe, because no creature can be partaker either of being, or of strength, or any good, but onely so far forth as it is imparted thereunto; and where the want of strength is, the effect of that want on all occasions must needs appeare. So that since *Adams* fall man being not onely deprived of that strength to resist sinne which *Adam* had, but also infected with a naturall corruption and inclination to sin, which they call concupiscence: man hath no helpe in himselfe to helpe himselfe, upon which grounds the reason will follow thus. If there be not a possibility of the restoring of man into the favour and grace of God, from which hee fell by his sin, then could not the justice of God be without great iniquity and injustice. (Let him be mercifull, that we speake according to the manner of men; that is, according to that reason and understanding which he hath given unto men for the manifestation of his glorie and grace) For if God in the infinity of his wisdome, foreseeing that man being created would sin, and yet would create him, and for his sin utterly cast off the whole race of mankinde todestruction, neither could any place of mercie bee found with him, for which the creature could give him glorie, neither could that justice be but with great injustice, inasmuch as they that never were should without any desert be created to eternall punishment, and they that had done the least sinnes; nay they that had done neither good nor ill, as they that die in their infancie should bee shut out to eternall death, aswell as they that all their life time had followed all manner of sinne with greedinesse. So also all the commandements of God tending to the amendment of life, and all his threatnings and promises should be in vaine. So also all the endeavours of holy and devout men, who through his grace strive to the masterdome of their owne wickednesse, and all the constancie of them who have suffered for the profession of his truth and service, should be unrewarded. So vertue should have no advantage over vice in the difference of the reward. But all these things are impossible: therefore there is a restoring of man to that favour and grace of God, from which he was separate by his sinne.

2. If there were not a restoring of mankinde to that estate from which he is fal'n, then the sin of man a finite creature should be more powerfull to the destruction of the worke of God, who made man to everlasting life, than the power & wisdome of God should to the upholding of the creature in that estate wherein he created it. So ill, and sin, things not being should have preheminence for mischiefe,

above

above an infinite power and goodneſſe for glorie and happineſſe. But this is impoſſible: therefore as by ſinne there was a generall wrack of mankinde; ſo it is neceſſarie that there be a generall reſtoring, powerfull and ſufficient for the ſinnes of the whole world, available and effectuall to all that beleeve it, and ſhew the fruit of their faith by their ſtrife againſt ſinne, and doing ſuch good workes as God hath created that we ſhould walke in them.

3. Faith, hope, charity, temperance, and all other Chriſtian and morall vertues are the worke of Gods Spirit in man, who of himſelfe is not able no not to thinke a good thought. But it is impoſſible that the Spirit of God ſhould worke in vaine, or to no end in the heart of man, to beleeve the forgiveneſſe of his ſinnes and to hope for everlaſting life, &c. or that God ſhould not accept his owne worke in his creature, which is ever for the good of the creature. Therefore there is a reſtoring of man to thoſe hopes of happineſſe which he had loſt.

4. The continuance of the world, and the creatures therein by a being of infinite power, wiſdome and goodneſſe, muſt bee to an end exceedingly good: therefore there is a reſtoring of man, that the effect of that goodneſſe may appeare in his everlaſting life and happineſſe: for if the continuance of the world bee for the multiplication of mankinde, onely for ſatisfaction of the divine juſtice upon mankinde for his ſinne; then ſhould it bee neceſſarie that the world were everlaſting, that the everlaſting juſtice might receive everlaſting ſatisfaction; but ſo the greater power of the Creator in the longer continuance of the world ſhould bee for the greater affliction and hurt of the creature; ſo the infinitie of his power ſhould bee infinitely diſtant from his mercie and pitie, the effect of his goodneſſe toward his creature; ſo he ſhould have made the creature and the continuance thereof becauſe he hated it, not becauſe hee loved it. But all theſe things are impoſſible, and againſt the dignities which wee have before proved to bee in God one infinite being, *Ergo.*

5. From hence alſo it will appeare that the reſtoring is to an eſtate of further happineſſe, than the continuance of that naturall life in which, and unto which *Adam* was at firſt created. For if the advantage in the recoverie were not greater than the loſſe was by the ſinne, then had the ſinne beene permitted to no end; then had the loſſe been ſuſtained in vaine, and all thoſe afflictions which mankinde hath ever ſince endured ſhould be without recompence in the reward. But it is impoſſible that God ſhould permit ſinne in man, and the puniſhment thereof afflictions and death onely to ſet man in the ſame ſtate wherein he was before; for that had been to no end at all, it had beene in vaine to ſuffer his owne juſtice to bee violated, in vaine to give his Sonne to die, onely to reſtore man to that ſtate which hee had loſt, wherein hee might have been kept, and all theſe inconveniences ſaved. Therefore

the recovery is with a superexcellencie of glorie and happinesse far above that which *Adam* lost.

2. It is the glorie of the wisdome of God, out of the greatest ill to bring the greatest good. The greatest ill which the devill by sinne could bring upon man, was the losse of his worldly life and happinesse, and to make him liable to the wrath of God, and so to eternall death: therefore the infinite mercy and wisdome prepared so powerfull a remedie against this poyson of the old Serpent, that the life and happinesse in this world was changed to that which is to be in eternitie in the heavens with an exceeding weight of glory which no words can utter, neither can it come into the heart of man to conceive. And this with that assurance of the favour and love of God in Christ, from which neither height, nor depth, nor principalities, nor powers, nor things present, nor things to come shall ever bee able to separate us. *Rom.* 8. 38. 39.

CHAP. XIX.

That the restoring of Man to the favour of God, could not be by any meanes that was in man, nor by any one that was man alone.

WHat hast thou, O man, which thou hast not received? and if thou hast received that which thou hast of grace alone, whereas thou could'st claime nothing of duty, what is that merit of thine, either of condignity, or of congruity for which thou canst challenge either reward or acceptance? is there not a bond of dutie and thankfulnesse to him of whom thou did'st receive it? And if man have received of God his whole being, and whatsoever he hath of outward blessings, or inward graces; how can hee give any thing to God which is not his owne 1 *Chron.* 29. 14. 16. So that whatsoever a man can doe which may seeme pleasing to God; yet when hee hath done all, hee must acknowledge himselfe an unprofitable servant, because hee hath done onely that which hee ought *Luke* 17. 10. But being besides in danger of the judgement of God; both for his originall and actuall sinne, shall hee bring for his ransome ten thousand rivers of oyle, or the fruit of his body for the sinne of his soule? *Mic.* 6. 7. Oh madnesse of merit and satisfaction! where are those workes of supererogation, that treasurie of the Church, by the peddling and sale of which, that purple whore hath lived in pleasure, and glorified her selfe? But see the reasons of the conclusion.

1. Every offender against an infinite justice, must in justice either

either make an infinite satisfaction, or else indure an infinite punishment. But no finite creature either man or Angell, can make an infinite satisfaction: so then there is no returne to the favour of God by the mediation either of man or Angell.

2. Where an endlesse debt is still increased, there no payment can bee lookt for. But man by his originall sinne being infinitely indebted doth still increase the debt more and more by his actuall transgression. Therefore from man no amends can bee lookt for.

3. No creation can bee without an infinite power (as it hath beene prooved) therefore much lesse can the restoring of the creature being fallen from the estate of Grace. For in the Creation there was nothing which hindered the worke of the Creator; but in the estate of sinne there is an impediment, first in the corruption which is in the understanding, and frowardnesse of the will turned away from God; Secondly in the concupiscence, whereby man is inthralled to the service of sinne, &c. Thirdly, the power of the devill, whereto a man is subjected by his sinne. Fourthly, the Iust sentence and wrath of God. *The soule that sinneth shall die the death.* O Man! see what thou doest when thou doest sinne, Can'st thou flee from thy selfe? yet the devill will overtake thee. Canst thou escape the devill? yet the vengeance of God will surely lay hold on thee. Therefore there is no Redemption or hope in him that is man alone.

4 No man can pay for another that for which he is indebted himselfe. But every man, and every other Creature doth owe unto God whatsoever it is, or whatsoever it can doe. Therefore no man, only man, can supply toward God the want of another mans service, much lesse make satisfaction for his sinne, as it is said in the 49. *Psal. v. 7. None can by any meanes redeeme his brother, nor give to God a ransome for him.*

And if the injury were infinite, and the satisfaction impossible to be made by a finite creature, to which of the Angels shall man turne himselfe? And there shall hee finde a further inconvenience. For seeing the offence was made by man, It is necessary that Iustice seeke satisfaction where the offence was made. As an unity in number once broken, cannot bee made up by the same parts into which it was broken.

Objections.

1. But you will say, a finite Creature cannot doe an infinite deed, and therefore cannot commit an infinite sinne thereby to deserve an infinite punishment. *Answer.* The sinne is not esteemed according to the littlenesse of the Sinner, but the infinity of the sinne is first in regard of Him against whom the sin was, that is God, whose infinite glory and Iustice was disesteemed therein.

Then

Then in respect of the good of which man deprived himselfe by his sinne, that was life eternall as the Father saith, *factus est dignus malo aterno, qui in se perimit bonum, quod poterat esse aternum.* Thirdly in respect of the manly nature, dispoyled of grace and glory, which nature by the blessing which *Adam* had received, was multipliable into infinite multitudes of men. In all which respects that sinne after a sort may well be said infinite.

2. But good is more powerfull and active than ill, seeing ill neither is but in that which is good, nor workes but in the power thereof. Therfore if man by one ill deed were able to destroy himselfe, much more by many good deeds shall he be able to make satisfaction. *Answer.* Ill is in every want or failing of that which is good: but Good holds all perfections, whether in being, or in working. Therefore man might easily corrupt himselfe; but being corrupted hee cannot possibly repaire himselfe, nor yet doe any thing that is good or acceptable, *Math.* 7.18. & 12.33.

3. But the satisfaction being now made, are wee not restored unto as good an estate by the suffering of Christ, as that which *Adam* lost? so that if *Adam* for his obedience sake might have lived a naturall life eternally; wee also for our workes sake may bee accounted worthy of everlasting blisse. For if wee be restored by Christ, and for his sake accepted, our workes likewise are for his sake both accepted and rewarded according to their merit. *Answer.* I say, that our estate is farre better than *Adams* in this, that his hope of everlasting life, being set in his owne obedience, did instantly faile; but ours, standing in the obedience of Christ, who is made to us righteousnesse, sanctification, redemption and life, can never faile. For therefore because that pretious treasure of eternall life was so carelesly kept by *Adam*, God who loved the salvation of mankinde better then man himselfe, would in no wise commit the keeping of that jewell to man any more. Therefore though sinne have no power to condemne them that are in Christ, yet is it still suffered to dwell in us, that wee should not trust in our selves, but in the living God. For as the Father saith, *Multum mobis in hac carne tribueremus, nisi usque ad ejus depositionem sub velo viveremus. Aug. de Civ. lib.* 10. *cap.* 22. And although *Adam* by the grace and favour of his Creator, might have continued in the estate in which hee was created, if hee had stood in his innocency: yet could hee not even then have beene said to merit everlasting life. For merit, or hire, comes ever for that which is above duty, which cannot bee in the creature towards the Creator. As to a hired servant the wages, merit, or hire, comes for his worke; because it was in his power whether hee would labour for that master or no, being not bound unto him but for his hire: but in a bondman the possession of his Lord; all his service and labour is his Lords to require, and imploy it as it pleaseth him, *Luke.* 17. 8.9. and this is the condition of the whole creature to the

the Lord and Creator of all. And if *Adam* in his innocency could not merit, much leſſe can ſinnefull man merit any thing but affliction and death by his ſinne and ſervice to the devill, to whom hee is no way bound but by his ſinne. And this difference the Apoſtle maketh, *Rom.* 6. 23. the wages of ſinne is death, but the free gift of God is eternall life.

4. But are wee not commanded to worke out our ſaluation with feare and trembling? *Phil.* 2. 12. and is not the ſentence of everlaſting life pronounced for the workes of charity which were foreſeene in us, and for which the kingdome of heaven was prepared for us from the beginning of the world? *Math.* 25. *verſ.* 34. 35. 36. Anſwer. What merit can any man claime for that which another hath principally wrought in him? And if God worketh in us to will, and to doe, *Phil.* 2. 13. what is our worke, but that wee ſhould with joy runne after Him that drawes vs? *Cant.* 1. 4. Therefore although good workes are ordained of God that wee ſhould walke in them, and that wee are created thereunto, *Eph.* 2. 10. and that God who choſe us in Chriſt to bee heires of glory; ordained all the meanes thereto, and workes in us to bee ready to every good worke: and thereby makes our calling and election ſure unto us: yet is not that worke ſolely and intirely ours, but chiefely of the grace and ſpirit of Chriſt that dwels in us, and crownes His owne good workes in us with everlaſting life. 1 *Cor.* 15. 10. So then our workes muſt vaniſh, that every mouth may bee ſtopped, and the whole world may bee guilty before God. *Rom.* 3. 19. So that every man notwithſtanding his owne workes, even the chiefeſt among the Saints, may with *Iob* abhorre himſelfe, and repent in ſackcloth and and aſhes, *Iob.* 42. 6.

5. The naturall deſires common to all men cannot bee in vaine, becauſe they come not unto them out of any particular choyſe or preſent neceſſity, but by influence or direction of that common nature which is in all men, which though it cannot effect it, yet hath it ſhewed what is to bee wrought for the uttermoſt good of every particular, by the Lord of Nature. But every man by the inclination of his owne will, doth deſire the uttermoſt perfection and happpineſſe of his owne being, which hee acknowledges to bee in being united to that which is the greateſt good, and the enjoying thereof in eternall life. Therefore every man by the guidance of nature it ſelfe, doth returne unto God as the Author and Finiſher of his happineſſe. Anſwer. No agent can worke of it ſelfe above the proper ſtrength and power of it ſelfe. And eternall life is a thing beyond the limits of naturall knowledge and deſire, which mindes onely the well-being and continuance of the whole man according to the preſent eſtate of this naturall life alone. But becauſe

cauſe Hee that wils not the death of a ſinner, *Ezech.* 33. 11. would have all men to come to the knowledge of the truth, 1 *Tim.* 2. 4. therefore are all men ſo farre inſtructed (or at leaſt if they doe not willfully winke may bee ſo farre inſtructed) either by the voyce of the creature, or by certaine inbred notions, or by tradition, or by an influence of grace denyed to none: that they may know the eternall power and Godhead, *Rom.* 1. 20. and the immortality of the ſoule, in a better eſtate then this life can afford, as hath beene ſaid before, in Pref. And this is that univerſall grace which wee may yeeld to bee vouchſafed to all, not onely without the viſible Church, but much more within the Church, where by the cleare light of the Holy Scripture all may and ought to know particularly, whatſoever is meet for their ſoules health. And this univerſall grace, I ſay further, wee ought to yeeld unto, becauſe without it, neither the pagans and infidels, nor yet the falſe Chriſtians can bee without excuſe. But that every one that knowes, doth of himſelfe according to this knowledge frame his will conſtantly, and effectually, to deſire whatſoever belongs to eternall life, *Pelagius* will never bee able to demonſtrate. For he that wils any thing conſtantly and effectually, wils alſo thoſe meanes conſtantly and effectually without which that thing cannot bee come unto. And becauſe without holineſſe no man can ſee the Lord, *Heb.* 12. 14. in whoſe preſence onely is the fullneſſe of bleſſing and joy for evermore, *Pſal.* 16. 11. in the narrow path of which holineſſe becauſe the godleſſe Pagan and looſe living Chriſtian cannot nor will not walke, therefore they cannot bee ſaid effectually either to will, or to deſire everlaſting life. But this is that ſpeciall grace reſerved for the veſſels of mercy, by which they are not inforced againſt their will, but of naturall men naturally unwilling, are made willing to follow Him that drawes them with the cordes of love, to love that which is pleaſing in his ſight, and ſo to will and deſire conſtantly and effectually to follow that which is for their ſoules health. So this deſire being wrought in them, by Him that is able to fulfill the deſire of them that feare Him, is a pledge unto them that their hope ſhall never bee aſhamed. And thus the weakeneſſe of the aſſumption, and falſhood of the concluſion, doe plainely appeare.

6. But hee is accounted a cruell creditor that will exact more then his debtor can pay: and hee a cruell Lord, that requires of his ſervant that which hee cannot performe. Therefore the moſt mercifull God requires of man no other ſatisfaction then that which man is able to performe. Anſwer. It is juſt that God ſhould require of man that he enabled him to performe. For otherwiſe His juſtice ſhould bee deficient or wanting towards Himſelfe: and his glory likewiſe unduely eſteemed. And the cruelty of

of a Creditor is to require more than a man is able to performe, by himſelfe or by his ſuretie. Therefore our moſt mercifull Lord foreſeeing the malice of the Devill, and the ſinne of man thereby, to the glory of His infinite grace, provided us a Saviour before we had ſinned: For whoſe abundant ſatisfactions ſake, wee have a doore of entrance as wide as the Valley of *Achor* ſet open unto us, that by His merit alone wee may come boldly unto the throne of grace, there to find helpe in the time of need. Of which Mediator we are now to ſpeake in the Articles following.



ARTICLE II.

And in Ieſus Chriſt His onely Sonne.

WEE have ſeene the wretched eſtate of man to which he is ſubjected by reaſon of his ſinne, whereby he is unavoydably lyable unto the wrath of God, which he is utterly unable to indure: and from which to eſcape there is no meanes in his owne power. Now conſider with thy ſelfe moſt wretched caitif, that art afraid to die becauſe thou haſt no hope but in this life, what it were for thee to ſtand iuſtly condemned to die, and every minute to expect the execution of thy doome, if any one could be content to die for thee that thou mighteſt inioy the uſury of this aire but for the time of thy naturall life, from which thou knoweſt thou muſt part at laſt. But being ſubject to an infinite wrath, to an endleſſe puniſhment, the endurance of which but for one houre, hath more miſerie then the ſuffering of a thouſand untimely deathes: what love canſt thou owe to him? what thankes canſt thou give unto him, that would free thee from the puniſhment, and inſtead of that reſtore thee to an eſtate of life and ioy eternall? And ſeeing it hath appeared that this cannot bee done by any one that is onely man; wee are now in this ſecond place to ſee what are the conditions of our Mediator; who by Himſelfe is able to make ſatisfaction for

our sinne. For seeing the just sentence on man was, that for his owne sinne hee should die the death; which because it was the word of an infinite speaker, of an infinite truth: it must of necessity bee meant according to the uttermost extension of the truth, and so meane all death of body and soule, temporall, and eternall. And because the Mediator for man could not endure a temporall or bodily death, except hee were man: therefore it shall first appeare; That the Mediator for the sinne of man must bee man. And because eternall death is such a thing as no man onely man can offer himselfe unto, with hope or possibilitie by himselfe to overcome, therefore it shall appeare in the second place; That our most glorious Mediator must bee God: who being of infinite life, wisdome, and power, knew how to conquer eternall death; that having in the infinite worthinesse of his owne person satisfied the infinite justice for the sinne of man, Hee might give eternall life to all them that by true faith should lay hold on His merits; and in thankefulnesse for that unspeakeable mercy live in obedience to his commandements. And that it may appeare what the superexcellency of the knowledge of our most holy faith in the religion of Christ is, and that for the worthinesse and glory thereof, it farre surpasseth all knowledge of all things which men or angels can come unto: it shallbe made plaine in the third place, how necessary and agreeing to the wisdome, goodnesse, and glory of God it was; That God should be incarnate. Great is the mystery of godlinesse, into which the angels desire to looke. And because our most glorious Light and guide, hath in his Holy word made these things so manifest unto us, let us with chearefulnesse and joy in the ready service of our best understanding, follow him who in our flesh hath reconciled all things to himselfe, and in our flesh hath led captivity captive, and triumphed over principalities and all powers of the enemy; that we being delivered, might serve him in holinesse and righteousnesse all the daies of our life, and be accepted of Him in life everlasting.

CHAP.

CHAP. XX.

That the Mediatour for the sinne of Man must bee Man.

1. FIat *justitia, & totus mundus ruat.* But when man sinned, it could not stand with the justice of God to punish any for that sinne but man alone. And whatsoever is against the justice of God, is also against his wisdome, his godnesse and power: for wee have alreadie proved that all these dignities are in him one most simple and absolute being *Chap.* 8. And whatsoever is against the power of God, is utterly impossible to be: therefore it must necessarily follow, either that there is no reconciliation of man unto God, contrarie to that which hath beene proved in the 18. *Chap.* or else that this reconciliation must be made by a Mediatour that is man. Therefore the Father said fitly hereto, *Propterea nobis per Mediatorem praestita est gratia, ut pollutâ carne peccati, carnis peccati similitudine mundaremur. August. de Civitate Dei lib.* 10. *Cap.* 22.

2. God might seeme towards man an accepter of persons, and towards the Angels that sinned, severe and mercilesse, if hee should condemne them to the paynes of eternall fire, and yet accept man to mercy, when no satisfaction had beene made for mans sinne in the nature that had sinned. But both these things are utterly impossible, and against the justice of God: therefore the punishment of the sinne of man must be borne in the nature of man.

3. The iust Law and sentence of the most wise Lawmaker and just judge ought to stand sure and inviolable. But the sentence of death was decreed and pronounced against man, if hee sinned *Gen.* 2. 17. Therefore by man is the expiation and satisfaction to bee made for sinne.

4. Every restoring of any want or corruption in nature must be by that which is of the same kinde, as if any flesh in man be rotten, the member is not made whole againe but by the supply of sound flesh in stead thereof. If a bone be broken, the breach is not made up with a sticke, nor a cut sinew by a catlin; so the nature of man being corrupted by the disobedience of one, could not be restored againe but by the obedience of one in whom the nature of man being restored, all that are partakers of his incorruption may also be partakers of his immortalitie: because mans nature doth not now stand absolutely condemned in Gods justice as before.

5. This argument the Apostle urgeth 1. *Cor.* 15. 21. For since by man came death, by man also came the resurrection of the dead.

And

And againe *Rom.*5.19. As by one mans disobedience many were made sinners; so by the obedience of one shall many bee made righteous. You may yet see more reasons for this conclusion in the Chapter next following.

Chap. XXI.

That the Mediatour for the sinne of man must bee God.

That the Angels in glorie with such perfections as they had, should sinne maliciously, when there was no tempter, makes their sinne without excuse, and them in justice unpardonable: and although the sinne of man in comparison of theirs may seeme much lesse and more pardonable, in respect of that low estate of mens creation in comparison of the Angels; that his sinne was not malitious; nor without a Tempter: yet when it is well thought on, how hatefull a thing to God sinne is, how His pure eyes cannot behold ungodlinesse and wrong, how his infinite justice is violate thereby; and what iealousie so glorious and infinite a being ought to have of his owne honour, so set at nought by so base and unworthie a thing as man, who also by that sinne of his disordered the whole creature, so farre forth as it was for his use, and made it subject to vanitie and corruption: it may well appeare of what an infinite difficultie it was to restore man to that favour and grace from which hee had fallen. For in beings of which one is finite, the other infinite, there must bee an infinite difference; and if they bee of contrarie conditions, the one pure and righteous, the other sinnefull and impure, that contrarietie must needs likewise be infinite, and an infinite contrarietie can no way be accorded or reconciled, but by an infinite concord, which cannot be but in Him which is partaker both of the finite and infinite being. And because it hath before appeared *chap.* 18. That man was to be restored to the favour of God, and to be reconciled againe unto him, it must follow necessarily that this peacemaker must be both God and man. For infinitie is with the greatest greatnesse of being, and containes all the extremities thereof, and such is the Being of God: but the Creature being finite is set at an infinite distance from that which is infinite, and therefore in a lesseneſse of being, as having no being at all of it selfe, but only imparted by that infinite being, from which degree of participation, if it fall, as man did by his sinne, it still falls unto a further lesseneſse or badneſse of estate, and so becomes utterly desperate, except it be upheld as man

was

was by that hope, *The seed of the woman shall bruise the Serpents head.* And seeing the greatest greatnesse of being, and the least littlenesse of being cannot bee accorded, but by an equalitie of being, which cannot bee but in that which doth equally participate both of that greatnesse and that littlenesse, that is, essentially: therefore it is most necessarie that our gracious Mediatour bee essentially both God and man, which will yet further appeare by these reasons that follow.

1. That all mankinde by the sinne of *Adam* is deprived of the favour and glorie of God, hath beene proved in the 17. *Chapter*, and that there is a restoring of mankinde, was shewed in the 18. *Chap.* Now if it bee not in the power of man or of any other finite being to restore man being fallen into the favour of God, it followes of necessitie that the Mediatour or restorer must bee God. But the first was abundantly proved in the 19. *Chapter*, *Ergo* the second followes of necessitie.

2. For every infinite offence an infinite amends must needs bee made, or else there is no satisfaction. The sinne of man was an infinite offence, *See Chap. 19. Answ. to the 1. Object.* But an infinite amends could not be made by a finite creature: *Ergo* the Mediatour for the sinne of man must bee God. And although God cannot suffer at all, yet because the punishment due to man for sinne was more than any man was able to beare; it was necessarie that the manhood in that conflict should bee upheld by the Godhead, that the sinne being balanced by the punishment, the worthinesse of the person might make the suffering of infinite merit for the sinnes of of the whole world.

3. No effect can bee eternall but by a cause that is eternall: for whatsoever is this or that by accident, must of necessitie be made such by that which is such of it selfe. But the restoring of man is to an estate of life and happinesse which is to bee eternall (as it will further appeare in the Article of *Everlasting life*) therefore it is necessarie that it bee wrought by a cause which is also eternall. But it is proved that nothing can bee eternall but God alone: therefore the restorer of mankinde must be God.

4. The enemie of mans everlasting salvation is the devill, a most powerfull enemie, whose power is yet greater against man because he pleades the justice of God against sinners: therefore it was necessarie, that the authour and finisher of our salvation should bee God and man, that he might be able both to satisfie the infinite justice, and by a greater power of his owne, to withstand the great power of the devill.

5. Contrarie causes must have contrarie effects, and so contrarie effects must have contrarie causes, and one of these is ever knowne and discerned by the other, so that man by his sinne being subject to death, when it appeares what mans disease or sinne was, the remedie likewise will be manifest: but it is plaine that man

man being not content with his estate would bee God, as it appeares first by the temptation of the devill, *Gen.* 3. 5. *In the day that ye eat thereof, ye shall be as Gud knowing good and ill.* Then by the consent *verse 6. And the woman seeing that the tree was to bee desired to make one wise, shee tooke of the tree and did eate.* If then the sickenesse were this, that man would bee God, the onely medicine must be this, that God would bee man: therefore the mediatour would be both God and man.

6. To require satisfaction for the sin of man from God, was to require that which was not due, and that is against justice. To require the satisfaction of man, was more then hee could performe, and that is against mercie: therefore that the worke both of justice and mercie might bee perfect, it was necessarie that the Mediatour for the sinne of man should in one person bee both God and man: for as gold is molten in the fire because it hath parts that may bee made running, yet by reason of the puritie and perfection of those parts it cannot be consumed by the most violent flames; so our Lord because hee was truly man did feele and endure the pangs of most bitter death, and was compassed about with the sorrowes of hell, *Psal.* 18. 6. yet for the innocencie of his manhood, and the glorie of his deitie, he could not be overcome thereby.

7. It is impossible that a pure creature should have such sufficiencie of merit, that in Gods justice the sanctification of mankinde should be due to those merits, because all holinesse that can come to any creature, whether of vertue or of workes, must come thereto from God: so no praise or merit can in justice bee due to any man for that which God hath wrought by him: therefore the Mediatour of mankinde must be God.

8. Every particular man being onely man, is of much lesse worth than the whole race of mankinde, and so insufficient in justice to make a sufficient satisfaction for the sins of all men: therefore that all mankinde might be freed from their sins both originall and actuall, it was necessary that the Mediator who should make satisfaction for their sinnes, should be both man, from whom the satisfaction was due, and yet of more worthinesse then all mankinde, that his merit might make the ransome sufficient for the sinnes of all men. But nothing is of more worth then all mankinde, but God alone: therefore the Mediatour for mans sinne must bee God. For although the Angels bee more excellent then man according to the condition of their present being, yet not in respect of the end of their creation. First, in that they are ministring spirits for mans sake, *Heb.* 1. 14. Secondly in regard of their common end, in that both the one and the other are to bee blessed in God alone. Thirdlie, And if any one man cannot bee accounted more worthie then any of the whole kinds of beings that were created, as our Lord said, *Yee are more worth then many sparrowes Luke* 12. 7. He said not all (for no species in the creature may be missing) and yet the health of

one

one man was priz'd above the life of 2000 swine *Mar.*5.2.13. How can any thing beside the Creator himselfe bee more worthie then all mankinde?

9. The greatest benefit which God could bestow upon man must of necessitie be by the greatest gift which hee could give vnto him. The greatest benefit was in this, to save and redeeme him when hee was utterly lost. The greatest gift which he could give to man was himselfe: therefore it was necessarie that God should become one with man, that in man he might save man that was lost.

10. This is that riddle which the *Psalmist* takes upon him to open *psal.*49. where after hee hath shewed that no man either by his wealth, or honor, can make any ransome for another, hee concludes that it is God which redeemes the soule from the power of hell. Therefore the Prophet saith *Esay*9.6. *To us a childe is borne, Ergo* he is man. *To us a Son is given*, not borne but given, *ergo* he is God, even the mightie God, as S. *Paul* saith 2.*Cor.*5.19. *That God was in Christ reconciling the world to himselfe.* To this purpose you shall have many texts of Scripture hereafter *Chap.*23.*n.*5.

CHAP. XXII.

That God would bee incarnate.

VPon that text which is in *Psal.*91.*v.* 11. *He shall give his Angels charge over thee to keepe thee in all thy wayes*; some have thought that the sinnes of the rebellious Angels was, that when God had created man, and arretted the charge of him and his posteritie to the Angels, they supposing the state of their creation to be farre more excellent and honourable then the state of man (as doubtlesse it was, if the hopes reserved and purchased for us, had not beene farre beyond those whereto we seemed to be created) refused to performe that service to so meane a creature, for which disobedience being cast off, they have ever since persecuted the woman and her seed. And this opinion seemes to have had the originall out of the *Alkoran*, *See Wem. à Budowes de fab. Alk. pag.*157. Some other thinke they were not rejected for any one offence; but for three offences and for foure, that is, for continuall rebellion they were not spared; and so for many ages before mans creation, they were adjudged to the paines of eternall fire; though the execution of their sentence be prorogued, untill the number of the sonnes of pride be utterlie fulfilled. Of this you may see *Postell. de Nat. Med. ult.* It is not fit to determine what is the certaine truth in those things which the holy Scripture hath not declared; but because the soule of man is his image who inspired it, and that he our Creator the wisdome of the Father, knowes all things *ex fundamento*, as he hath seene with the father: therefore this image of his, will also bee enquiring; that

although it cannot know what the originall of things is, according to all their orders of causes, yet by the effects will it be prying into the causes of them. And if it doe this with reverence and modesty, it oftentimes findes strange helpes beyond that it hoped for, and if herein it bee lawfull for others also to propose opinions, it may seeme not altogether improbable that the sin of the devill was this. That finding himselfe in the first order of the creature, he thought that God (who out of his infinite goodnes purposed to bring all the understanding creature to the uttermost happinesse which it could be capable of, which could not bee but in the uniting of the creature unto God: for God in his absolute and infinite being could not be come unto, nor apprehended, much lesse be enjoyed by a finite creature, except hee would be pleased to dwell in a creature that was finite) and therefore (I say) hee thought that God should rather dwell in the being of the Angels, and in their nature gather all things unto himself; then dwelling in the tabernacle of the manly being: in which hope seeing himselfe frustrate, he became an unreconcileable enemy to mankinde, whereas the holy Angels esteeming duely of the benefit, and being well content with that meanes whereby God would bee seene of them, 1. *Tim.* 3. 16. expect with patience, and desire the fulfilling of the number of the elect. And thus our Lord hauing made mans peace through the bloud of his crosse, hath reconciled all things both in heaven and earth unto God. *Col.* 1. 20. For certainely if the Angels be for man; as it is said, *Heb.* 1. 14. then can they not possibly have the perfection of their blessednesse but by man. Let us therefore with reverence and thankfulnesse come unto that great mysterie of our Religion, *That God was manifest in the flesh.*

The incarnation of God, is the dwelling of the Godhead in the manhood in one person, wherein the being of the Godhead and manhood remaine together everlastingly, without separation, yet in cleere distinction of their severall beings; and so without commixtion to cause a third being, but that each continuing truly that which it is in it selfe, the Godhead according to his eternall decree, without any change of it selfe, in time tooke to it selfe the manhood; that by himselfe hee might reconcile all things to himselfe, and bring them to that estate of happinesse and glorie, to which they could never have come, if God had not so manifested himselfe in the flesh.

The internall actions of the eternall Deity are all infinite, eternall, and necessary to be that which they are. But whatsoever God doth worke without himselfe in the creature, it is onely according to his owne holy pleasure and will. But yet seeing his actions upon the creature are the expressions of those perfections which are in himselfe, of goodnesse, of wisdome, of power, of glorie, &c. and that to this end, that the creature may bee blessed in him, and by him, according to that measure of happinesse which

which he of his goodneſſe hath appointed therero: therefore thoſe reaſons which are drawne from the dignities of God, are of no leſſe force for the truth of God in the creature, then they were for the manifeſtation of the truth in himſelfe. And therefore as by thoſe dignities which by the authority of his word are due to him, wee have approved that truth which the holy Scripture teacheth us to beleeve of him, both concerning the unitie of his being, and the Trinitie of the Perſons; ſo let us endeavour in the proofe of this great queſtion. And although the great maſters in the ſchoole have given ouer theſe queſtions as utterly beyond all proofe or teſtimony of humane underſtanding, *See Thom. Aquin. præf. in lib. 4. cont. Gent.* yet ſeeing this is that maine point in our moſt holy faith, whereby it differs moſt from all infidelity and falſe worſhips; ſeeing it is that one thing wherein the ground of all our future hope and comfort doth conſiſt: if ever the underſtanding of a Chriſtian held it ſelfe bound to doe ſervice unto his faith, moſt of all it is bound to give attendance herein. I may ſomtimes uſe the word of neceſſity in the concluſions following; yet underſtand me not as if I laid any neceſſitie or conſtraint upon God to doe or to ſuffer; but the neceſſitie that I meane, is in the conſequence of the reaſon, when the concluſion doth follow neceſſarily upon the grounds that are laid downe before.

1. For although happines be only in the enjoying of that which is good, and the greater the good is, the greater is the happines; but if the good be not enjoyed and poſſeſſed, it cauſes no happines at all; yet an infinite good is no way to bee come unto or poſſeſſed by that which is finite, except by the voluntarie motion and inclination of it ſelfe, it doe apply and give it ſelfe unto that which is finite. And becauſe every good ſpreads it ſelfe acccording to the power of it ſelfe, upon that which is capable of it, the greateſt goodneſſe is ever with the greateſt communication of it ſelfe: therefore the infinite goodnes doth alſo extend it ſelfe according to the poſſibilitie of the creature to be poſſeſſed and enioyed thereby; which cannot be till it have applied it ſelfe to ſomething in the creature, of which the reſt of the creatures being partakers, may alſo thereby be partakers of the infinite goodneſſe. Now if God who onely is infinite goodneſſe, had dwelt in the being of the Angels (though that had beene made knowne to man) yet becauſe man doth not communicate with the Angels in nature, or by any merit or ſervice towards them, he had had no benefit thereby, whereas the Angels by the appointment of their miniſterie to mankinde in their continuall preſence and ſuccour, and that helpe which the ſoule hath by them in the delivery thereof out of this priſon of the body, and in the conducting of it unto the Divine preſence, have in iuſtice a reward for their ſervice ſake, and a kinde of intereſt in all that good whereof man by their miniſterie is made partaker.

2. Moreover when man had ſinned, the law of juſtice required

that the satisfaction should be made in that nature that had sinned, so that if the Mediatour had taken on him the nature of Angels, the satisfaction therein had not beene avayleable for the sinne of man.

3. Thirdly, the whole creature hath interest in man, and man in the whole creature; so that God by taking on him the nature of man, hath blessed therby the whole creature, as you may understand by the answer which is made *Cha. 17. to the 5 Object. §. 4.* But if he had the nature of Angels, neither man, nor the other elementall creatures had had hope of any restoring. *See Rom. 8. 19. &c. to 23.*

4. Lastly if the deliverance of man had beene made in the nature of Angels, the restoring had beene as unsufficient, so also man had lost of his dignitie and honour thereby: for man before his sinne was bound and subjected to God alone; but then had hee beene subjected and bound to the nature of Angels. And although man by his sinne, nay even our Lord himselfe by his suffering for sinne, was made somewhat lower then the Angels; yet being raised from the dead, the manly nature is exalted far above all principalitie, and power, and might, and every name that is named in this world, or in the world which is to come *Ephes. 1. 20. 21.* Whence it will follow necessarily that God would dwell in the nature of man, not in the Angels, as you may understand by these Scriptures. *Heb. 2. 14. Forasmuch as the children are partakers of flesh and blood: he also himselfe likewise tooke part of the same. ver. 16. He tooke not on him the nature of Angels, but hee tooke on him the seed of* Abraham. And for their attendance is it not said, *Heb. 1. 14. Are they not all ministring Spirits sent forth to minister for them who shall bee heires of salvation?* Compare herewith *Psal. 34. 7.* and *91. 11.* and conclude with Saint *Paul 1. Cor. 3. 23. All things are yours, and yee are Christs, and Christ is Gods.*

The questions before are neere to this (as all the Articles of our faith are necessarie consequents one of another) therefore let us briefely see by that which is already proved, what we can gather to this conclusion.

1. Either the whole race of mankinde must be lost and perish being tainted with the sinne of *Adam*, or the infinite justice against which the sinne was done, must for ever stand violated and broken, or else a Mediator must bee found who was able to satisfie the infinite justice that was offended. The first is against the wisdome, goodnesse, and love of God to his creature; either to make mankinde in vaine, that is to destroy it againe; or to make it unto eternall punishment. The second is impossible, that an infinite justice infinitely able to avenge it selfe should endure it selfe for ever to to remaine violate and offended: for so should it prize a thing finite, and wicked, before it selfe infinite in justice: therefore there behoves to be a Mediatour who should fully satisfie the justice offended, and utterly blot out the guilt of sinne. Now an infinite justice offended must be satisfied by a punishment answerable, that

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is infinite: but no finite creature could any way be, or be accounted infinite. Therefore *when none was found worthy either in heaven, or in earth, or under the earth; the Lambe slaine from the beginning of the world tooke upon him our flesh*, to satisfie for the sinne of his creature, and so by his infinite obedience (for by His eternall spirit Hee offered himselfe to God. *Heb.*9.14. and by the infinite merit of his suffering, for by that spirit the manhood both soule and flesh was enabled to endure those pangs, and that punishment which neither all mankinde, nor any other creature could endure) was the infinite justice satisfied. And thus *Hee became mighty to save.* Esay 63.1. and *having Himselfe in his owne body borne our sinnes upon the tree, did utterly abolish the whole body of sinne, and found for us eternall redemption.*

2. The divine goodnesse hath created all things exceeding good, *Gen.*1. so much doth it delight it selfe in that concordance or agreement which is betweene the inward and the outward good. But that agreement is the greatest which is in the unity of one person. Therefore it is expedient that there be an incarnation, that so in one person the goodnesse may bee most eminent, and the concord most lovely.

3. Otherwise you may propose it thus. The excellency of the effect appeares by that conformity or agreement which it hath with the cause: so then the inward worke of the infinite Goodnesse, and the outward being accorded in the unity of one person; the multiplication of the agreement is so great, that it cannot possibly bee greater. Therefore it followes that the Godhead bee incarnate: for otherwise the concord in the inward and outward worke of the deity, might bee greater than it is, but that is impossible.

4. The divine will concerning his workes without, doth will and love that especially, wherein the excellency of all his inward dignities doth most appeare. But the excellency of all his dignities appeares most in this, that God bee manifest in the flesh. For *thereby we are made partakers of the Divine nature*, 2 *Pet.*1.4. of his glory, vertue, everlasting life, and happinesse: So that now there is but one end of God, and his creature, that is the glory of God, of which and unto which God rejoyces over his creature to bring it, and make it partaker: And the Creature likewise reioyces to be made partaker. And thus the end or perfection of the creature hath rest or accomplishment in the inward perfections of God, and his inward perfections are manifest in his outward workes. Therefore God would bee incarnate.

5. And seeing that God infinitely blessed and happy in himselfe needed not the Creature; but made it therefore that it might be blessed in him; and that of his fulnesse the creature might receive that fulnesse of happinesse which it can possibly injoy: therefore it is requisite that that fulnesse of his bee imparted unto that crea-

creature wherein all the rest of the creature hath interest, which we have already proved to bee man, *chap.*17.*q.*4.*ob.*5. Therefore God would dwell in man, that by man the whole creature might be blessed in Him.

6. If God were not incarnate, then the divine dignities should be lesse Infinite one than another. For the infinite goodnesse, by the infinite wisdome, seeing that uttermost and perfect happinesse that might come unto man by the incarnation; if his power, his will, and love of the creature did not answer thereto; so that he would bee pleased to dwell in his creature: then should they be defective, and of lesse extent than his infinite wisdome. But that is impossible. Therefore it followes that God would be incarnate. See the answer to the objection that may be made from hence, *q.*1. on the 39 chapter. *s.*4.

7. If there were not an incarnation, then the infinite wisdome should not have the view of that highest excellencie which is possible to be in the creature: neither should the infinite power magnifie it selfe by the multiplication of it selfe in an outward subject; so these dignities should not be glorious by all those meanes whereby it is possible that they might glorifie themselves. But all these things are inconvenient. Therefore it is reasonable to beleeve the incarnation, lest ignorance, weakenesse, and defect of glory should bee found in the first principle, which must of necessity take away His infinity, proved chapter 3. understand the reason well. For your more ease, I will propose it affirmatively thus.

8. If there bee an Incarnation, then the divine understanding may have an outward object wherein it may be infinite both in the inward and outward working. For whereas all created obiects are absolutely finite: yet if the Divine being understood, which heretofore we called the Sonne, *chap.*11. take on him our being, our nature by that assumption is deified, and so made infinite with that uttermost infinitie, whereof the Creature can any way bee capable seeing the deity is neither without the humanity nor the humanity without the deity. And so the divine understanding may be an outward obiect infinite, as much as it is possible that a creature can be infinite. And so the wisdome also may bee infinite in all possibility of infinity both in the inward and outward working. And what I have said of the infinite wisdome of God, must also be understood of all his other perfections, of goodnesse, of power, of eternity, of life, of glory, &c. But if there bee no incarnation, this infinite outward obiect is taken away, and so the understanding and all the other dignities of God, as concerning their outward working must be in littlenesse and lower than that possibility whereto they may come. But this is not to be affirmed. Therefore the incarnation followeth reasonably.

9. Every efficient the more noble and excellent it is, the

the greater and more excellent are the effects which it doth bring forth. But the greateſt effects are not brought to paſſe but by the greateſt meanes. Now there is no efficient more noble or excellent than God, no effect better or greater to the Creature, nor more honourable to the Creator, than the everlaſting happineſſe of his Creature: no means greater or more effectuall than that he become one with his creature. Therefore that the creature may bee happy in Him, and his honour and praiſe perfected in the Creature: it was expedient that God ſhould dwell in His Creature even in Man.

10. By how much any efficient is greater in power, by ſo much more effectually doth it worke to magnifie the end of his worke, and ſo to ſet it free from littleneſſe, contempt and unworthineſſe of himſelfe. From which contempt and unworthineſſe the creature is ſet furtheſt, when it is deified, and God himſelfe is become one with man. So the incarnation is the moſt glorious worke which can bee wrought in the creature. To denie then the indwelling of God, in his creature, were to deny the moſt glorious worke of God: to put an infinite emptineſſe betweene God and his Creature, wherein no meane ſhould bee; and ſo to exclude the Creature from all acceſſe unto the Creator, which were to put the creature in everlaſting contempt, and unworthineſſe of the Creator ſo infinite and glorious. For the creature being ſet at an infinite diſtance from the happineſſe which is in the Creator, ſhould have no meane whereby it might partake of the infinite glory. For no perfection in the Creature being ſimply and abſolutely finite, can bee partaker of that which is infinite without the Mediator God and man, as it is ſaid, *Ioh.* 14.6. *No man commeth to the Father but by mee.*

11. It is to bee held that God the moſt wiſe workemaſter of all things ſhould in the creation of the world propoſe to Himſelfe the moſt noble and excellent end: which muſt bee concerning Himſelfe, the manifeſtation of His owne dignities and perfections in the Creature: and towards the Creature the greateſt perfection which was poſſible to be therein. But if there bee no incarnation, neither of theſe things could be performed. Not the firſt, becauſe the divine goodneſſe might have done a better worke in his Creature: his infinitie a greater; his glory a more excellent, &c. Not the ſecond, for ſeeing God is that ſuperexcellent Goodneſſe, of which every thing according to the meaſure thereof, deſires to be partaker: and by man may bee partaker, in as much as man participates with every other thing, and every other thing being with him, if there bee no incarnation, this deſire of the Creature is vaine, the end thereof fruſtrate, and thereby it is ſubjected to eternall paine, the hoped end being impoſſible to bee attained unto. But all theſe things are inconvenient. Therefore it is requiſite that God bee incarnate.

12. God

12. God is infinitely good, *chap.* 4. and so the most lovely being without comparison. And therefore are wee most justly charged, *to love Him with all our heart, with all our soule, with all our might* Deut. 6. 5. But God would not require to be wholly and perfectly loved by man except He himselfe did that for man by which Hee might most of all deserve mans love; For otherwise he might seeme to require of man beyond that which were due, and so the perfection of that love should bee founded in the goodnesse and kindenesse of man toward God, not in the goodnesse and mercy of God toward man. But this is not so. *For wee love God because Hee loved us first, and gave His Sonne to bee the propitiation for our sinnes.* 1 Ioh. 4. 10. If then God have done that for us, by which above all other things He might deserve our Loves, and that nothing can so much deserve our Loves, as if he would be pleased to become one with us: it was expedient that God would be incarnate.

13. That there is an eternall life both in soule and body, will appeare hereafter: in the meane time it shall be but a supposition. Now in eternall life it is necessary that the manly being attaine to the uttermost perfection both of the soule and body, that as his understanding, so his outward senses be also most pure and perfect. But if there were no incarnation (seeing the divine glory in it selfe is utterly unapprehensible by our senses, and by our understanding) neither our understanding, nor our sences could have any object wherein to rest and sabbatize, and being created without the injoying of their uttermost felicity they would bee the originall of misery and sorrow, when as they should bee fit to receive the perfection of all intellectuall, and sensible formes from an agent naturall and supernaturall, as the Mediator is, and yet received it not. So also the divine glory should not cause happinesse, nor be inioyed by all possible meanes whereby it may cause happinesse, and bee inioyed by a meane naturall and supernaturall. But if there be an incarnation, then the infinite glory dwelling in this mediator, may be apprehended and inioyed, and make the Creature happie by all meanes whereby it is possible to be happie. Therefore God would dwell in his Creature. And this argument (I suppose) may stand well with that scripture, *Exod.* 33. 18. and 20. verses; where to that request of *Moses, That he might see the glory of God*; it was answered, that no man can see it and live. By which it followes that after death when man is utterly separate from sinne he may see, and shall be partaker of that promise which is in *Matth* 5. 8. *Blessed are the pure in heart, for they shall see God*: which blessing is more particularly described. *Psal.* 36. 9. 10. *They that put their trust under the shadow of his wings shall be abundantly satisfied*, made drunke, as some reade it, others *plenteously moistened with the fatnesse of thy house, and thou shalt make them drinke of the river of thy pleasures, &c.* all which the faithfull shall see and inioy to the full in the Mediator God and Man, without whom there is no approaching unto God. And as this argument is good for the

the ſoule and underſtanding, ſo is it for the outward ſenſes; For if the bodily ſenſes make for the increaſe of puniſhment in them that are damned: ſo ſhall they alſo bee for the increaſe of happineſſe in them that are ſaved. If you deſire moe arguments to this purpoſe you may conſider them in the 21. chapter. The authorities of the holy Scripture may bee ſeene in the end of the chapter following. The objections againſt this doctrine of the incarnation you may ſee in *Tho. Aquin. cont. Gent. lib.* 4. *ch.* 40. 49. *&* 53. *&* 54.

CHAP. XXIII.

That the Second Perſon of the Trinitie, the Son of God only, tooke on Himſelfe our fleſh.

IS it true *that God will dwell with man? Behold the heavens, and the heavens of heavens cannot containe Him, how much leſſe a houſe of clay whoſe foundation was in the duſt, yet doth wiſdome take her ſolace in the compaſſe of His earth, and her delight is with the Sonnes of Men*, Prou. 8. 31. So the *Word was made fleſh and dwelt in us*, Ioh. 1. 14. *And though he were in the forme of God, and thought it no robbery to be equall to God*; yet as man had beene made in his likeneſſe and loſt it: ſo would hee bee made in the likeneſſe of man, and to reſtore that firſt image unto man, *became obedient unto death, even the death of the croſſe*, Phil. 2. 6. 7. 8. O Holy and moſt bleſſed teacher of our moſt glorious faith! what high doctrine? what holy myſteries? what pretious promiſes doth the Chriſtian faith containe? That which is infinite dwels in in that which is finite; the circumference in the centre. The greateſt of beings, and the leaſt are one. Two births eternall and temporary, and but one Sonne. And becauſe the eſſentiall proprieties of both natures doe ſtill remaine, he that is the Father of eternity is become a childe, *Eſay* 9. 6. And hee that is the wiſdome of the Father, increaſes in knowledge, *Luk.* 2. 52. hee that no place can containe doth grow in ſtature, and the Sonne of an eternall love, doth grow in favour with God and Man. In briefe, hee that hath all things with God the Father, ſave this that he is begotten, hath all things with man except his ſinne. But although there be two generations, and that of divers kindes; eternall, and in time, in which reſpect almoſt all things are double in him: yet is not hee two ſonnes; becauſe Sonneſhip reſpects not the diverſity of the natures divine and humane; but onely the unity of the Perſon; ſo that if there be but one Perſon of both natures; there can be but one

Son. Wherefore seeing the Sonne of God took on Him not the Person, but the nature of man: yet the whole nature body and soule of the substance of his Mother; And seeing that whole nature subsists in the Person of the eternall Son; He, in both respects, both of his divine and humane generation, is still the onely begotten Sonne of the Father; onely begotten (I say) that he may be discerned from us that are adopted; only sonne, because we are not hereafter to looke for any other Saviour. His onely Sonne, not of *Ioseph*, or any man according to the flesh. For as according to the law of the eternall life which is in God, He is begotten of the substance of the Father, not without, but in the Person of the Father, yet distinct therefrom: so according to that generation which was in time, was He begotten by the power of the Father, without the Person of the Father, being conceived in the wombe of the virgin. For as a thing conceived in the minde of a man is the first word or expression of his understanding, which being spoken or written becomes sensible and to bee understood of others; So the Sonne is in the Father that eternall word understood, conceived, or begotten before the worlds, and in the fullnesse of time (not ceasing to be eternally begotten as before) He was made manifest in the flesh, even that word or life which was eternally with the Father, *was seene with eyes, was looked upon, and was handled with hands*, 1 *Ioh.* 1.1.2. So that as there is but one Father both in the eternall and timely generation; so is there but one Sonne; by a most holy, most true, and substantiall generation God and Man, the Sonne of God, and the blessed virgin *Mary*. Now this one Sonne, one Christ, one Immanuel, one Mediator, one Person is such, not by mixture, not by confusion, not by composition of the two natures, nor yet by change of one into another: but one by assumption or taking of the humane nature into the divine, wherein the deity is to dwell eternally without separation, but not without distinction. And these two natures so dwell together in the Person of our Saviour, as that for the unity of the Person, the attributes which belong to one nature are given to the other, as *Ioh.* 3.13. *No man hath ascended up to heaven, but he that came downe from heaven, even the Sonne of man which is in heaven.* And againe, Acts 20.28. *Feed the church of God which He hath purchased with his owne blood.* And although I said before, *chap.* 11. that relation properly so called was not in the divine generation but supereminent, because all things here are coessentiall, the subjects no other beings than the termes, that is the Father and the Sonne; the foundation also coessential, that is the divine and unconceiveable generation for the termes sake in the Father active, in the Sonne passive: And although in the second generation, neither the subjects nor the termes are coessentiall, the subjects are the Person of the eternall word, and the Virgin *Mary*; the foundation is the generation whereby the manly being, passively was taken of the Virgin unto the person

son of the word: yet in respect of this hypostaticall union, or ioyning of the humanity unto the Person of the Eternall Sonne, *Mary* the mother of *Iesus* is truely said the mother of God; not that the Godhead tooke beginning from her, but because she brought out that manly being, which from the time of its first union was never separated from the Godhead; And because the suppositon or person wherein both natures are, is one Christ: of which Person she is truely called the mother, though she be mother onely according to the flesh, as is said, *Math.* 1. 23. *A virgin shall bring forth a Sonne, and they shall call his name God with us.* And againe, *Rom.* 9. 5. *of the Israelites as concerning the flesh came Christ, who is God blessed above all for evermore, Amen.* But although there be one only Sonne; yet in respect of the two nativities Hee is truely called the Sonne of God, and the Sonne of the virgin, though with this difference, that by the eternall generation he tooke of the Father both his eternall nature, and his Person, by which he is the sonne of his Father by a supereminent reall relation; but of his mother he tooke in time the humane nature, but not any humane Person. And therefore this Sonship is only rationall, except it bee understood with the divine person, in which the humanity subsists, and so hee is truly said this man, and the son of the virgin. For as [b] he tooke on him the humanity, soule and body to dwell therein for ever, as the Evangelist speaks, *Ioh.* 1. 14. The word became flesh, καὶ ἐσκήνωσεν ἐν ἡμῖν and made his tabernacle in us: So did hee give unto the humane nature to bee one Person in him: So that God is now truely one with us, that wee hereafter may bee one with him, according to that prayer of our eternall mediator. *Iohn.* 17. *I in them, and thou in mee, that they may bee one, as wee are one.* So the advantage is onely on our side: For the humane nature comming to our Lord in the perfection of the infinite deity, could adde nothing to His perfection, onely the infinite love of God toward man was perfected thereby, because the humane nature being taken unto the Sonne of his love, wee are assured thereby of his eternall love, that *Hee hath loved us, as Hee hath loved Him, Ioh.* 17. 23. Whereas if our Lord had assumed the person of any man, though therewith hee had taken also the common nature of mankinde, yet that Person had had peculiar interest in the eternall and infinite love, and wee had beene unequally subjected one to another: but now the common nature onely being taken unto the deity, every person hath equall interest as in the common nature, so in the eternall love. Now let us see the reasons of the proposition.

1. It is necessary that all the actions of God be done according to the perfection of that order which is most fit and agreeable unto those actions. But seeing it stood with the Love of God to dwell in mans being (as it hath bin proved) it was most convenient that the Sonne of God should take our nature on him. For first the Son is the

image of God increated, man his created image; and that all perfection of an image might bee in the increated image, it was neceſſarie that hee ſhould bee alſo the created image of his Father. Secondly, ſeeing that by the eternall nativitie, hee is the eternall Sonne, that the perfection of all Sonne-ſhip might bee in him, it was neceſſarie that hee ſhould bee that Sonne that ſhould bee borne in time. Thirdly, and becauſe it pleaſed the Father that all fulneſſe ſhould dwell in him, *Coloſſians* 1. *verſe* 19. Seeing hee was brought forth by an eternall nativitie, hee muſt alſo perfect that nativitie which was in time. Fourthly, and becauſe all things both which are in heaven and in earth were created by him, it was neceſſarie that all things by him ſhould bee reſtored. Fifthly, Mans nature is the daughter of God, therefore being led away captive by ſinne, was to be reſcued by his Sonne. Sixthly, Man fell from grace by the craft of the devill, therefore by the wiſdome of God was hee to be brought to favour againe. Seventhly, Mankinde is the peculiar poſſeſſion of the Sonne by the ſpeciall gift of the Father, *Pſal.* 2.8. *Iohn* 17.2. therefore being loſt, it was to be recovered by his ſpeciall purchaſe. And if there bee any other perſonall proprietie of the Sonne, of obedience, or the like, it ſorts better with him to bee incarnate than either with the Father or the holie Ghoſt. All the arguments which prove that it was neceſſarie that Chriſt ſhould dye, may bee brought hither. *See them in the* 27. *Chapter.*

2. Nothing can bee admitted in the actions of the Deitie which takes away the diſtinction of their perſonall proprieties, ſeeing God is the author of order, not of confuſion. But if either the Father or the holy Ghoſt had beene incarnate, then their perſonall proprieties were thereby in utter confuſion: for if the Father had beene incarnate, then ſhould hee not be eternally a Father, that had in time become a Sonne, ſo alſo neither the perfection of fatherhood ſhould be in the Father, nor of Sonne-ſhip in the Sonne. And concerning the holy Ghoſt, ſeeing hee is that emanation, breath or effluence of the power, wiſdome, life, &c. whereby the worke of God is perfected: if he ſhould have beene incarnate, the ſame being ſhould be both the worker, and the thing wrought. *See Luke* 1.35. But all theſe things are impoſſible: Therefore the Sonne of God onely tooke on him our fleſh.

3. The greateſt excellencie which God can love in himſelfe, is the image of himſelfe beheld in himſelfe, that is, the Sonne of his eternall love. The greateſt excellencie which God can love without himſelfe, is the image of himſelfe beheld in his creature. Therfore it is neceſſarie that the Sonne of his eternall love be alſo incarnate, that the love of God be moſt perfect toward his Sonne, with all perfections of love which can bee either within or without himſelfe.

4. It was ſaid before *Chap.* 11. that the goodneſſe, infinitie, eternitie,

nitie, wisdome, and power of God, being viewed or objected to the infinite wisdome by the infinite action of his understanding, was the Sonne. Now if the Sonne be incarnate, then the actions of all the divine dignities are perfected, and may be infinite both in their internall, and as much as may be, in their externall object. But if either the Father or holy Ghost had beene incarnate, then the object of those dignities could not bee one; and if the object were not one, then could it not be beheld with one action of understanding. But it is impossible, either that there should be two infinite objects, or two infinite actions. Moreover, if the holy Ghost had been incarnate, then the infinite internall action should have become the externall object: if the Father, then the fountaine of the Deitie should become not the objectant, or being which understandeth, but onely the object understood. But all these things are impossible: for God is not the author of confusion; therefore it was necessarie that the Sonne should be incarnate.

5. The doctrine concerning the Mediatour conteined in these foure Chapters, is as the substantiall ground of the Christian Religion; so is it that foundation on which all the Prophets and Apostles have builded: for as Saint *Peter* saith, 1. *Pet.* 1. 11. *That which the Prophets by the spirit of Christ did search into, was the time when the sufferings of Christ should be reveiled, and the glories that should follow after.* The summe then of the whole Scripture being to shew the redemption of man by the death of our Saviour, God and man, the authorities are not farre to seeke. Many of the texts of the old Testament you shall finde most excellently brought together and interpreted by *Iustine Martyr* against the *Iewes*, in his dialogue of the truth of the Christian Religion, which is intituled *Tryphon*. Some most evident texts you shall have out of the new Testament, and more hereafter as need is. *Iohn* 3. 16. 17. *God so loved the world, that hee gave his onely begotten Sonne, that whosoever beleeveth in him, should not perish but have everlasting life: for God sent not his Sonne into the world to condemne the world; but that the world by him might bee saved.* *Gal.* 4. 4. *But when the fulnesse of time was come, God sent forth his Sonne made of a woman, made under the Law, that hee might redeeme them that were under the Law, that wee might receive the adoption of sonnes.* *Phil.* 2. 6. 7. *Christ Iesus being in the forme of God, thought it no robbery to bee equall with God; but tooke on him the forme of a servant, and was made like unto man, and was found in shape like a man* *Colos.* 1. 13. 14. *God hath delivered us from the power of darkenesse, and hath translated us into the kingdome of his deare Sonne, in whom wee have redemption through his blood* *Col.* 2. 9. *In Christ dwelleth the fulnesse of the Godhead bodily* 1. *Tim.* 3. 16. *Great is the mysterie of Godlinesse, God was manifest in the flesh, justified in the Spirit, seene of Angels, preached unto the Gentiles, beleeved on in the world, received up to glorie.* 1. *Iohn* 4. 14. *Whosoever shall confesse that Iesus is the Sonne of God, God dwelleth in him, and hee in God.* By which texts it is plaine, that the Saviour of mankind must

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bee both man and God dwelling in man; and the second person of the holy Trinitie, which we call the Sonne.

Notes.

(a) *He subject no other then the termes.*] For the understanding of this, see my second part of *Logonomia Introduct. Sect.* 4. *numb.* 11.

(b) *Hee tooke on him the humanitie.*] If it bee most true which is said *Col.* 1.19 that all fulnesse should dwell in him, yea all the fulnesse of the Godhead bodilie, how can it bee but that if Christ dwell in our flesh, all the persons likewise must bee incarnate? For all the Persons together make but one infinite fulnesse of the Deitie. And therefore 1.*Tim.*3.16. it is spoken without any distinction of Persons, that God was manifest in the flesh. *Answer.* To become man was a personall proprietie of the Sonne of God; for the incarnation was not of the Godhead, wherein the Persons are one; but of that subsistence according to which the three Persons are distinguished. So that as in the Trinitie there be three persons in one nature; so in the mysterie of the incarnation there is one person in two natures. Now why the person of the Sonne and none other could become man, the reasons before doe make it plaine. And although it bee most true, that all the Persons together are but one God in the infinitie or fulnesse of the Deitie; yet is it as true that the infinite fulnesse of the Deitie is in all and every person alike, as the fulnesse, or perfection of mankinde is in every man equally. Neither is that in *Tim.* spoken without distinction of the persons: for it followes immediately, *He was justified in the Spirit.* What is that? but that the Spirit of God the holy Ghost, did justifie his doctrine and Gospell as most true, in causing the hearts of all the faithfull to beleeve it. But it is most manifest, that the witnesse is neither the thing witnessed, nor the person in whose behalfe the witnesse is given. Neither was this witnesse of the Holy Ghost onely, but also of the Father from heaven 2.*Peter* 4.17. 1.*Iohn* 5.9,10,11. Compare herewith, if you please, the note (g) on *Chap.*24. § 9. *Object.*1. In the end of which Chapter you may see other objections fully answered.

Our

Our Lord.

CHAP. XXIIII.

That this Jesus the Sonne of the Virgin Mary, *whom the Christian faith confesseth, is the Saviour of the world.*

THat reverend and fearfull name of God, is a name of glory, but the word *Lord* importeth the title of that right which he hath in his creature. And how justly this belongs to our Lord Christ may appeare by that interest which he hath in us; both by the right of our creation, and of our redemption, and of all the benefits which we hope thereby. What right he hath in us for our creation it hath appeared, in that wee are his workemanship *Chap.* 13. § 9. Now it remaineth that we make it manifest, that he alone is our Mediatour, and that besides him there is no other: for if the Saviour of the world must of necessitie be man, that hee might satisfie the justice of God for the sinne of man, as we have proved *Chap.* 20. and likewise that he must be God, that hee may be able to heare, and to save all them that come unto him, as was manifest *Chap.* 21. and that the Sonne of God tooke on him our flesh, that by him the love of God might be manifest to the creature, as it was proved *Chap.* 23. If there can be but one Sonne of God, as it was shewed *Chap.* 12. and the note thereto; it must follow of necessity that there can be but one onely Saviour of mankinde, which Saviour is our Lord Iesus the Sonne of the blessed Virgin *Mary*, as it is further manifest by these reasons following.

1. It is necessary that all the dignities of God bee magnified in the creature, according to the uttermost greatnesse which they can have therein. 2. But if this Iesus whom we confesse, be the Saviour of the world, then all the dignities of God are magnified, according to the uttermost extent of greatnesse which it is possible they should have in the creature, and that without any abatement, or leaning in any one of them: for his mercy is magnified to the uttermost in pardoning the sins of many for the merit of one; his justice and love in this, that he spared not his only Son, but gave him to death for a satisfaction for the sin of mankinde; his glory, in that the creature once sinfull and mortall, is made partaker of glorie and immortality; his wisdome, that out of the greatest ill, the destruction of the creature by the malice of the devill, he hath brought the greatest good, that is the exaltation of the creature beyond that state of happinesse

happinesse wherein it was created, *Chap.* 18. § 2. and so in the rest. But if this Iesus bee not the Saviour of the world (as the Iewes affirme) if when that other *Bar-Cozïba* of theirs shall come, he preach the same doctrine, and doe the same glorious miracles which our Lord hath done (though it be impossible that God should suffer the world to be so mocked) then the same most high and glorious truth should bee both preached and confirmed by a most false and lying Prophet, who should professe himselfe the Saviour of the world, and was not; yet nevertheless, seeing our Lord was the authour and manifester of that truth, he shall have the honour to be beleeved, and the falshood shall dwell with that other to come. But if he shall preach any other doctrine than this which wee have received, then neither can the dignities of God bee magnified in his greatest and most excellent worke in the creature, that is in the salvation of mankinde, as was shewed before; neither can his Scriptures bee of absolute authority, when another manner of Saviour shall come than they have described unto us: but both these things are utterly impossible, and therefore this Iesus whom the Christian faith confesseth to be our Lord, is the Saviour of the world, and beside him there is no other.

2. If this Iesus whom wee acknowledge bee the Saviour of the world, then the expectation of the most excellent and virtuous men is quieted, and at rest in the assurance of his heavenly promise. But if this bee not hee, but that the Saviour is yet to come (for wee have already proved that man having sinned should be restored by a Saviour that should bee both God and man) then since that time that Christ the Sonne of God and the virgin *Mary* came, wee that have beleeved in him, are in the greatest errour that may bee, and all our hope in God (through the satisfaction of Christ) must bee ashamed, all our beleefe in his word is vaine, and all the virtues, the constancie, love and patience of the Martyrs is perished; so that when that pretended *Messiah* shall come, he shall not be beleeved, or if he be beleeved, then Gospell shall bee against Gospell, faith against faith, love against love, hope against hope, virtue against virtue, and all this about the same thing, that is the meanes of everlasting life. So the love of God toward his creature should not bee manifest, in that hee had not made man to know assuredly that which concerned him most to know. So his justice should finde no place to condemne the world of ignorance and misbeleefe. But all these things are absurd and not to be granted: therefore this Iesus the Sonne of the virgin *Mary*, is the Saviour of the world.

3. Religion is the band or obligation of the creature unto God to serve him, in hope of the excellencie of the reward. So that the most excellent Religion must give hope of the most high reward. Now if this Iesus whom we confesse bee the Saviour of the world, the hope of the faithfull is at rest, in the assurance of that hope of everlasting life, in the uttermost perfection of all happinesse and joy.

joy. But if this be not he who was desired before he came, and beleeved on since his comming; then that Saviour when hee comes must give us assurance of greater hopes, and promises of greater joyes than yet wee have received. But this is impossible: therefore this Iesus in whom we beleeve is the Saviour of the world.

4. It is necessary that the Saviour of mankinde doe love mankinde with the uttermost perfection of love; so that for that loves sake he offer himselfe most willingly to the endurance of all those things whereby he may procure the salvation of man, and the uttermost good which may befall him. And if this Iesus whom wee confesse be not the Saviour of the world, then it is requisite that the Saviour which is to come should love mankinde more and endure greater things for man than he hath done. But this is impossible *Iob.*15.13. & *Iob.*10.15. Therefore this Iesus our Lord is the Saviour of the world.

5. It is impossible that the greatest worke of God toward his creature, that is the salvation of mankinde should be in vaine, or that the preaching of the truth thereof should bee utterly unbeleeved. But if this Iesus which the Christian faith confesseth, be not the Saviour of the world, then the preaching of that truth when the pretended Saviour should come, will not be beleeved: and so the greatest worke of God toward mankinde will be in vaine, that is without glory to God and fruitlesse to man, that will not receive it: for the Christians know that salvation is in none other but onely in this Iesus in whom they beleeve. And although the *Mahumetans* confesse many glorious things of Christ, as that hee is the power, wisdome, breath, and word of God, borne of *Mary* a perpetuall virgin by a diuine inspiring, that he raised the dead, and did all those miracles which we affirme, and that he was the greatest Prophet of all that were before him, as you may reade *in Cusa Crib. Alcor. lib.*1. *Cap.*12. *Gul. Postel. de Concord. orbis lib.*2. *Marsi. Ficin. de Rel. Chr. Cap.*12. *and elsewhere.* Yet they neither beleeve that hee did or could dye, or that it was necessary that hee should, neither doe they beleeve that hee was the Sonne of God, which conditions wee have before proued to belong necessarily to the Saviour of the world. So that if he that shall come, do come according to these conditions, yet will they not receive him, no more than they receive Christ of whom they speake such honourable things. And concerning the Iewes; although it be manifest by the word of the Scripture, that the vaile shall at last be taken from their hearts, that they may understand, and be turned to our Lord the Saviour of the world, *Hos.*3.5. *Rom.*11.31. Yet seeing that our Lord in respect of his humilitie, became unto them a rocke of offence, and restored not the temporarie kingdome which they expected, (for his kingdome was not of this world) if any other shall come in the same estate and condition, they will not beleeve. And concerning the idolatrous Gentiles, much lesse will they beleeve, if they may say that the Christians

which beleeved before in such a Saviour, were not saved by him: therefore the condition stands sure, that if this Iesus whom wee confesse be not the Saviour of the world, then that pretended Saviour when hee comes shall not bee beleeved, and so the greatest worke of God toward mankinde should be in vaine.

6. If this Iesus in whom wee beleeve bee not the Saviour of the world, then the greatest love and thankes which wee give unto God therefore, is lesse lovely and lesse acceptable; and the greater number of men saved by this faith is lesse willed of God than that lesse love, thanks, and number of them which shall hereafter beleeve the truth: so the greater love shall bee despised for the lesse, and the greater number mispriſed for the lesse: but this is not agreeable to the justice of God, and his love to his creature, and therefore not to be admitted: *Ergo* this Iesus in whom we beleeve is the Saviour of mankinde.

7. The superexcellent or rather infinite height of that truth which wee professe in the Articles of our faith concerning God the Creator, Redeemer, and Sanctifier of mankinde, and those unspeakeable benefits which we hope for in the life to come, is such as no created understanding could have come unto, except God himselfe by his word and spirit had first manifested the same unto man. And seeing it is the truth of God, the wisdome and goodnesse of God could not suffer that the full, perfect and most cleare manifestation thereof concerning the person by whom, and the time when it was to be fulfilled by his owne promise, should bee by a false prophet, or that a false Christ should take his honour to himselfe, for so the most high truth should suffer such discredit thereby, as that it should never bee beleeved. But this is absurd and inconvenient. And therefore this Christ in whom wee beleeve is the true Christ, and the Saviour of the world.

8. The whole time of the world is either for preparation to receive the Saviour when hee shall come, or manifestation of him when hee is come. But God hath long since ceased to prepare any people to receive him. And therfore the Saviour is already come: for although the Iewes expect a *Messiah*, yet have they no countrey nor forme of Religion appointed by God to uphold that expectation: for the use of the ceremoniall Law, wherein the *Messiah* was figured, was commanded onely in their owne land, out of which they being now banished their ceremonies have no use. *See Deut.* 12.1. *Ios.* 5.5.7. *Amos* 5.25. *Hebr.* 10. Therefore this Iesus is the true *Messiah*.

9 Neither may that argument bee omitted, whereby our Lord justified himselfe. *Ioh.* 7.18. *Hee that seeketh his glory that sent him, the same is true.* Seeing therfore that our Lord sought not his own glory, but came in the greatest humility, to endure the greatest affliction, and most cruell death onely for the glory of his Father and the salvation

ſalvation of mankind. And moreover, ſeeing God did ſeale unto his words that they were true, by thoſe glorious miracles which hee wrought by him, it followes in great probabilitie, that this Ieſus is the Mediatour by whom alone wee may come unto God, as hee teſtifieth of himſelfe. *No man commeth to the Father but by me, Ioh.* 14.6 and againe, *Iohn* 17.3. *This is eternall life to know thee the onely true God, and whom thou haſt ſent Ieſus Chriſt.*

10 (*a*) He unto whom all the prophecies of all the Prophets of the Old Teſtament concerning the Saviour to come doe agree, muſt needs be that true *Meſſiah* or Saviour of the world. But all the Prophecies of the Old Teſtament concerning the Saviour of the world, doe moſt preciſely agree unto this Ieſus whom the Chriſtian faith doth confeſſe, and to none other: therefore this Ieſus the Sonne of the virgin *Mary* is the Saviour of the world. For it cannot ſtand with the mercie of God to his creature; to give us ſignes whereby to know that which concernes us moſt to know, which ſhould not bee ſure and certaine: therefore the propoſition is manifeſt, and the Iewes themſelues doe not gainſay it: the aſſumption will be manifeſt, if the Scriptures of the Old Teſtament bee compared with the hiſtorie of the New. Firſt concerning his being both God and man, *Pſal.*2.7. *Eſay* 9.6,7. *Ier.*33.15,16. *Mich.* 5.2. compared with *Rom.*1.3,4. and thoſe other texts which you had before in the end of the 23 *Chapter.*

Then in all the circumſtances, firſt of the forerunner of Chriſt foretold by *Eſay Chap.*40. *v.*3.4.5. and *Malach.*3.1. compared with *Mat.*11.10.14. *Iohn* 1.23. Secondly, of the time, foretold [b] *Gen.*49. 10. [c] *Dan.*9.24,25,26,27. and [d] *Hag.*2.9. and *Mal.*3.1: compared with *Luke* 2.25,26. *Matth.*16.3. *Luke* 12.55. Thirdly of the place of his birth propheſied *Michah* 5.2. fulfilled *Matth.*2.6. *Luke* 2.4.6. *Iohn* 7.42. Fourthly, of his mother a virgin, *Eſay* 7.14. *Ier.*31.22. compared with *Matth.*1.23. *Luke* 1.27.34. Fifthly, of the wiſemen of the Eaſt that came to worſhip him, propheſied *Pſal.*72.9,10,11, 15. and fulfilled *Matth.*2.11. Sixthly, of his propheticall authoritie equall to *Moſes, Deut.* 18.15. *and* 18. *Eſay* 42.1.3,4. and *Eſay* 61. 1,2,3. compared with *Matth.*12.18.21. and 17.5. *Luke* 4. from *v.*18 *to v.* 23. *Iohn* 1.4.5. *and* 5.46. and 6.14. *Acts* 6.14. *Hebr.*12.26. Seventhly, of his miracles, *Eſay* 35.5,6. compared with *Mat.*11.5. *Ioh.* 5.36. and 7.31. and 15.24. Eighthly of his humiliation, which appeared firſt in his low eſtate and povertie, *Eſay* 53.2,3,4. verefied *Luke* 2.7. Then in his flight to *Egypt, Pſal.*80.8.15.17. *Hoſ.*11.1. verefied *Mat.*2.15. Thirdly in the murther of the innocents of his own age; propheſied, *Ier.*31.15. fulfilled, *Matth.*2.16. 4. by his meane bringing up in *Galile*, not in the Vniverſity at *Ieruſalem*; foretold *Pſal* 22.6. *Eſay* 9.1. fulfilled *Mat.* 2.22,23. & 13.55. *Mar.*6.3. *Iohn* 7.15. Fifthly by his lowly riding on an aſſe, *Zach.*9.9. *Mat.*21.7. *Ioh.* 12. 14. Sixthly in his reproach and ſcornfull uſage before the high Prieſts and *Pilate*, where you may remember his meekeneſſe and

silence, prophesied *Psal.* 22.22. *and* 69.21. where the lots, the speare, his owne words and his enemies, the vineger and the spunge of *Colocynthis*, are not forgotten. *Esay* 50.6. *and* 53. all *Micah* 5.1. fulfilled in all the Gospels. Then in his crucifying with the theeves prophesied *Numb.* 21.8.9. *Deut.* 21.23. *Esay* 53.12. fulfilled in all the Gospels, and *Gal.* 3.13. Eighthly in his death *Esay* 53.8.10. *and* *Matt.* 27.50. Lastly in his buriall, *Esay* 53.9. *Iohn* 19.40.

A ninth argument from the prophecies of the Old Testament, That this Iesus is the Saviour of the world; is from his exaltation and the glories that should follow his sufferings. As first, his resurrection; prophesied *Psal.* 16.10. & 68.20. *Hos.* 6.2. fulfilled *Matth.* *Marke*, *Luke*, *Iohn*, *Act.* 2.24. 1. *Cor.* 15. By vertue of which, they that had slept in his faith, did also rise as it was prophecied, *Psal.* 68. the 18. and *Ioh.* 5.25. fulfilled *Matth.* 27.52.53. Secondly, his Ascension; prophesied, *Psal.* 24.9. & 68.18. *Mic.* 2.13. fulfilled in all the Gospels, and *Act.* 1.9. *Eph.* 4.9.10. Thirdly, his sitting at the right hand of God; *Psal.* 16.11. & 110.1. compared with *Mar.* 16.19. *Act.* 2.34. & 7.56. *Rom.* 8.34. *Heb.* 1.13. Fourthly, the gifts wherewith hee beautified his Church of the faithfull Beleevers; prophecied in the text cited before, *Psal.* 68.18. and *Ioel* 2.28. fulfilled *Mar.* 16.17,18. *Acts* 2.4. *and ver.* 17.18.33. 1. *Cor.* 12.28. Fifthly, the increase of his Church by the conversion of the Gentiles, prophesied *Esay* 42. *al.* 52.13.14. *and* 54.1. *Psal.* 2.8. *and* *Psal.* 22.27,28. So commanded by our Lord *Matth.* 28.19. *Mar.* 16.8. so performed by his Disciples *Acts* 8.35. *Mar.* 16.20. *and* *Act.* 10.34. &c. *and* 13.46.47. and found true by experience almost these 1600 yeeres. Sixthly, his taking away of the Ceremoniall Law, prophesied *Esay* 66.3. *Ier.* 31.31,32,33. *Dan.* 9.27. *Hag.* [c] 2.6. fulfilled *Iohn* 4.21.23,24. *Acts* 15. *al.* *Gal.* 2.16. *and* 3.10,11,19,21. *Heb. al.* especially *Chap* 9 & 10. Seventhly, his destroying the workes of the devill, 1. *Iohn* 3. speaking of his insatanized Prophets in *Egypt*, at *Delphi*, at *Dodone*, at *Colophon*, and in every corner of the earth. This was prophesied *Zach.* 13.2,3,4. & accordingly he rebuked the unclean spirits and suffered them not to speake, *Mar.* 3.12. So *Paul*, *Acts* 16.18. and this the devils themselves confessed, as you may reade *note* [b] *on the* 8 *Chapter*, *number* 1. *The Hebrew Childe*, &c. answerable to that of the Poet, *Iuven. Sat.* 6. *Delphis Oracula cessant.* of *Plutarch de defectu Oraculorum*, and others.

A tenth argument from the prophecies of the old Testament, that this Iesus our Lord is the Saviour that was promised *Gen.* 3.15. is from forreine circumstances, and among them, first from the treason of *Iudas* prophesied *Psal.* 41.9. *and* 53.13. fulfilled *Math.* 26.15. *and* 23. and with the hyre of his treason, the thirty pieces of silver, take the bestowing of it prophesied in the 11. *Chap. v.* 12,13. of *Zachariah*, Remember the Lord, by equivalence, *Ieremiah*, exalt the Lord, because he ought never to be remembred without his praise, fulfilled *Matth.* 27.7.10. Then the reward of his treason,

Psal.

Psal. 55.15. *and* 109.8. with *Matth.* 27.5. and *Acts* 1.18. *and* 20. Secondly, from the chiefe accessaries in the murder: prophesied concerning *Herod* and *Pontius Pilate*, *Psal.* 2.2. fulfilled *Luke* 23.12. *Acts* 1.26,27. And concerning the Priests and Scribes it was prophesied *Gen.* 49.6. fulfilled *Matth.* 26.3. *Mar.* 15.11. *Luke* 22.2.

Thirdly from his friends forsaking Him, foretold, *Psal.* 38.11. *Zach.* 13.7. compared with *Matth.* 26.56. & 27.55. what can the Infidell, Iew or Turke now say for their unbeleefe? when by all these arguments, and all things else whatsoever were prophesied of Him, our Lord hath beene approved to bee that Saviour that was to come into the world? yea so approved by the rule of the Law, *Deut.* 18 22. and their owne expositors, *Moimony in Iesude hatorah, cap.* 10. that even because they beleeve not, therefore is our Lord Iesus that true Prophet that was to come; Because hee foretold both their unbeleefe, and the punishment thereof. Therefore beside other circumstances and proofes in this abundance not necessary to bee remembred, take for another argument the unbeleefe of the Iewes and the destruction of their citty and scattering of that nation, as the punishment of that unbeleefe. Their hardnes of heart and incredulity was prophesied, *Ps.* 118.22. *Es.* 6.9.10. & *c.* 8.14.15. & *c.* 52.1.2.3. The scattering of the whole nation is prophesied, *Lev.* 26. *vers.* 27. *to* 40. *Deut.* 28. 64. & *Hos.* 3.4. & 9.17. The destruction of the cittie and Temple was foretold, *Dan.* 9. 26. and by our Lord himselfe, *Luk.* 19.43.44. & *ch.* 21.20. with the continuance of that desolation, *Luk.* 21.24. And of this their unbeleefe, and scattering of the Nation, and desolation of *Ierusalem*, the Iewes themselves and all the world with them, are witnesses unto this day. If you desire further conferring of the Texts of the old Testament with the new, you may reade *Tertul. lib.* 3. *et* 4. *adversus Marcionem.*

11. To the death and sufferings of our Lord whereby wee are redeemed unto God the Father, *Rev.* 5.9. wee may also adde the death and sufferings of his Saints, as it is written, *Psal.* 44. *vers.* 11. *to* 23. compared with *Rom.* 8. 36. For even from *Abel* to *Isaacke* and so forward; they that have beene borne after the flesh, have persecuted them that have beene borne according to the Spirit, *Gal.* 4. 29. And although these persecutions have beene more common and grievous at some time than other; as it may appeare by the bookes of the *Maccabees*, and the ten persecutions of the primitive Church foretold. *Rev.* 2.10. yet that rule holds, and still shall, till that King doe come that shall reigne in Iustice, that all that will live godly in Christ must suffer persecution, 2 *Tim.* 3.12. For whether it bee that God by afflictions and persecutions doth try the constancie and patience of his servants, and exercise their faith in his promises: or whether by trouble and persecution, hee will teach them not to looke for their portion in this life: or to make them more conformable to the death of his Sonne, that they may also bee partakers of his resurrection: or that the reward of their

afflictions

afflictions may bee with an exceeding waight of glory: or that in the life to come they may by comparison inioy the fullnesse of their happinesse in more thankefullnesse, and the perfection of love to the author thereof: or that the devil may in Iustice punish such as forsake his obedience (for by the taint of originall sinne wee all became his vassalls) and God is not uniust no not to the devill himselfe, and therefore suffers him to afflict them, whom he himselfe will comfort, *Iob* 1. *Rev.* 2. 10. or whether the devil to keepe his owne vassals in firme obedience, doth more eagerly persecute the truth: this is a sure conclusion, that from *Abel* to this day, the truth of the Religion of Christ, and the obedient and faithfull professours thereof, have ever beene persecuted, whereas all Idolatry and superstition of how different kinds soever, hath beene and is freely exercised. From whence the reason will follow thus.

If the Religion of Christ, and the faith in him have onely beene persecuted by the devill and his Instruments, even from the beginning of the world untill now; then the faith in Christ is onely the true faith, and Hee the onely Saviour of the world. But the first is true by the testimony of the holy Scripture, and all those histories both ecclesiasticall and prophane that write any thing concerning this matter; and the practice of the Turkes at this day doth approve it. Therefore the Faith in Christ is onely the true faith, and He the onely Saviour of the world.

12. To this argument of the sufferings for the faith of Christ you may take another from the hereſies that have beene thereabout. For as a malitious enemy besieging a Castle impregnable poisons the fountaine of which the defenders must needs drinke: so the faith of Christ being that onely fountaine of life, by which we are sustained in our spirituall warfare, hath by the malice of the devill, beene troubled [s] with all kindes of hereſies, which the devill could possibly forge by the wits of his Instruments: whereas in all the false worships that have beene in the world, no questions nor dissentions have beene, but every man wandred as hee was led, in the darkenesse of his fooliſh heart. And yet in all these hereſies, through the gratious direction of the Spirit of Christ, and the light of his word, the true faith hath prevailed, according to his promise, *Matth.* 16. 18. That all the devils that passe in and out at the gates of Hell shall not prevaile against it. From whence you may reason thus. That faith which onely hath beene attempted by all manner of hereſies to bee corrupted thereby, and yet hath stood uncorrupted and unreproveable in the True Faith. But the Christian Faith onely is such. Therefore the Christian Faith onely is the true Faith, and consequently our Lord Iesus is the Saviour of the world; seeing in Him onely wee looke for redemption.

13. And this is that pole of the Loadstone whereto we may bee directed

directed by every point within the compasse of the holy Scripture. And these pointers that follow are sufficient to shew it. *Act.* 2.36. *Let all the house of Israel know assuredly, that God hath made that same Iesus whom ye have crucified, both Lord and Christ, Act.* 4.v.10.11.12. *There is no salvation in any other: for there is no name under heaven given among men whereby wee must be saved, saue onely the name of Iesus Christ of Nazareth, whom God hath raised from the dead, Act.* 16.31. *Beleeve on the Lord Iesus Christ, and thou shalt be saved and thy whole house, Act.* 17.3. *Paul opened and proved that Christ must needes have suffered, and risen againe from the dead: and this Iesus whom I preach unto you is the Christ, Act.* 18.28. *He mightily convinced the Iewes and that publikely shewing by the Scriptures that Iesus was the Christ.* 1 *Cor.*3.11. *other foundation can no man lay, than that is laid which is Iesus Christ, Gal.* 1.8.9. *Though we or an Angel from heaven preach any other Gospel to you than that you have received, let him be accursed.*

Notes.

(a) HE *to whom all the Prophesies.*] This argument is the effect of that book which *Lud. Crocius* entitled *Apodixis de Messia*, which with some alterations and additions, hee might in part take out of *Iust. Mart.* his defence of the Christians to *Antoninus Pius*, out of *Athanasius orat. de incarnat. verbi*, and other of the Fathers, but most of all out of *Hieronymus de Sanctis Fide* printed at *Francofurt* 1602. by the name of *Hebreomastix*. The authorities of the *Talmud* and other *Rabins* cited by them, I have of purpose omitted, and with many additions and proofes of the holy Scripture onely, have contented my selfe with this plainnesse and brevity which you see. But if any man desire to see those Iewish authorities, he may finde them there in *Fitimus* also *de Christ. Rel. cap.* 27. *&c. in Postel. de orbis concord. lib.* 1. *cap.*3. and in many others. The authorities of the * *Sibyls* also, and such pompous learning I have neglected of purpose because the simplicity of the doctrine of Christ, and the certaine truth of this article, can no where bee had so plainely, truely and powerfully, as in the holy Scripture it selfe. And therefore having furnisht you with reason against the Atheist and Infidel, I leave it to your owne diligence to compare these Scriptures together as they are cited: they in the old testament shewing what was to be fulfilled in Christ: the other shewing the accomplishment of the same.

Yet those testimonies fitted *Lactantius* well against the Gentiles, which you may read if you will *Instit. lib.* 4. *ca.* 6.

* The Iewes acknowledge the authoritie of the old testament: and although they doe not beleeve the new, yet none of their most shameleſse Rabbies durst ever goe about to refute it, or shew the least untruth to bee therein. And although it were written in those times and amongst those people which did most violently fight against the truth thereof; yet was it so strongly confirmed by miracles, by the innocency of the witnesses, by the power of the holy Ghost, by the constant sufferings of the professors thereof, and by the selfe conscience of the persecutors, that all the power of the adversary could not discredit it. And although the Atheists ever have questioned the authority and certainty of the holy Scriptures, as you may reade in the great controversies thereabouts on both sides: yet the word of the Lord, and the truth thereof indures for ever,

See the difference of their sects, in the 13 chapter of M. *Brerwoods* Enquiries.

1 *Pet.*

2 *Pet.* 1. 25. The answers to their chiefe objections against the old Testament you shall finde most briefe and plaine in *Hen. Ainsw.* additions to the annotations on the law, and the defence of the new in *Mars. Fic. de Christ. Rel. cap. penult.* And for your ease you shall finde the most necessary questions hereabout handled in chap. 34. following.

(b) Gen. 49. 10. *The Scepter shall not depart from Iuda, nor a Lawgiver from between his feet untill Shiloh come; and unto Him shall the gathering of the people be.* It is strange to see what wretched shifts the wicked Iewes have to wrest the true meaning of this place rather than they will acknowledge the truth that they might be saved. Some will have this *Shiloh* to be *Saul*, others *Ieroboam*, some *Nebuchadnezar*, as you may reade in *Pet. Galat. lib.* 3 *cap.* 4. But being convinced by other prophecies and the authoritie of their owne doctors: they confesse that this *Shiloh* must be the Christ, and that hee is already come, but that hee shall not bee manifested till the time come that they shall be restored to their owne land againe, which though it bee true in a sort, as I shewed *Reason* 5. yet to us it is sufficient to marke the circumstances of the text, and thereby to remove all scruple and doubt. First the word *Shiloh* is interpreted, Her Sonne, because hee was to be the Sonne of a virgin without the company of any man. Then the other circumstance to whom the gathering or obedience of the people both Iewes and Gentiles should be, cannot agree to any of the aforesaid persons. For before the daies of *Saul*, Iudah had no government more than any other tribe, and having never had any preeminence, it could not be said to loose it by *Sauls* being preferred to the kingdome. And although *Ieroboam* tooke tenne tribes from the house of *David*, yet the kingdome of *Iuda* did still continue a Kingdome. And although *Nebuchadnezer* ruled over many people, yet he subdued them by force, they gathered not unto him, as the word here signifieth, a willing obedience, and is therefore by *Ierom* translated, expectation, or waiting for: So that none of these could bee that *Shiloh*. Therefore their wisest doctors, and both their paraphrasts translate it, untill Messiah, or Christ come, the text is so plaine. But yet it may bee here questioned, how this Scepter or dominion continued in Iuda in the time of the captivity in *Babylon*, and likewise in the time of the *Machabees* who were Priests of *Levi*, and yet ruled as Kings somewhat more than 160. yeares before Christ came. For certaine it is, that after *Ianna Hircanus* the grandfather of *Levi*, who was the great grandfather of the blessed Virgin, *Luk.* 3. 24. none of the Stocke of *David* bare any rule as Prince, but the tribe of *Levi* swayed all, untill the time of *Herod* the great. To this it is answered, that by the marriages of the Priests with the tribe of Iuda and the family of *David*, as it is manifest in *Iehoiada*, 2 *King.* 11. and others, the rule might be said to remaine in Iuda. But descents in Israel, were accounted by the male-side onely, who is therefore called *Zuar* of a word that signifies to record. And therefore in our Lords descent, though *Tamar*, *Rahab*, and *Ruth* are remembred for our comfort of the Gentiles; and to shew the constancy of Gods promise, His whole genealogie by his mother is reckoned up by S *Luke* in the seventy seventh generation: yet is the account by *Ioseph* his supposed Father called the Sonne of *Heli*, though hee were onely his Sonne in Law. And therefore the Rabbins affirme that in the time of the captivity the great counsell of the seventy elders institured by God, *numb.* 11. 25. did ever continue. And certaine it is, that the prince of the house of Iuda, *Zorobabel* of the line of *David*, was he under whom they did returne from captivity. But yet either the one or the other had any authority or rule over their fellow captives in a forraine countrie, stands not with any practice or policie now in use, no nor after their returne from thence, as it appeares, *Neh.* 5. 37. And although *Daniel* were a chiefe Prince in the Court, yet he procured the businesse of the king onely, as Lord Treasurer, *Dan. cap.* 6. 2. or Chancellour, *Dan. cap.* 2. 48. 49. as *Nehemiah*

and

and *Mordecai* by extraordinary favour only procured the wealth of their people without any authority over them, but by speciall commission. But you will say, that the right of government remained still to the tribe: yea but *Iacob* speakes of an actuall *Shebet* that should still remaine. Therefore others answer, that the word שבט *Shebet* signifies either a staffe, a truncheon, or Scepter, the ensigne of authority, as used by leaders and commanders in warre who are therefore called ἀυτεξουσίους or αὐτοκράτορας βασιλεῖς-- and so by a metonymia it may signifie authority: or else it signifies a tribe, and in this sence the tribe, or distinction of a tribe never departed from *Iuda* till our Lord came, whereas the ten tribes carried away by *Salmanasar* in the dayes of *Hezekiah*, were ever after utterly left out of all remembrance in the holy records, see further in the 27. *chap.* R. 2. But concerning the cunning Scribe or lawyer (for so the word מחוקק signifies) brought up betweene his feet, as *Paul* at the feet of *Gamaliel*, it is most certaine that such a Prince never failed from *Iuda* till the time of *Herod* the great, who not being able to win the Iewes, either by his most sumptuous building of the Temple, or by his Largis in their famine, or by all the favours that he could doe them, to acknowledge his right to the kingdome by the gift of the Romans, because they daily expected him that was to come of *David*; murdered their *Sanhedrim* and all the males that hee could finde of the house of *David*; so that he spared not his owne Sonne that was descended thence by his mother; burnt also the bookes of the genealogy of their Kings, and afflicted them with other calamities, till they after thirty yeeres reigne of his, were compelled to acknowledge him their lawfull king, and then according to the promise was our Lord incarnate, that true *Shiloh*, her only Sonne. But you say *Shiloh* may be interpreted his Son. *I answer.* The word שילה *Shiloh* by the consonants or substantiall letters signifies her Sonne, but by the vowell or spirit above it may signifie his Sonne: but because the vau ו is wanting, it shall signifie his sonne that is invisible, and therefore our Saviour is both God and man. So there is no letter present, no letter wanting in the holy word without a deepe mystery, higher than heaven.

c *Dan.* 9. v. 24. *Seventy weekes are determined upon thy people, & upon thy holy City, to restraine transgression, to seale up sinne, to make reconciliation for iniquity, and to bring in everlasting righteousnesse; to seale the vision and Prophesie, and to annoint the Holie of holies &c. to the end of the chapter.*

The more evident and plaine any text of Scripture is for the clearing of the truth of Christ, the more hath the devil laboured to darken it, and to pervert the truth thereof. And though by other texts of Scripture it be plaine enough to us, that this Iesus is the Christ; yet seeing no Scripture is so direct and punctuall as this for the certaine designement of the time, the devill hath the more earnestly laboured to bewitch mens understanding, so that they have taken more paines to make the time uncertaine, nay some make it nothing at all belonging to Christ our Lord. The errours of the Iewes you may read in *Pet. Galatinus lib.* 4. *cap.* 14. to the 19. the contradictions of the Christians against the truth, and against one another you may finde in D. *Willet* his most diligent *com. in Dan.* Among the Iewes one *Porphyry*, because he saw the text was so plaine for the truth of Christ, suffering at the time appointed by this prophesie; said that there was no reckoning to be made of this text of *Daniel*, because he was no prophet, contrary to the consent of all other Iewes, and the manifest authority of the Scriptures, as you may reade, *Ezec.* 14. 14. 20. & 28. 3. *Matth.* 24. 15. whet his innocency, wisdome, & gift of prophecie are testified: others among them doe wrest the time concerning the end thereof. For the true Messiah not comming as they lookt for Him, in pompe and worldly glory; they still looking for him that should come, according to their fancy, have made these weeks to mean, some 700 yeers, some 7. Iubilees, others 7. tens. And because many in Scripture are stiled by the title of Messiah, as you may reade *Psal.* 105. 19. *Esay.* 41. 1. and elsewhere, therefore some of them will have *Cyrus*

to be meant hereby, some *Zorobabel*, others *Iehoshua*, some *Nehemiah*: but because neither the time nor circumstances accord, others will needs refer it to *Agrippa*, who was King when the Citty and Temple were destroyed by *Titus*. And I would the faithlesse Iewes had wandred thus alone, and that no Christian by his lifelesse interpretation had sided with them. But the circumstances of the text doe easily overthrow them. For this Messiah must bee משיח נגיד *Messiah Naghid* the Prince or chiefe Messiah: or of the word נגד, Messiah that was to be manifested, that Messiah that was to be annointed with the oyle of gladnesse above all his partners, *Psal.* 45. 7. because He received not the Spirit by measure, *Ioh.* 3. 34. Moreover who is he that can be that Holy of Holies but onely Christ our Lord, both God and man? who is hee that can restraine men from transgression? that can seale up sin? that can cover iniquity? that can bring in eternall righteousnesses but Christ our Lord, in whom all the nations of the earth should be blessed? Therefore the text by these circumstances is tyed onely to the promised seed, *Gen.* 3. 15. which should utterly destroy the workes of the devil. But the errors and disagreements of the Christians have beene a great cause to withhold the Iewes from the acknowledgment of the truth. For they have been more different in their opinions hereabout than the Iewes, who held constantly, that the beginning of the time, was according to the word of the Angel, in the first yeere of *Cyrus*, when they had liberty to returne, and to build the Citty, and Temple. But the Christians make questions whether from the going forth of the word from God to the Angel, or from the Angel to *Daniel*, or from the king who gave the commission to the Iewes, *Gordonii. Chronol. cap.* 15. *pag.* 237. And here againe out of *Ezra*, because it is said, *chap.* 6. 14. that the house was finished by the commandement of *Cyrus*, and *Darius*, and *Artesbaste* king of *Persia*; question arises whether these seventy weekes begin in the first yeere of *Cyrus*, or of *Darius Hystaspis*, or of *Artaxerxes Longhand*; and whether in his seventh or in his twentieth yeere. And here while every man is rich in his owne opinion, and prizes at an high rate his owne reading, and praises his Authors, and despises, as deceived or counterfeit, such as make against him; men have so puzled themselves by prophane stories, and the reckoning by the olympiads, that they cannot finde, as not where to begin, so not where to end the account: whether at *Pompeies* taking of *Ierusalem*, or at the birth of our Lord, or at his death, or with the destruction of *Ierusalem*, or in the daies of *Adrian*, when the Iewes were banished out of *Palestina*. And whether these sevens of yeares (for on that the Christians agree) be moone-yeeres, or Sun-yeeres; for such fine subtilties they are driven unto, who apply their wits and studies to make good their profane authorities. How much more necessary were it to hold constantly the limits appointed by the sacred Scripture, thereby to examine and reject the falsehoods of profane histories, according to the counsell of S. *Peter* 2. 1. 19. And although M. *Lively Pers. mon. pag.* 188. *&c.* to 193. have sufficiently refuted this fancy of moone-yeres; yet while hee sticks so close to the mud wall of these heathen stories, he is compelled to make this Messiah the Prince, to be another thing than that Holy of holies annointed. *v.* 24. *Pers. mon. p.* 175. *&* 200. and so for a full end of the controversie turnes this prophesie quite from Christ; because hee cannot see how it can stand with the just Chronology of the times, as indeed by his account it cannot. For whereas it is manifest by *Ezr.* 3. *v.* 8. &c. that the foundation of the house of the Lord was laid in the 2. yeere after their return from *Babylon*, in the second of *Cyrus*, which he makes to be in the 2. yeere of the 55. olympiad, and was finished in the sixt of *Darius*, *Ez.* 6. 15. with him *Darius Nothus*, in the second of the 98. olympiad, and yet were not the gates of the palace set up til the 20. of *Artaxerxes*, of him surnamed *Memor*, in the fourth yeere of the 98. olympiad, the Iewes must bee very ignorant of their owne story, who said, *Ioh.* 2. 20. Six and forty yeares was this Temple a building, who by his account should have

said

sild 140. or rather 174. yeares: by which reckoning also *Zorobabel* must be 150. or rather 199. yeares old, when the building of the Temple went forward by the helpe of the prophets *Haggai* and *Zach.* though he were but 15 yeers old when he brought the people out of *Babylon*, *see Zach.* 4. 9. So with him Christ is made to suffer in the fift yeere of the 65. weekes directly contrary to the grammar sence of the 24 verse: and the 70 weeks of *Daniel* are ended, by his reckoning, not in any remarkable event; but in the 37 yeere after Christs passion, three yeeres before *Ierusalem*, and the Temple were destroyed. Let them limp that list with their *Olympians*, let them stumble and fall that so blend their profane learning with the holy Scripture, as that they make it voide of that which is the chiefe end thereof, that is the manifestation of Christ in the fulnesse of time, according to the promises. But see this goodly reckoning by the *Olympiads*, and how sure it is. *Erasm. Schmide proleg. in Pind.* puts the first author of them *Hercules* the *Idæan*, one of the five *Corybantes*, that going from *Crete* to *Elis*, did there set up these games in the honour of *Iupiter* his nursling; which was not likely to be lesse than a thousand yeares before *Iphitus*, seeing his father *Saturne* was the Sonne of him who first brought inhabitants thither after the floud: after which *Hercules* being intermitted, they were againe set up by *Jupiter* himselfe, for his conquest over the *Titans*. But what meant these *Cretians* to appoint their triumphs in *Peloponnesus*? After *Iupiter* six renewers of these gamebales are accounted before *Hercules* the Sonne of *Amphitruo*, and after him, and *Oxylus*, and 400 yeeres intermission, they were againe set up by *Iphitus* the King of *Elis*, and a solemne *Mart* or Fare for all strangers appointed, and the *Olympiads* changed from the fifth to every fourth yeere. And after this (forsooth) all accounts were exactly kept. Came such perfection so on the suddaine? But if it were so exact for ever after, as that wee must examine the times of the Scripture thereby; how is it, that the most eminent city of the world knowes not her originall better? which some put in the first yeere of the sixth *Olympiad*, other in the last; Mr. *Livelie* in the first of the seventh, but Mr. *Lydiat* from *Fabius Pict. Varro*, and others proves the first foundation of *Rome* by *Romulus* to have been in the first of the eighth *Olympiad*. Now if a man should aske whether the *Grecian* account by the *Olympiads*, or the *Romane*, *ab urbe condita*, were the surer; I thinke no man that hath heard, *O vos Græci semper pueri estis*, but would take the latter: for as the reckoning by the *Olympiads* was vncertaine, so was it in no use till a little before the beginning of the *Greeke* Empire, *Lydy. A. M.* 3229. and therefore must the *Roman* account be more sure, because it was not in common use before *Iulius Cæsar*, when learning began to spread, and men could not so easily range from the truth uncontrouled, *A.m.* 3258. Nay, such base or rather no account was there of this leaden ruler of the *Olympiads*, that the author that described almost all the reckonings used among the *Greekes* from *Cecrops*, about 700 yeares before *Iphitus*, and his *Olympicks*, though he remember *Cyrus*, and *Crœsus*, and *Marathon*, and the yron myne found in *Crete*, and the coinage of money in *Ægina*, and forgets nor any wake, or horse-race, or poet, or fidler of note, and continues his account to *Seleucus Callinicus*, within 180 yeeres of the uttermost end of the *Grecian* Monarchie, above 530 yeeres after these *Olympiads*, though hee were a neighbour thereto, and takes the *Isthmians* in his way, yet is there in him not one word of this goodly reckoning, that now is growne so bold, and dares to lye so loud, as to silence the voice of the holy Scripture, *See Marm. Arundel. pag. 6. &c.* Beside this, these *Olympiads* are discredited in themselves, Mr. *Livelie* gives their beginning 775 yeeres before the birth of Christ, that is, in the yeere of the world 3154. *Suidas* in the raigne of *Salomon*, about the yeere 3010. *Calvisius* in the yeere 3174. others in 3187. Mr. *Lydiat* put them to the yeere 3229. Moreover, *Iphitus* they say, was not the onely restorer of them, but with him *Lycurgus* the Law-maker of *Lacedemon*; yet authorities there be that make *Lycurgus*

108. yeeres elder than the firſt olympiad of *Iphitus*, *Lydiat* but 97. *A.M.*1771: other that make him more than 80. yeares after. Moreover in this time of *Daniel*, here made uncertaine by theſe olympiads, that deadly *Peloponneſian* warre continued twenty ſeven yeares betweene the *Lacedemonians* and *Athenians*: now aske any merchant what Mart he would hold in that place which was the thorowfare betweene them both: yet to make all times agreeable to theſe olympiads, the overthrow of *Babylon* muſt be in the fifty five olympiad in the firſt yeere of *Cyrus*, after which he raigned thirty yeares as M. *Lively* accounts, *pag.*47,&c. But M. *Lydiat*, and with him others of better account, puts the taking of *Babylon* by *Cyrus* to the 24. yeare of his raigne in *Perſia*, and but ſeven yeeres before his death, *De emend. temp. ad Annum Mund.*3469. as others 3472. from all which uncertainties, and oppoſitions, I have onely to conclude thus much. *Let God be true, and every man a liar.* For why ſhould theſe *Gibeonites* the profane ſtoriers trouble the congregation of Iſrael? Let them draw water for the ſervice of the Tabernacle: but let them not appoint the ſervices. And if God did chuſe the Fathers, the high Saints till *Abraham*, and of *Abraham*, *Iſaack* (for in him ſhould the ſeed be called) and of him *Iacob*, and made his ſeed to be a peculiar people to himſelfe, onely for his ſake who was to come of Iuda: and for the manifeſtation of the truth of his promiſe to *Adam*, recorded moſt preciſely the times from *Adam* to the promiſe made to *Abraham* by the ages of the Fathers 2078. yeres when *Abraham* by faith forſook his country, *Heb.*11.8. *Ur* of the *Chaldees*, *Act.*7. *v.*2.3.4. aged 70. yeeres, yet ſome men begin this account five yeeres after at the death of *Terah*, not well interpreting the word, *Gen.*12.1. *ſaid*, for *had ſaid*, though it be not unlikely that God called him a ſecond time out of *Charran* into *Chanaan*, *See Iohn Speed Cloud of witneſſes*, *Chap.*4. *and* 5. and from the promiſe unto the Law foure hundred thirty yeeres, *Exod.*12.40. *Gal* 3.17. then from the Law to the Temple built by *Solomon* foure hundred eighty yeeres, 1 *King.*6.1. and from this fourth yeere of *Salomon* wherein the Temple began to be built, by the exact record of the raigne of the kings of *Iuda* and *Iſrael*, foure hundred eight yeeres till *Nebuchadnezzar*, who in the firſt yeere of his reigne, and in the end of the third of *Ieboiakim*, beſieged *Ieruſalem*, and tooke it in the fourth of the ſaid *Ieboiakim*, when the ſeventy yeeres of the captivity began, *Iere.*25.1.18. *Dan.*1.1, compared with *Dan.*2.1. If the times (I ſay) were exactly accounted ſo farre; ſhall be ſo wicked as to thinke, that the Spirit of God began there in the end of the time to forget, or neglect that which had beene ſo long expected; that for which onely the record of the times had beene hitherto ſo exactly kept? that which was the ſure ſtay and anchor-hold of all the faithfull? For if this Chriſt bee not Hee, in whom all the Scriptures are fulfilled aſwell for the time, as for all other circumſtances, we are yet with the Iewes to looke for one that is to come. But ſhall we to uphold the authority of heathenish records, diſagreeing betweene themſelves from 130. yeeres to 329. in the *Perſian* monarchie onely, diſanull or queſtion the authority of the holy Scripture? Therefore that the linkes of that golden chaine which all the gods can neither breake nor weaken the hands of him that holds it, [*Illi.*] be rightly faſtned one in another: to that period of the ſeventy yeares beginning with the firſt of *Nebuchadnezer*, and ending with the *Chaldean* Monarchy: put thoſe ſeventy weekes, or ſeven of yeares, and ſo theſe foure hundred and ninety yeares having a certaine beginning in the firſt yeere of *Cyrus* in *Babylon*, according to that which *Eſay* propheſied of him (not *Hiſtaſpis*, not *Longimanus*, much leſſe of *Nothus*, or *Mnemon*) above an hundred yeeres before hee was borne, *chap.* 44. 28. and *Ier.* 29. 10. they ſhall likewiſe receive a certaine ending according to the meſſage of the Angell, at the death of our Lord. The exactneſſe of which account may appeare firſt by the Subdiviſion of the whole time, *verſ.* 25. firſt into ſeven weekes, a troublous time of forty

fortie nine yeeres to build the citie, the Temple, and the wall, as you may reade at large in *Ezra* and *Nehemiah*: then into fixtie two weekes a more troublous time, not onely in respect of the perpetuall warres betweene *Syria* and *Egypt*, *Palestina* being the thorow-fare to both, and in particular of the cruelties of *Epiphanes*, that compelled them to idolatrie; but also of the often and great changes of their state. First their Princes of the familie of *David* failing, then they of the *Maccabees*, after that they were conquered of the Romanes, and lastly enforced to acknowledge subjection to *Herode* and his posterity. Of which most heavie and troublous times you may reade *Dan.* 11. the bookes also of the *Maccabees*, *Philo*, *Iosephus*, and of late writers the briefest (and therefore I thinke the best) *Eberus*. The last part of this division of the sevens of *Daniel* is in the twenty seven verse, one weeke; in the end of which last weeke, he should cause the Ceremoniall Law to cease, & confirme the covenant to the *Many* רבים *Rabim*. ר *Romanes*. ב *Babylonians*. י *Iavans* or *Grecians*. מ *Medes* and *Persians*, for in every one of these chiefe Empires the expectation of the eternall kingdome was proposed, *Dan.* 2.44. and 6.26. and whosoever had faith in the promise of God was accepted of him.

A second argument for the precisenesse of *Daniels* account, is from the forme of the words, *Seventie weekes is cut out*, a word plurall is joyned with a singular; shewing an agreement of the whole in every part thereof.

A third argument may bee from the observation of the time of the evening sacrifice (for here is no word emptie or in vaine) which as it was answerable to the time of *Adams* fall, to the institution of the Passeover; so should Christ by that offering of himselfe once, make satisfaction for the one, and finish the other, that the lifting up of his hands on the Crosse might bee as the perpetuall evening sacrifice, *Matth.* 27.46. From whence I gather, that from the last day of the seventie yeeres captivity, the first of the going forth of the commandement from *Cyrus*, from the evening of that same day, these weekes were to receive their uttermost date, in the suffering of Christ, that the truth of the promise of God might bee according to all his workes, in number, weight, and measure, as it is said, *Exod.* 12.41. *and* 51. At the end of the foure hundred and thirtie yeeres, in the selfe same day, God brought out the children of Israel out of *Egypt*.

Fourthly, and if this time of our Lord had not beene thus defined and certaine by this prophecie, for the time of his suffering, upon what ground did our Lord preach, *Marke* 1,15. *The time is fulfilled, and the kingdome of heaven is at hand.* Upon what ground could Saint *Paul* say, *Gal.* 4.4. *But when the fulnesse of the time was come, God sent forth his Sonne?* If there were no time in all the Scripture limited which was to bee fulfilled? and if there be any other fixed for the death of Christ, let it appeare; how also was his reprehension of the blindnesse of the Scribes and Sadduces just, that they could not discerne the times of the Sonne of man? *Matth.* 16.3. *Luke* 12.56. But by this account, from the deliverance out of *Babylon*, they might precisely know the time of his suffering, as *Rabbi Nehumiah* the Sonne of *Hacana* said, that hee wanted but fixtie yeeres, to the dayes of *Messiah*, as *Galatinus* writes out of the *Talmud lib.* 1. *Cap.* 3. So *Symeon*, sirnamed the *Iust*, understanding the text of *Daniel* aright, for his hopes sake found that favour from God, that he should not see death till he had seene the Lord, *Luke*, 2.26.

I, but *Nehemiah* had commission to build the wall of *Ierusalem* in the twentieth yeere of *Artaxerxes*, otherwise called *Darius Longhand*, *Nehem.* 2. And it is plaine by the words of the Angell, *Dan.* 9.25. that the account of the seventy weekes must begin from the commission to build the wall, and so forraine histories will accord with the Angell: a shrewd blocke whereat many have stumbled; but the building of the wall, is no limit of the time, but a thing to bee done

done in those troublous times, *ver.*25. Beside this, forreine histories will not so accord to the death of Christ from thence, neither by Moone-yeeres, nor Sun-yeeres, nor with *exclusivè* or *inclusivè*, *Pers. Mon. pag.*183, *&c.* But suppose that by some beggerly shift, some likely agreement were made, yet from the end of the seventy yeeres captivity to this twentie of *Artaxerxes* are fourtie nine yeeres at the shortest reckoning: now would I aske, with what faithfulnesse the Angell discharged his message, if being sent to give *Daniel* skill and understanding of the time (for that onely was the thing whereof the Prophet was ignorant) hee should by foure hundred ninety, give him to understand five hundred thirty nine, or as some will have it five hundred ninetie two, or any other number; and neither in the whole nor in the parts give him the least inckling of any such reckoning? *Gordon. Chronol. Cap.*19. thinkes that here is obscuritie sought out of purpose; and that *Daniel* was still ignorant of the time. I say that this answer is cleane contrarie to the profession of the Angell in the 22. & 23.v. Was his comming to give him skill and understanding, and would hee blinde him in obscuritie, binde his understanding unto fallhood, by giving him one number for another? he durst not doe it, it was against his nature; neither dare I beleeve the Iesuite. Beside, where *Daniel* is ignorant, he professes it, as *chap.* 12.8. but here is not a word to that purpose. But I answer, that the strength of this objection depends onely upon the ill interpretation of the text: for the words in 25. *verse From the going forth of the Commandement to restore and build againe Ierusalem*, as the old Latin hath it, *Vt iterum ædificetur Ierusalem*, that *Ierusalem* may be built againe, were in our former bibles (much better) *to bring againe* as *Montanus*, *ad faciendum reverti*, to cause the people to returne: for the word שוב to returne in the neuter signification, in the conjugation here used is active, *to make to returne*. Now who were to bee made to returne, but they that had gone from thence? But take it at the hardest, *to restore and to build, or to build againe*, should not they build, that should enioy it and dwell there? so that of force these words must have reference to that word from *Cyrus*, who gave the libertie to the people to returne and to build their Temple and the citie. And all the commissions in the favour of the Iewes which were after *Cyrus*, were onely to strengthen and make good that first grant of *Cyrus*, as it is manifest *Ezech.*6. *and* 7. *and Nehem.*2.8. For the freedome of the people was the maine and first thing, and for their convenience the building of the citie; first their owne houses for necessitie *Ezech.*3.7. *Hag.*1.4. then the house of God for his service, *Ezech.*4.3. and lastly the wall of the citie for their securitie, *Neh.*1.3. the freedome & liberty of all this was granted by *Cyrus* as it appeares *Ezech.*44.28. *and* 45.13. 1 *Chron.*26.22. *Ezech.*1.2. and accordingly about five thousand of the people returned: and the foundation of the Temple was laid in the second yeere after their returne, and by the malice of their enemies hindred, till by the encouragement of the Prophets *Haggai* and *Zacharie* the building of the Temple went forward in the second yeere of *Darius* (most likely) *Hystaspis*, as *Iosephus*, Mr. *Calvin*, *Lydyat*, *Pererius*, *Gordon*, and others affirme. But especially *Ezra* observeth precisely the difference betweene *Darius* under whom the Temple was finished, and *Artaxerxes* in whose seventh yeere he came to *Ierusalem* with a certaine *Caravan* of the Iewes, about 1600 *Ezech.*7. And in the twentieth yeere of the same *Artaxerxes*, *Nehemiah* had a further comission to build the wals, and brought none of the captivity with him, but was compelled to desire a Convoy of the King; neither did hee build any thing besides the walls: for as for timber for any houses, hee had not a sticke, onely by speciall grace hee had out of the kings Parke timber for the gates of the citie, for his owne house, and for the gates of the palace or court of the Temple. *Nehem.*2.7,8. And from the foundation to this time were fortie sixe yeeres *John* 2.20. fully complete, though the body of the house had beene finished foureteene yeeres before, *Ezech.*6.15.

Therefore

Therefore I say, first, that seeing the Temple was already finished, and the citie wanted not houses, but inhabitants, *Nehe.* 11.1.2. it may appeare easilie how far this one act of building the wall was from that which was spoken of *Cyrus*, both by *Esay* and the Angell. Secondly, and because the *Iewes* were already returned from *Babylon*, and that none returned with *Nehemiah*. And thirdly because the wall was the last thing performed in the end of these troublous times of the first seven *Sevennits*, or 49 yeeres of which the Angell spake, it is impossible, and contrary to the very record of the holy Scripture, that these foure hundred ninety yeeres should take their beginning in the twentieth of *Artaxerxes* or at any time either after or before, but onely at that time when *Zorobabel* tanned *Babel*, and brought out the people thence. Hee that will see more to this question may reade Dr. *Willet* whom I cited before, and *Ioh. Speed* Cloud of witnesses, *Chap.* 5.

(*d*) *Haggai* 2.9. *The glory of this latter house shall bee greater than of the former, saith the Lord of hosts, and in this place will I give peace.* What the statelinesse and magnificence of *Solomons* Temple was, himselfe exceeding all the Kings of his dayes both in riches and honour; the Temple among the most sumptuous buildings being the most excellent, and about which he tooke most care; his father *David* a Prophet, as himselfe having described the paterne to represent that Temple not made with hands wherein the king of Glorie would dwell, may easilie be thought to bee such, as the wisest, richest, and most glorious king of the whole world could make it. But lest wee should not conceive sufficiently thereof, the bookes of the Kings, and Chronicles doe enlarge our understandings by the imployment of almost two hundred thousand men for seven yeeres and a halfe; by the descriptions of the materials and their preparation; the roofe being set with precious stones, the walles overlaid, yea the very pavement and hinges of the doores being of pure gold; so that no historie remembers the like building both for cost and workmanship. Now what this second Temple built by a small band of poore captives in all but fortie two thousand three hundred sixtie, beside their servants a wretched number of seven thousand three hundred thirtie seven, and that in a desolate countrey, amidst so many enemies that hindred their building, was like to bee in comparison of *Salomons*, every man may easily conjecture. And therefore this Prophet saith, *Chap.* 2,3. That this new built house in comparison of the former was nothing, as you may further see, *Ez.* 2.12,13. Was this house then more excellent in respect of the ornament or priviledges? God promises by his prophet *Chap.* 1.*v.*8. that he would take pleasure in it, and that hee would be glorified. Where the word אכבד *ecabd* by the want of the letter ה which in number signifieth five, and in sence would be translated, *I will glorifie it*; is supposed by the *Rabins* to intend the want of five things in this latter Temple which were in the former, First the Ark with the covering and Cherubims, secondly, the fire from heaven, thirdly, *Shecinah*, or the Divine presence manifested in the oracle, *Levit.* 16.2. *Numb.* 7.89. 1 *King.* 6.5. Fourthly, the holy Ghost, which spake not by any Prophet after this *Darius* in whose dayes the Temple was built, fifthly the *Urim* and *Thummim*. And this many of our learned doe embrace, as you may reade every where: but *Pet. Galat. lib.* 4. *Chap.* 9. cites the booke ירמא *yoma*, or of dayes interpreting the five things to be. First the Arke as before: Secondly, the pot of *Manna*: thirdly, the oyle of anointing: fourthly, the rod of *Aaron*: fiftly, the box with the offering of the *Philistines*, by the side of the Arke. But the author of that booke was too careless, as it is apparent, 1 *King.* 8.9. 2 *Chron.* 5.10. where it is directly affirmed, that nothing was in the Arke but onely the two tables of the Law. And is it likely, that the offering of the heathen should bee brought into the most holy place, before Christ had entred thereinto? But howsoever, seeing by all confession it appeareth that this house was not to bee compared with that

of

of *Salomon*, either in outward beautie, or in riches, or in outward holineſſe, being ſo often and grievouſly profaned by *Heliodorus*, the agent of *Seleucus*, then by his brother *Epiphanes*, who ſet the image of *Iupiter* in the Temple of God, and enforced the Iewes to forſake their Religion; after by *Pompey*, by *Craſſus* and others, or in the other high and heavenly ornaments and priveleges, the glory thereof muſt needs conſiſt in this, that the Lord of glory, the *Meſſiah* and Saviour of the world would glorifie that Temple with his preſence, and in that Temple preach peace with God, by his owne ſatisfaction for the ſinnes of the world. You may reade hereto, *Ioh.*8.12. to the end, and *chap.*10.23. to 40. and 18.20. And thus the ſubſtance being more excellent than the ſhadowes, and Chriſt by his ſuffering having finiſhed the ceremoniall Law in the time while this houſe did ſtand, according to this prophecie, it is neceſſarie that this Ieſus be the promiſed *Meſſiah*, ſeeing this houſe ſtood but fourtie yeeres, the time of repentance and no more, after the death of our Lord.

(*t*) Haggai 2.7.8. *Yet one little while and I will ſhake the heavens and the earth, the Sea and the dry land. And I will move all nations, and the deſire of all nations ſhall come, and I will fill this houſe with glory, ſaith the Lord of hoſts.*

*Marſilius Ficinus de Rel. Chriſt. cap.*27. interprets this place too ſlackly according to the letter onely, underſtanding by the ſhaking of the heavens, that Starre which conducted the wiſemen at the birth of Chriſt, and a ſuppoſed Eclipſe at his death. The Evangeliſts tell us of a darkeneſſe over all that land, but no author of ſufficient credit avowes any Eclipſe of the Sunne in the full Moone when * the Paſſeover was kept: by the ſhaking of the earth he underſtands that earthquake at the ſuffering of Chriſt, and another mentioned by *Ioſephus*. Hitherto alſo he brings the taxing of all the Roman provinces by *Auguſtus Luke* 2. and the rebellion of *Iudas* of *Galilee*, mentioned *Acts* 5.37. By the moving of the Sea, hee meanes the miracle ſpoken of, *Mar.*4.35. and *Iohn* 6.16. to 22. when by his word our Lord commanded the winds and ſeas, and they obeyed him. And if this interpretation had reſted with *Ficinus* by profeſſion a Phyſician, by ſect a *Platonick*, I had ſaid nothing; but ſeeing other profeſt Divines, and they not of the leaſt account, doe follow him herein, as *Crocius* aforeſaid, I thought it fit to cleare this text rather by that interpretation which the Apoſtle makes hereof, *Heb.*12.26,27. which is directly to this purpoſe for which I cite it, where by the ſhaking is ſignified the removing of thoſe things that are ſhaken, that they which are not ſhaken may remaine. Now the whole drift of that Epiſtle is to prove that the Law had but the ſhadowes of things to come, but the body was Chriſt. Therefore by the heaven underſtand the Eccleſiaſticall eſtate of the Iewes as it was ordered under the Law, and at Chriſts ſuffering utterly finiſhed: for the Law made nothing perfect, but was onely the bringing in of a better hope, *Heb.*7.19. *and Chap.*8.*all*. By the earth underſtand the civill policie, which was likewiſe ſo ſhaken by the Romans, that they had not power to put any man to death, *Iohn* 18.31. And after by *Adrian* were they utterly ſcattered from being a people. Theſe things then being thus ſhaken, and by the ſhaking removed; the ſacrifice of Chriſt and his kingdome muſt remaine, that he may be yeſterday, and to day, and the ſame for ever, *Heb.*13.8. that is, before the Law, and under the Law, and after the Law; the onely Mediatour betweene God and man. And as it was with the Iewes, ſo likewiſe the inhabitants of the Iſlands of the Sea, and of the maine land, were to bee ſhaken, that they might forſake their ſervice of dumbe idoles, to ſerve the living God, *Acts* 14.15. 1.*Cor.*12.2. that ſo our Lord might bee the deſire and joy of all nations, and the Scripture fulfilled, which ſaith, *Rejoyce thou barren that beareſt not, breake forth in joy thou that travelleſt not; for the deſolate Church of the Gentiles, hath many moe children than ſhee*, the Synagogue of the Iewes *that had the husband. Eſay* 54.1. *For he came unto his owne, but his owne received him*

not

* See præf. *Iac. Chriſt. in Cat. Paleſt. pag.*28.

not, *Iohn* 1.11. And therefore was hee made a light unto the Gentiles, unto the uttermoſt ends of the earth, *Eſay* 49.6. *Acts* 13.46.47. that is to us, even to us of this Iſland, utterly removed from all the world beſide. *Glory be to thee, O Lord moſt high.*

(f) Gen.49.5,6. *Simeon and Levi brethren, their ſwords are the inſtruments of violence, Into their ſecret let not my ſoule enter, Let not my glorie be united to their aſſembly: for in their rage they ſlew the man, and in their ſelfe will they houghed the oxe.*

The interpreters differ in the tranſlation of this text, firſt about the word מכרותיהם *mecherotheikem* which ſome bring from the roote כור *chur* a furnace or crucible, but tranſlate it, in their habitations, as if it deſcended of גור *ghur* to ſojourne or dwell as a ſtranger, others derive it of מכר *machar* which among other things ſignifies a ſword; and may well bee the theame of μαχαίρα *machara* in Greeke a ſword; by which word *Arius Montanus* doth tranſlate it moſt fitly to the ſence, and without any underſtanding of the word (*in*). Another difference is about the word שור *ſhor*, which being pronounced *ſhur*, ſignifies a wall, and for the authority of the *Chaldean* Paraphraſt is by many interpreted, *they pulled or digged downe the wall.* In which ſence though it agree well to that purpoſe for which I cite it; that the high Prieſts of *Levi*, and the Scribes of *Simeon*, through their malice and violence againſt our Saviour cauſed him to die, & ſo in their ſelfe will pulled down the wall of partition between the Iewes and Gentiles: yet the word being pronounced *ſhor*, as it is pointed in this place, doth every where ſignifie an oxe, and ſo with עקר which ſignifies to pull out by the rootes or to cut a ſinew, as it is uſed 2*Sam.*8.4. *and* 1 *Chron.*18.4. *Hee houghed their chariot horſes*, is by the Greeke and ſome other good interpreters here turned as you ſee ἰσχνοποίησαν τοὺς βοῦς *they houghed the oxe*; neither is there at all any mention of digging downe a wall, *Gen.*34. where this deed of the ſonnes of *Iacob* is recorded, but that they made ſpoile of all their cattell. And although the other ſonnes of *Iacob* were actors in this buſineſſe; yet was it by the inſtigation of *Simeon* and *Levi*, as the whole multitude before *Pilate* were perſwaded by the Prieſts and Scribes to aske *Barabbas*, and to kill the Lord of glory. Now concerning their ſcattering among the other tribes; of *Levi* you may reade *Ioſhua* 21. of *Simeons* ſcattering in the cities of *Iuda*, of *Dan*, in mount Seir alſo, and the countrey of *Amalek*, you may reade *Ioſ.*19. *and* 1 *Chron.*4. from *verſe* 24. to the end. And as the Levites though diſperſed, yet for their zeale in avenging the idolatrie of the Iſraelites, *Exod.*33. 26.7,8. had this honour from God, to teach *Jacob* his judgements, *Deut.*33.9,10 ſo the *Simeonites* likewiſe tooke this honour to themſelves to be teachers of the law in the Synagogues of *Iacob*, as the Levites in the ſcholes of Iſrael, as the *Targum* of *Ieruſalem* hath recorded, and by theſe was that fulfilled which *Iacob* here propheſies concerning the man of men ſlaine by them, and that oxe the great ſacrifice for the ſin of the whole world, ſinew-cut or deprived of all ſtrength or life as concerning his fleſh, which fact of theirs the Patriarch doth ſo deteſt, as that neither his tongue nor thought ſhould give conſent thereto. For although the ignorant multitude thought that the *Meſſiah* ſhould come in worldly glory; yet the Prophets knew that his kingdome was ſpirituall, and that by his death they were to be freed from death, and him that had the power of death, to whom they were ſubject becauſe of ſin. And therefore was it that *Davids* heart ſmote him when he had cut off the lap of *Sauls* garment (for *Saul* was a figure of *Chriſt*) leſt by that fact he were likewiſe a paterne of them, and ſo in ſome ſort partaker with them of whom he propheſied, *Pſal.*22.18. *They parted my garments among them.* But you ſay the Scripture is not to bee ſtrained, for by that meanes everie thing may be made of any thing: but there is one onely ſence of the Scripture, and that according to the letter. I *Anſwer*: Our Lord ſaith, That *Moſes* writ of him. Can you ſhew it by the letter? hee ſaid

indeed, *A Prophet shall the Lord raise up unto you from among your brethren like unto mee, him shall ye heare.* So he raised up *David*, *Salomon*, *Esay* and the rest, and they did heare and beleeve them; but him whom the Father sent they beleeved not, *Iohn* 5.38. Therefore this was not hee of whom *Moses* wrote. Is this your literall understanding? He saith also, that *Ionas* was a signe of his buriall, and yet there is not a letter of it in all the booke of *Ionas*. *Adam* said, *This is now bone of my bone, and flesh of my flesh, and therefore shall a man leave his father and mother, and shall bee joyned to his wife.* Saint *Paul* from hence *Eph.* 5.32. *and Heb.* 2.14. concludes that seeing the children were partakers of flesh and blood; therefore the Mediator also must be incarnate. But hee could not prove it by the letter, and therefore hee calls it a great mysterie. So then there is a mysticall sence of the Scripture, as well as a literall. And the mysticall is rather to bee taken in this place; because the Patriarch himselfe in the first verse of this Chapter, promises to tell them what shall befall them in the last dayes. Now it is manifest, that of the three estates of the Church: First, under the law of nature: Secondly, of the ceremonies: thirdly, and of grace; that of grace onely could bee called the last dayes. For the estate of the Church under the law of nature was the first, and not utterly finished, till the tables made of the unknowne matter were broken, *Ex.* 32.16.19. and then began the law of the ceremonies when the same words were againe written in the tables of stone which *Moses* hewed, *Exod.* 34.1. which middle estate also lasted, untill the Gospell of repentance was preached by *Iohn* the *Baptist*, and was utterlie finished in the *Consummatum est*, *Iohn* 19.30. and then began this last estate of grace, called the last dayes, as it is manifest, *Ioel* 2.28. compared with *Acts* 2.17. and *Hebr.* 1.1. and 1 *Iohn* 2.18. So that this prophecie of *Iacob*, though it were in some sort fulfilled in concerning their dispersion in the second state of the Church, as I shewed; yet the uttermost accomplishment of their foule offence in slaying that man, figured by their crueltie toward the *Sychemites*, could not bee till the last dayes when Christ was manifest in the flesh. Compare herewith (if you will) *Iacobi Brocardi Myst. cap* 1. 49. and *note* (*b*) *on Chapter* 13. *number* 7. And hee that followes that rule of one onely literall sence, as hee makes no difference betweene the historicall bookes of the Old Testament, and any other true historie, so doth hee deprive himselfe of that hope and comfort which he might receive by them concerning Christ, and makes them frustrate of their chiefest end, and directly gainesayes that of the Apostle, *Heb.* 1.1. *After sundrie sorts God spake in times past to the Fathers. See Iacobi Brocardi præfat. in interpretat. Bib. fol.* 25,26, *&c.* if their doings and sufferings were not predictions of the sufferings of Christ, and of the glories that should follow:

How much better was that saying of the father? *The new Testament is hidden in the old, and the Old is manifest in the New.*

But you say, by these allegoricall and mysticall sences of *Agar* and *Sinai*, and the like, any forrein sence may be concluded. I *Answer*, The Scriptures being to give us hope and comfort in Christ, there is one rule for their interpretation, which out of Saint *Peter* I remembred even now, that the interpretation be to manifest the sufferings of Christ, and thereby our deliverance from the punishment of our sinne: or the glory of Christ, and therewith the hopes that are laid up for us in heaven. And what allegoricall, mysticall, or anagogicall sence soever is brought in beside this rule, the rule of our holy faith, is as easily thrust out, as it is brought in. And this is the true *Cabala* of the Scripture both old and new.

Troubled with all kinde of heresies] The heresies or errors about this truth of our Lord Christ incarnate are in briefe of three kindes. The first, concerning the person, who was this Christ: the second concerning His nature and being: the third concerning the attributes or proprieties of his being. The most ancient

ent hereſie concerning the perſon of the *Meſſiah* was that of the *Herodians*, of whom you reade in the Goſpell, *Matth.* 22.16. *Marke* 3.6. Theſe, as *Epiphanius* remembers *Panarii lib.* 1. held that *Herod* the ſonne of *Antipater* the *Idumean* was the true Chriſt promiſed to the Fathers, becauſe the ſcepter did utterlie ceaſe from *Iuda* in his time: but the gathering of the nations was not to *Herod*, as *Iacob* propheſied, ſo their hereſie vaniſhed. Hitherto you may bring all thoſe falſe gloſſes of the Iewes who turne the prophecies fulfilled in Chriſt, to other perſons, as to *Ezechiah*, to *Zorobabel*, to *Nehemiah*, to *Iehoſhua*, and to others, as they thinke fitteſt to mocke of the holy oracles from the true *Meſſiah*, as you may reade in *Pet. Galat. lib.* 4 *cap.* 17. and in the note (*b*) above. But their greateſt miſtaking was in their counterfeit *Meſſiah*, who from *Numb.* 24.17. called himſelfe *Barchochab*, that is, the ſonne of the Starre, of whom they were foretold by our Lord himſelfe, *Iohn* 5.43. *If another ſhall come in his owne name, him ye will receive.* But it coſt them the deſtruction of their citie by *Titus*, and ſo many miſeries as enſued thereon. Such another *Barchoziba* they had in the dayes of *Adrian*, by whom after the ſlaughter of innumerable * perſons, they were utterlie chaſed out of their countrie, and not ſo much as the name of their citie, from his owne name called *Ælia*, left unto them; and thus have they lived in baniſhment ever ſince. But the lewdneſſe and follie of other ſucceeding hereticks did equall this of the Iewes. And firſt that of *Simon* the Witch, who gave out himſelfe to bee the Chriſt, which though *Auguſtine* affirme in ſo many words, yet *Tertullian*, and *Epiphanius* have onelie ſo much in effect, that hee was that virtue and great power of God as you reade, *Acts* 8.10. How great then was his ſchollar *Menander?* who to all the falſhood of his Maſter added this, that hee was greater than *Simon*, *Epiphanius in Pan.* The hereticks called the *Sethians*, held that Chriſt which was borne of the Virgin *Mary*, was no other then *Seth*, named *Gen.* 4. the ſonne of *Adam*. The *Ophites* held that the Serpent which deceived *Eve*, was Chriſt, as *Auguſtine* ſaith: but neither *Irenæus*, *Tertullian*, nor *Epiphanius* affirme it. But *Auguſtines* authoritie alone is ſufficient to make us thinke that the *Maniches* held that the Serpent which taught *Eve* knowledge, and came in the laſt dayes to ſave the ſoules of men, muſt needs bee Chriſt. But theſe ſotteries were ſo ſenceleſſe, as that they neither laſted long, nor ſpread farre. But the enemie of mankinde would not ſuffer the fountaine of life, the ſincere doctrine of Chriſt to bee untroubled, and therefore beſide theſe hereſies concerning the perſon, who was that Chriſt promiſed to the Fathers, hee brought into this faith, which wee hold concerning Chriſt the ſonne of the Virgin *Mary*, ſuch confuſion of opinions concerning his nature and properties (for his offices are in queſtion now) that *Mahumed*, *Alcoran Cap.* 20. rejoyced in himſelfe that hee was delivered from the opinions of the Chriſtians, ſo monſtrous in themſelves, ſo contrarie one to another, that the verie enemies of theſe hereſies were in confuſion thereabout, and as here and there contrary one to another, ſo ſometime to themſelves. You may reade if you will, the ſtories of the hereticks in the Fathers, *Irenæus*, *Epiphanius*, *Theodoret*, *Iſidore*, *Euſebius*, *Ruffinus*, and other hiſtorians of the Church, and in briefe, he that gathered from them all, the commentator on *Aug. de her.* I, for avoiding of confuſion, will remember as occaſion is, the hereſies under the name or names of the moſt famouſed authors or defenders therof, and that without reſpect either of the time wherein they lived, or other opinions which they held beſide: for I write not the hiſtorie of the wars, but the triumph onely of the Chriſtian faith.

* They cite the author of the booke *Iuchaſin*. for twice ſo many as went out of *Egypt*. Poſtellde *orbe cond.* writes 600000. of both theſe you may reade *Galatin. lib.* 4. *cap.* 21.

1. The *Monophyſitæ* or hereticks which held but one onely nature in Chriſt, were of divers families: for *Eutiches*, while hee went about to refute *Neſtorius*, who held as two natures, ſo two perſons in Chriſt, confeſſed that Chriſt was of two natures God and man before the uniting of them both; but after the

union of them, they became as one person, so one nature: because the manly being was utterlie swallowed up of the Divine, and changed thereinto, as a drop of vineger in the Sea doth utterly loose both the taste and being of vineger. This the *Armenians* and *Iacobites* heretofore have held, but now they are returned to the true faith. Mr. *Brerewoods Enquirie pag.* 154. and *page* 173. *Evagrius hist. Ecclesiast. lib.* 4. *Cap.* 9, 10, 11. charges *Anthimus* Bishop of *Constant.* *Theodosius* Bishop of *Alexandria*, and *Severus*, to have taught one onely nature in Christ; but what or how, he shewes not. But you may finde in *Theodotus* the *Reader Collect. lib.* 2. that their heresie was one with this of *Eutyches*.

2. *Apollinaris* as others, *Apollinarius* contrarily upon that text of *Iohn* 1.14. *The word became flesh*, held that in Christ the flesh and the word were consubstantiate, or made one substance, so that somewhat of the word was turned into flesh, not remembring the interpretation which followes in the same place, *that the word made his tabernacle or dwelling in us.*

3. The *Timotheans* said, That of the two natures thus united in Christ, a third thing must result, which is neither very God nor very man, but a confused effect of both natures. And this third being the *Theodosians* held to be mortall; but the *Armenians* hold it to be immortall, and no way subject to any suffering. The *Coptsi* in *Egypt* hold but one nature in Christ, not by commixture to cause a third being of both, but interpret their meaning according to the true faith, *Brerewood Enquirie. Cap* 22.

4. But on the other side, *Ebion*, *Carpocrates* and *Theodotion* affirmed that Christ was pure and onely man, begotten by *Ioseph* of his wife *Mary*, as other children, and that God was in him, as in *Peter* or *Paul*, or any other man, and by a greater progresse in virtue, hee came to be more righteous than other, because he received a more noble soule than other men, by which he knew and reveiled heavenly truths, and by an assisting power of God, he wrought miracles, as *Moses* or other of the Prophets had done before. This heresie the *Socinians*, as *Wentz. à Budowecks* doth charge them, have renewed of late; yet after by him it seemes, they are come to yeeld unto Christ as much as *Arius*.

5. *Artemon*, *Theodotus of Byzant.* or *Constantinople*, *Paulus* of *Samosata*, and *Photinus* held that Christ had no being before hee tooke beginning of his mother, and so was onely man by nature, but that God, which *Epiphanius* expounds the *Word*, descended into him: which error *Athanasius Epistola de incarnat. contra Paulum Samosat.* holds to be all one with that of *Carpocrates*.

6. *Cerinthus* to that progresse in virtue of *Ebion* and *Carpocrates*, added this, That Christ, which hee interpreted the holy Ghost, descended into Iesus the son of *Mary*, when he was baptised in *Iordan*, and made knowne unto him the Father, whom hee knew not before; and hence it came to passe that Iesus afterward did such great miracles, because Christ was in him. Thus of one hee made two Mediators, one Iesus wherein Christ was, and another Iesus without Christ: for hee added that Iesus suffered and died, but that Christ without any suffering flew backe to heaven; as *Colarbasus* also after him did teach. This *Cerinthus* is that hereticke as saith *Epiphanius*, that troubled the Church in the Apostles time, affirming that the Gentiles ought to bee circumcised, and keepe the Law, which heresie of his the Councell of *Ierusalem* determined, *Acts* 15.

7. The hereticks called *Alogiani*, because they denied Christ to bee God the *Word*, hold in effect as much as the former concerning his nature, but yet deny not, but that for his great grace and virtue he was made the Mediator for other men. But the writings of Saint *Iohn* they vtterlie denie; because, say they, the other Evangelists doe no where call Christ the *Word*. *Answer.* But they call him, and prove him to bee God, as *Matth.* 1. 23. *God with us*, from whence is the gift of pophecie, and power to cast out devils, *Matth.* 7. 22. so *Marke* 1. 24. The devils confesse his power, and him to be the Holy one of God. And *Luk.* 1. 34. 35.

34.35. The Angel professes that holy thing which was to bee borne of the Virgin, to be the Soone of God. All his glorious miracles prove as much, which were neither wrought by the power of *Baalzebub*, as the old Iewes, nor yet by magicke, or by the meanes of the *Cabala*, as the later Iewes affirmed, but onely by the power of God, as our Lord himselfe proves by an unanswerable argument, *Luk.* 11. *vers.* 14. to 23.

And these are the most famoused heresies of them who held but one nature in Christ; divine as *Eutyches*, who changed the humane nature into the divine: or humane; as *Apollinarius*, who thought the divine nature was changed into the humane: or one mixt nature of both these, as the *Timotheans* beleeved: or purely humane, as *Ebion*, *Cerinthus*, *Photinus* and the *Alogians*: wherein it will not be unfit that we briefly consider their reasons, and see what answers are, or may be made thereto.

§. 1. And first concerning the heresie of *Eutyches*, you may by this see how dangerous it is. For if it be put, that after the union of both natures, the humane nature was utterly swallowed up of the divine; so that the divine nature onely remayned, then it must follow of necessity, either that we are still in the state of damnation, or that God must suffer and dye for us, in the divine nature: which as it is impossible; so yet should wee be still in the state of condemnation. For if our redemption bee not wrought for us in our owne nature, the divine Iustice is still unsatisfied: so wee are still in our sinne. And therefore the Councell of *Chalcedon*, held by six hundred and thirty Fathers to condemne these errours of his, viz. that the natures were apart before the union, as if the humanity had had any being before it was taken to the Godhead; or that the beings in themselves, or their proprieties were either confused, or changed, confessed him, ἕνα καὶ τὸν αὐτὸν υἱὸν ἐν δυὸ φύσεσιν, ἀσυγχύτως, ἀτρέπτως, ἀδιαιρέτως, ἀχωρίστως. that is, one and the same Sonne in the two natures (but remember the word φύσις signifies the nature together with the proprieties thereof) neither by mixture, nor change of natures; but as one individuall being consisting of both natures inseparably. But some of the later *Eutichians* minced the matter, and said, that unity of nature was not till after His resurrection. But that, both against the authority of the Scripture, and reason it selfe. For Hee received power of the Father to raise the dead, to give eternall life, to execute the Iudgement as he is the Sonne of man, *Iob.* 5. *v.* 25. 26. 27. all these things not yet performed. And how can the heavens containe Him, *Act.* 3. 21. if hee bee onely God, whom the heaven, and the heaven of heavens cannot containe? *Kings* 8. 27. or what hope can wee have of being made like unto Him, if Hee bee onely God? yet have we assurance, that as we have borne the image of the earthly; so shall wee also beare the image of the heavenly, 1 *Cor.* 15. 49. The words of our Lord himselfe are yet more cleare, *Luk.* 24. 39. *Handle me and see me: for a Spirit hath not flesh and bones; as yee see me have.* The truth of his bodily being after his resurrection is there argued by his eating and many other infallible proofes, during the time of 40. dayes *Act.* 1. 3. And in the last two chapters of Saint *Iohns* Gospell all to this purpose, that wee may beleeve that he that descended into the grave, is even the same that ascended in the perfection of His manly being to appeare for us before the Father, till the day of our redemption, when he shall present us unblameable in his sight, as it is said, *Heb.* 2. 3. *Behold me, and the children which thou hast given me*, see *Iob.* 6. 39.

But see the reason of this heresie of *Eutyches*, delivered by that second Synod of *Ephesus*, called λῃστρικὴ, which murthered the vertuous and faithfull *Flavian*, and blasted with their stinking curs all them that should affirme that there were two natures in Christ, forsooth, because hee is the onely Sonne of God, not two Sonnes, not two Persons, but one Sonne, one Person, *Evagrius Hist. Eccles. lib.* 2. *cap.* 18. And yet our Lord saith of himselfe, *whom doe men say that I the Sonne*

of

of man am? Matth. 16.3. And as often is hee called in the Scripture the Sonne of man, the Sonne of *David*, the Sonne of the virgin, of the carpenter, &c. as the Sonne of God: and yet but one Sonne, and yet but one person of both natures divine and humane, as I shewed before in the beginning of the 23. chapter. I referre you thither. But the answer of that wise Prince of the *Sarazans Alamundarus* was sufficient to stop the croaking of those foule birds of the *Ephisine* cage of whom some comming to tainte him with that bane, he told them that he had received letters that *Michael* the Archangel was lately dead: when they answered that it was impossible that an Angel should suffer either sickneſſe or death, hee replyed: And if Christ have not two natures aswell the manly as the divine, how could hee endure the paines and death of the Crosse? For if an Angel cannot dye, much lesse hee that is onely God, *Theod. Collect. loc. cit.* And this may be sufficient for all the rable rout of *Eutyches*. But if you desire more reasons against his opinion, you may finde them in *Tho. Aq. cont. Gent. lib.* 4. *cap.* 35. And although this heresie be imputed unto *Eutyches* (as I have shewed) yet it is plaine that it was an heresie before *Eutyches* was borne. For Saint *Athanasius* in his sixt Sermon hath most wittily and plainely refuted it.

§. 2. The heresie of *Apollinaris* is as wide from the truth on the other side, and as it favours of the heresie of the *Theopaschites* (which you shall heare anon) so it favours that sottery of the Manichees that made the Godhead divisible into parts, as you have heard before, *chap.* 8. *note* 6. §. 3. or rather yet worse than so, if any thing can be worse than that which is worst, or more false than that which is most false. 1. For if any part of God became man, then God in part of Himselfe must cease to be God, and God must suffer detriment or losse, when part of His being is either taken away or changed to the worse. 2. So God also should bee subject to composition and accidents, contrary to that which hath beene proved, *chap.* 9 *numb.* 3. 5. 6.] 3. Whereupon it would also follow, that seeing his being is most simple and pure, if any of his divine being were coessentiall to his humanity, then also the whole. 4. And moreover it would follow that God were neither infinite, nor eternall. For whatsoever is changed into another ceases to be that which it was before. But this is contrarie to that which hath bin shewed *c.* 2. & 3. so then all these things are impossible. And therefore the Scripture concludes against this opinion, that God is eternally one and the same, as S. *Iames* also saith *c.* 1. 17. that in Him there is neither variableneſſe, nor shadow of Change.

1. But see their arguments. First, *The Word became flesh, Ioh.* 1. 14. Therefore the *Word* was changed into flesh, bones, sinewes, haire, &c. Answer. The word ἐγένετο, was, became, or was made, hath divers significations, because a thing may be said to bee, to become, or to be made this or that by any property or accident that is therein, as a man at 20. yeeres old is made or becomes able to guide a Ship. *Cicero* became or was made more learned by reading the bookes of *Plato*. But thus the Word was not made flesh when hee tooke our nature on him, for so should we make God subject to accidents: so also our mediator after the union of both natures: should not be essentially both God and man, which must of necessity fall into one of these two Gulphs, either that the manly being in Christ was but fantasticall and in shew onely, as the Manichees and some other hereticks held; or else that Hee may cease to bee a mediator, betweene God and the Creature, which were to take away our hope of everlasting happinesse. Againe a thing may bee said to be, to become, or to bee made this or that substantially, as when the food is changed into the substance of that which is nourished, thereby then it is made or become that which it doth nourish. But thus the Word could not become flesh, but rather flesh should have bin made the Word. For in al manner of working to the change of one thing into another, the more noble and powerfull agent must have the preeminence. But this is neither affirmed in the Scripture, nor possible to be true.

Thirdly

Thirdly a thing may be ſaid to become or to be made this or that eſſentially, as every particular matter and forme under every ſpecies become, or are made one individuall; as the body and ſoule in *Plato*, eſſentially become the proper perſon which we call *Plato*. But thus the deity and humanity became not eſſentially one individuall, under any common ſpecies or kinde. For the deity came not to the humanity, as the forme thereof, which had the full and perfect proper forme, the humane ſoule and underſtanding. Moreover all formes are ordeined for their matters, and all matters have in them a naturall appetite to thoſe formes whereof they are capeable. But nothing of this was in that above-wonderfull generation. For neither could the humanity when it was not, deſire that the deity ſhould dwell therein: neither was the deity ordained for any ſuch end, as to dwell in man: but of his owne onely holy will, and love to man, was he pleaſed ſo to bleſſe the creature. Therefore the Word was made fleſh onely by the *uniting or taking of the manhood unto himſelfe, whereby both the divine and humane nature became in Him one ſubſiſtence, one Mediator, one Perſon, one *Immanuel*, to which union in natures, nothing in nature can be equal or like. For this is that wonder of wonders which paſſes the underſtanding of men and Angels to conceive, for which his wondrous conception by the Holy Ghoſt, his wonderfull birth of a virgin were, by which his glorious miracles, his wonderfull reſurrection, and aſcenſion, and the wonderfull happineſſe and eternity of his creature are wrought. And although as the two natures, ſo their proprieties are different in Him: ſo that wee may truely ſay of Him according to the ſeverall natures, that hee was dead, and yet could not dye, that Hee ſuffered, and yet could not ſuffer, or the like: yet muſt all theſe contradictions of neceſſity bee underſtood of the diſtinct natures in the unity of that one Perſon indiſtinct; ſo that the difference bee in the natures, not in the Perſon. And thus the Scripture hath taught us to ſpeake as it is ſaid, *Ioh.* 1. 10. *He was in the world, and the world was made by him*: which clauſes though they may receive diſtinction by the differences of his being; yet in the unity of his Perſon, none at all. For the ſame Perſon hath made the world, and yet was in the world as another man. For to reſpect the Sonne according to the perfection of his deity, although nothing be eſſentiall unto him, but that hee bee eternally begotten of the ſubſtance of the Father: yet ſince he was pleaſed to take on him the office of our Mediator, it was neceſſary, that hee ſhould take alſo our being wherein alone the ſatisfaction for us ſhould be wrought. For as it was neceſſary that our Mediator ſhould be God, that hee might be able to ſave and to ſupport the manhood enduring that puniſhment which might ſatisfie the infinite Juſtice, and raiſe it up againe to life; leſt being ſwallowed up of thoſe torments Hee ſhould not bee able to give life to them for whom Hee ſuffered (for the State of the members cannot bee better than of the head.) So was it neceſſarie that hee ſhould bee made fleſh, that is, become truly and eſſentially man, that the puniſhment being borne in the nature that had offended, that nature might bee reſtored to the favour which it had loſt. Neceſſary, I ſay; but I meane not by any abſolute neceſſitie on the behalfe of God: for Hee is Debtor to no man, nor on him can any neceſſitie bee layd toward the creature without which he is infinite in glory and perfection; but yet neceſſarie with that neceſſity of ſuppoſition; that ſeeing God, for the praiſe of his Grace, would by Himſelfe reſtore His Creature that had ſinned, it was neceſſarie that hee ſhould take on him the nature and being of that creature; at leaſt in part, if He would reſtore it but in part: but becauſe the creature had ſinned in the whole; not in ſoule alone, nor in body alone, nor in the one without the other; it was neceſſarie that He ſhould become whole and entire man, not to take on Him the ſoule of man onely, but to become alſo fleſh, that he might redeeme both ſoule and body.

*This word (was made) ſignifies an union, not a Converſion. Athan. Serm. 6.

2. But

2. But they object that out of Saint *Iohn chap.*1.14. wherein it is said, that He dwelt in us as in a tabernacle, and againe it is said by Saint *Paul.Rom.*8.3.and *Phil.*2.7.*that He was made in the likenesse of man.* By which texts it may be gathered that he was made man in respect of some property or accident only. For he that dwels in an house is not said to be one thing with his house, and may goe out of it when he list, and he that is like another can no way possible be the same. For nothing is said to be like to, but to be it selfe. *I answ.* that neither by the one speech nor by the other is it meant but that he was truely and very man, of soule and body as we are: but seeing the humane nature hath a certaine shew or resemblance of clothing to the deity, because the Godhead is not seene or apprehensible of the creature in his owne being, but onely as He is man: Therefore by that Metaphore of his dwelling in us as in a tabernacle, are we called to the meaning and true understanding of the Mosaicall tabernacle whereby his manhood was figured and the promises after a sort made visible to the Fathers, as by those texts of S. *Paul* we are brought to remember, that as *Adam* was created in the likenesse of God and lost it; so the Mediator that second *Adam*, to restore that first image, was made true man in the likenesse of the first *Adam*. For this is one immortall hope, that as hee is truely and indeed partaker of our nature, and one with us; so shall we be truly partakers of the divine nature, 1 *Pet.*1.4.and one with Him, *Ioh.*17.21,22.23.

3. A fourth being cannot come into the Trinity, but if that being which was taken of the virgin doe still continue a manly being, so that neither the Godhead be changed into the flesh, nor that into the Godhead, it must needes follow, that a fourth being is taken into the Trinity: and so we are bound to worship a Quaternity for a Trinity. *Answer.* This seemed no inconvenience to the ancient Fathers, as it appeareth by *Athan. epist. de Incar. dom.nost. Ie.Chri. contra Apollinar.* For to this objection hee answers, that the humane body of Christ is the body of the increated word, and therefore is adored lawfully. And the first councell of *Ephesus* against *Nestorius*, see *can.*7.8. & 13. doe not suffer the use of the word Coadoration or Conglorification of the body of Christ, lest they should seeme to make two Sonnes, or two Persons, or any way to admit any kinde of division betweene the divine and humane nature, as *Nestorius* taught, but that with one adoration wee ought to worship *Immanuel*. For the two natures therein make not two Persons, but one Mediator in one Person, in which person we adore the deity in the holy Temple of his humanity, according to the commandement, *Thou shalt worship the Lord thy God, and Him only thou shalt serve.* For neither is His humanity a person, nor yet possible to be separate from His deity. And seeing his humanity from the very instant of his conception never had any being but with the deity, to part one of these from the other, were to destroy the present being of his Mediatorship, and to put Him in that state in which Hee was before his incarnation, and that were to make void his sufferings and the glories which have hitherto followed thereon. If you desire to intangle your selfe further in this question, you may reade, *Athanas. serm. 6. epist. ad Epict.* and *epist. de incarnatione Dom. contra Apollinar.* and *Epiph. advers. Dimaritas.*

§. 3. Now concerning that confusion or mingling of the two natures in Christ into one, which the *Timotheans* imagined: if neither the beings, nor the proprieties of the beings divine and humane bee changed: neither the *Divine* into the *Humane*, as *Eutyches* imagined, nor the divine into the humane, as *Apollinarius* supposed: it cannot bee inferred by any reason, that any such confusion is or ought to be yeelded unto. It is true which the *Timotheans* supposed, that if any such mixture were, the thing that did arise from that mixture must needs bee a third thing differing from them both. For true mixture is the union of bodily parts changed by the mixture from their former being, so that neither the being, nor accidents

cidents of the things mingled is *saved* or kept entire in the mixture, but (at least in part) corrupted, as in the mingling of wine and water, of blacke and white colour, neither the one nor the other remaine in their perfection. And to admit this mixture in the union of the divine and humane natures in Christ, as it is impossible in respect of the divine being, which hath not any bodily parts: So were it utterly to make void the comming of Christ, which upon this mixture should have suffered in such a third being as had never sinned.

And if this foundation of the mixture of the two natures in Christ bee taken away, all the Cage-worke of the *Theodosians*, that the Mediatour is mortall, and of the *Armenians*, that hee could not suffer, must needes bee rotten and unable to stand. Therefore let us consent to that Antheme of the Church. *Mirabile mysterium! Deus homo factus est, id quod erat permansit: id quod non erat assumpsit: nec commixtionem passus neque confusionem.* O wonderfull mysterie! God was made man: Hee continued that which hee was: Hee tooke to Himselfe that which Hee was not, neither suffering commixtion to make a third being of them both, nor confusion to change the one being into the other.

§. 4. 5. 6. 7. Now it remaines to shew what were the holdfasts of *Ebion*, *Cerinthus*, *Photinus*, and the rest of that ging. For you may perceive how that although they had their private differences in their opinions; yet like theeves, they all conspired in this, to robbe the Lord of glory, of the Robe of His Divinity.

The reasons of their opinions after the long and wearisome reading of the Fathers which recite and answer them sometimes heavily and with much adoe, you shall finde most briefly laid downe by Saint *Thomas*, *contra gent. lib. 4. cap 4. 9. & 28.* which in effect stand only in the misinterpreting of certaine texts of the holy Scripture. For the better understanding of which, let me remember you of these two rules. First, to hold stedfastly that the termes or attributes which are given unto Christ in the Scripture concerning His divine being, belong unto him essentially and properly, whereas the same termes attributed to the Saints, belong unto them only by grace and appropriatly. And by this difference you shall answer their cavils when being urged with such texts as this, *Heb. 1. 5. Thou art my Sonne, this day have I begotten thee*: they answer, *the angels are also called the Sonnes of God, Iob. 1. 6. & 2. 1. and magistrates, Psal. 82. 6. yea all the Saints are called the Sonnes of God, Phil. 2. 15. and 1 Iob. 3. 1.* and this is only by a grace appropriate, and imparted unto us; whereas Christ is the Sonne of God according to his essence and true being, as it is said, *Iob. 10. 30. I and the Father are one*, not *is* one Person, but *in* one thing, one being, as Saint *Paul* interprets it. *Phil. 2. 6. That he was in the forme of God*: that is, in the most inward or essentiall being, God (for he hath no matter) equall to God; *that every tongue may confesse that Iesus Christ is Iehova*, for so the word is there to be understood, because the Greekes every where in the old Testament interpret *Iehovah* by the word Κύριος the Lord. The second rule is, that the proprieties of one nature in Christ, doe not destroy or denie the other nature, as where it is said that He was hungrie, that he wept; that he slept, that He was ignorant of the Iudgement day, and of the grave of *Lazarus*; that his soule was heavie, &c. which belonged properly unto Him as man, and prove that hee was truly man, in bodie and soule; yet doe they not at all take away the being of his Godhead, but that with his manly being wee ought to confesse that hee is God blessed above all for ever and ever, Amen. *Rom. 9. 5.* And by this difference well observed you may give a true answer to those texts which they falsly urge to their conclusion; as where it is said, *All power is given unto mee in heaven and in earth, Matth. 28. 18.* And againe, *Philippians. 2. 9. That God hath exalted him.* So where Saint *Peter* saith, *Acts 2. 36. That God hath made the same Iesus which was crucified, both*

Lord and Christ. By which texts and the like, they would conclude that hee is not God by nature, but for his merit and greater graces onely called God, as it was ſaid to *Moſes*, *Exod.* 7. 1. *Behold, I have made thee a god to Pharaoh.* For, (ſay they) Hee that receives of another to be exalted, to bee made a Lord, is not ſuch of himſelfe. But this concluſion followes not, but rather that which S. *Paul* affirmes, *Rom.* 1. 3. & 4. That Jeſus Chriſt our Lord, which was made of the ſeed of *David* according to the fleſh, was powerfully declared to be the Sonne of God by his reſurrection from the dead, when he in is humane beeing received all power: and was exalted above every name, and manifeſtly declared to be both Lord and Chriſt, both God and man. The power therfore and glory was in him, being God eſſentiall and eternall: and in him being made man, manifeſted by his reſurrection, to dwell in that manhood eternally. And as that which theſe heretikes clatter, is directly againſt the authority of the holy Scripture, ſo is it utterly againſt all ſenſe and reaſon: For if our Saviour were onely man, then our comfort which wee ſhould have by him, as being able to ſave, becauſe hee is God, were utterly deſtroyed; as a Father ſaith, I would not beleeve in him, if he were not God. And this according to the Word of God, *Ier.* 17. 5. *Curſed bee the man that truſteth in man.* Moreover, if Chriſt were onely man, excelling others onely by his progreſſe in vertue; ſo that for his greater grace above others he might be made a Mediatour for others, then many mediatours might be poſſible to bee, ſeeing *Noah*, *Daniel*, *Iob*, and *Moſes*, exceeded others in vertue, and by ſpeciall grace many others might exceed them; but ſo our Lord ſhould not be the onely Sonne, the onely Mediatour, contrary to that which the Scripture witneſſeth, as you heard in the end of the Chapter. *v.* 10. Therefore concerning the Mediatour, what he ought to bee, let the followers of *Ebion* and *Photinus* heare Saint *Paul*, *Heb.* 4. 14. *Seeing then that we have a great High Prieſt, that is paſſed into the heavens, Ieſus the Sonne of God, let us hold faſt our profeſſion.* And againe, *Verſe* 15. let the Eutychian heare, and be aſhamed, for, *We have not an High Prieſt which cannot be touched with the feeling of our infirmities, but was in all points tempted as we are, yet without ſinne.* Therfore Jeſus our Mediatour is both God and Man. Here you may remember, if you will, that which you read before, *Chap.* 20, 21, & 22. More you may reade to this purpoſe in *Iuſt. Martyr his Dialog. Tryphon*; in *Irenæus* alſo, *lib.* 3. *Cap.* from 21. to 31. *Tertul. de Carne Chriſti*, *Epiphan. hæreſ.* 28. & 30. And eſpecially in *Tertul. de Trinit.* if that booke be his.

Thus we have ſeene the falſhood of the *Monophyſites*: now it remaines that we alſo take a view of their opinions, that hold more natures than one in Chriſt, and among them to ſee the hereſies of *Neſtorius* 1. and *Arius* 2. and then the late opinion of *Poſtellus* 3.

§. 8. Concerning the poſition of *Neſtorius*, it may ſeeme that all authors agreed not, what it was. For hee that made that addition of the *Timothean*, *Neſtorian* and *Eutychian* hereſie unto Saint *Auguſtine*, makes the hereſie of *Neſtorius* nothing elſe but a mingle-mangle of the *Photinian* and *Timotheau* hereſie. That Chriſt was man onely, not conceived of the Holy Ghoſt, but that afterward God was mixt with that man. Againe, *Socrates*, *Hiſt. Eccleſ. lib.* 7. *cap.* 32. writes, that many ſuppoſed that *Neſtorius* ſought to bring in the Hereſie of *Photinus*, whereas (ſaith hee) it is plaine by the writings of *Neſtorius*, that he onely avoided this, that the virgin ſhould be called Θεοτόκος, or the Mother of God. But *Tho. Aquin. contra gent. lib.* 4. *cap.* 38. cites *Damaſcen* to this purpoſe; We affirme, that there is a perfect union of the two natures, not according to the Perſon, as the enemy of God *Neſtorius* affirmed, but alſo according to the Hypoſtaſis. From whence *Tho.* concludes, that this was the poſition of *Neſtorius*, to confeſſe one perſon in Chriſt, and two *Hypoſtaſes*. If by *Hypoſtaſes* he meant the Divine and humane natures united in the one Perſon of our Mediator

Mediator, neither *Damascen*, nor *Thomas* can blame him for it. But if by the manly Hypostasis consisting of body and soule, he must meane a humane person, as *Thomas* in the same place out of *Boetius*, determines, you may see how they made a quarrell more than needed. For though *Nestorius* had beene madd, yet would he never have held one Person of both natures, and also two persons. But it is cleare by the later Historians of the Church, that this among other, was the heresie of *Nestorius*, that as in Christ there were two natures, so there were also two persons: which opinion might easily take the originall from *Cerinthus*, *Photinus*, and such as stunk of that Pumpe. For if God the Word, came to dwell in *Jesus* the sonne of *Mary*, being a perfect humane person of body and soule, (whether at his Baptisme, as *Cerinthus* taught, or from the very instant of his conception, as the *Nestorians* of this time affirme, the position of *Nestorius* must follow of necessitie, that there be in him, as two natures, so two persons. For the Godhead destroyed nothing of the humane perfection which it found: So that if it came not to the humane nature, but in the subsistence of a manly person, then that humane nature must remaine in the perfection of a person, as it was before. Whence that followes also not unfitly, which hee further affirmed, that the things of infirmity which were in Christ, as to eate, to drinke, to sleepe, to grow in wisedome, &c. belonged to the sonne of *Mary*, without the Sonne of God; and all the glorious miracles which Christ did worke, were done by the Sonne of God, without the sonne of *Mary*.

But the supposition of *Nestorius*, that the deitie came into the humanity, when the humanitie had perfect subsistence in soule and body, that is in the perfection of a personall beeing, is most false: For the Word taking flesh of the Virgin, caused it to become one person with himselfe; so that the body assumed was the proper, and peculiar body of God, and the humane soule, the soule of God, not of any other Person, but the body and soule of the Sonne of God; and this not onely while the soule dwelt in the body, according to the naturall life, but also while he was yet under the burden of our sinnes, his body in the grave, his soule in Hell, as the Apostle cites the Scripture, *Act.* 2. 27. *Thou wilt not leave my soule in Hell, neither wilt thou give thy Holy one to see corruption:* So then the body in the grave was the Holy One of God, for nothing else of him was subject to corruption: and though it were for a time forsaken of the soule, yet not of the Godhead, which thing the words of the Angel doe confirme, *Matth.* 28. 6. *Come see the place where the Lord lay*: So that our Saviour on the Crosse, yea, even in the bands of death (as concerning his body) was still the Lord and God of glory, 1 *Cor.* 2. 8. And if it be most true, that God is more inward, and more neare unto every thing, than can be expressed by any words of beeing, of essence, of nature, substance, moitie, forme, proprietie, or the like: because he is the foundation unto all these, and in him all things consist: How much more shall hee bee inward and fundamentall unto that body, soule, and Spirit of Iesus, which hee was pleased to make his own, that by that body and blood of his, he might redeeme his Church, as it is said, *Acts* 20. 28. That God purchased his Church with his owne blood, that is, with the life and blood of that body, which was proper and peculiar unto himselfe. Thus then the word was made flesh, not by any transmutation or change of the one, or the other from their true and naturall being; but because that by a secret and unspeakable conjunction the Word was made one with the flesh, and the flesh with the Word. So then the Sonne of GOD tooke the humanitie, not that it might be another person beside himselfe; but being in himselfe perfect God, he would also in himselfe be perfect man, taking flesh of the Virgin. (The differences of union you may see (if you will) in the principles of *N. Byfield Chap.* 16.)

This union of the Godhead and Manhood, is manifest by divers Texts of the holy Scripture. For evidence of which we will first put this infallible axiome;

That of two different perſons one cannot poſſibly bee affirmed of the other, as to ſay, that *Peter* is *Iohn*, or *Iohn* is *Peter*, neither yet that the proprieties of the one, can belong to the other, as to ſay that the Goſpell of Saint *Iohn* is the Epiſtle of Saint *Peter*. Now it is ſaid *Ioh.* 16. 28. *I came forth from the Father, and am come into the world*, which belongs to Him, as to the Sonne of God, as *Iohn* expounds it, 1 *Epiſt.* 4. 9. and then it followes, *Againe I leave the world and goe to the Father*, which is peculiar to him as man, as it is ſaid, *Act.* 3. 21. Therefore Ieſus the Sonne of God and the Sonne of the virgin is one and the ſame perſon, ſo *Col.* 1. 16. that ſame He by whom all things were made v. 18. is the head of the Church, and the firſt borne from the dead; and *Rom.* 9. 5. Hee who is of the Fathers concerning the fleſh, is God bleſſed above all. This our Lord affirmed of himſelfe, *Matth.* 26. 63. 64. to be the Sonne of God, and the Son of man, and againe, *Ioh.* 3 13 Hee that came downe from heaven is the Sonne of man, and againe *Ioh.* 3. 13. He that came downe from heaven is the Sonne of man, which is in heaven: For hee that aſcended is even Hee that deſcended, *Eph.* 4. 9. Moreover it is ſaid, *Heb.* 9. 14. That Chriſt by his eternall ſpirit offered himſelfe without ſpot unto God. But if the humanity of Chriſt be another perſon beſide the deity, then he offered not himſelfe, but that other perſon of the humanity by whoſe death our reconciliation was wrought, and ſo not by his owne bloud, but by the bloud of another perſon, ſhould hee have entred into the holy place. So God ſhould not have ſent his owne Sonne into the world, that the world by him might be ſaved, contrary to that which is, *Heb.* 9. 12. & *Ioh.* 3. 16. 17. But he that is mighty to ſave, even *Iehovah* our king hath ſaved us, *Eſay* 33 22. *and that not with forraine bloud; but by his owne offering of himſelfe hath he purchaſed for us eternall redemption.*

This then being the great myſtery of our ſalvation, that God was manifeſt in the fleſh, 1 *Tim.* 3. 16. That God is one with us, *Matth.* 1. 23. That that holy thing which was borne of the virgin is the Sonne of God, *Luk.* 1. 35. it may appeare how deteſtable that hereſie of *Photinus* and his predeceſſours was, who made our Mediator the Sonne of man by nature, and the Sonne of God by adoption only, and how dangerous this conſequence of *Neſtorius* is, who of that one Mediator betweene God and man. 1 *Tim.* 2. 5. would make two perſons. If you deſire to know the growth of this hereſie, and the other poſitions of the Neſtorians, you may reade M. *Breerewoods enquiries, chap.* 19.

c. 9. *Arius* and his followers held that Chriſt was truly man, ſo that he might truly be called the Sonne of the virgin *Mary*, borne in time as concerning his manly body; and the Sonne of God, as being the firſt begotten of every creature, and ſo the moſt excellent creature created by the will of God the Father before all times and ages, but not coeternall with him, becauſe there was a continuance when he was not, and therefore was hee not ſay they, ὁμοούσιος or coeſſentiall with the Father, becauſe hee was created of that which was not, from which Errour theſe *Arians* were alſo called ἐξ οὐκ ὄντων. This poyſonous fountaine overflowed afterward into divers ſtreames. For the halfe *Arians* of whom *Acatius* was chiefe, held that Chriſt was ὁμοιούσιος or of the like being with the Father by nature: but others ſaid that this likeneſſe was not in nature, but only in will and powerfull working. Whereupon *Aſterius* is by ſome affirmed to have ſaid that Chriſt was the vertue only or a creature indued with the power of God, other heretickes againe, as *Aetius* and his ſcholler *Eunomius*, ſaid that Chriſt was ἀνόμοιος or of another manner of being, unlike to the Father both in nature, and will, and hence aroſe the errour of the Dulians, who thought him onely the ſervant of God in the worke of the creature, and ſo of the Bonoſians, who held him to bee the Sonne of God onely by adoption. And although this *Hydra* might ſeeme to have beene nipt in the head by the writings of *Athanaſius*, and other learned men of former times, and eſpecially by

by the first Councell of *Nice Anno* 327. and other that followed afterward; yet never was there any heresie in the primitive Church, that went on with that violence and strength, or that caused more trouble and persecution, as being confirmed by divers Councels, and set forward by the authority of sundry Emperours. And for the continuance thereof, it hath been such, as that unto this day not onely among the Turkes, but ever in the Church of Christ (if at least they may bee said to bee of his Church, who falsly denie unto him the truth, and excellencie of his being) some have beene found from time to time even since the clearer light of the truth hath shined, that have maintained this heresie of *Arius* in whole or in part, as *Socinus*, *Gittichius*, *David the Hollander*, *Servetus Neuserus*, and with us, *Legat*, *Mannering*, and others. In *Polonia* also and *Transylvania* they swarme, as you may reade in *Wents. à Bud. pag.* 229, *&c.*

But (say you) is it possible that an heresie so foule as this is taken to bee, should continue so long, and be upheld by Councels, and maintained by Emperours, and justified by learned men, except there were both reason and authority of Scripture for it? For as no man is wilfully ill but by the errour of his judgement betweene good and bad; so no man doth erre wilfully, but onely by mistaking of falshood for the truth. *Answer.* Saint *Paul* saith that there must be heresies, and this I suppose should come to passe because men would not be content to learne the doctrine of Christ and his truth according to the simplicity of the truth, as he had taught it in the holy Scriptures, whereunto if men would take heed, and trie the truth as they ought, the things of God by the word of God, matters of Religion by the rule of Religion, that is, the holy Scripture alone, so many heresies had not sprung up. For mans understanding so long as it doth follow the true guide thereof, the revealed truth of God, it cannot deceive nor be deceived. But if it will presume to be guide and make the truth of the Scriptures to follow it, it is impossible not to stray; and so by the just judgement of God men also grow hard and obstinate in their owne errours, not onely to resist the truth, but also to persecute it, as these *Arians* did very grievously at severall times. But see their reasons and their authorities.

1. The Godhead is in the Father wholly, or else hee cannot bee perfect God; and if the Deitie be wholly in the Father, then can it not be in the Sonne, nor in the holy Ghost. *Answer.* The word wholly is equivocall, or of doubtfull meaning: for wholly may signifie as much as with all the parts; but this cannot belong to that which is infinite, or wholly may signifie onely, and so the proposition is false; or it may meane as much as perfectly, and so the proposition is true, but the consequence is false: for the Deitie is wholly and perfectly in all the persons alike.

2. He onely is the true God, that is prayed unto by the Mediator: But God the Father onely is so prayed unto; therefore God the Father onely is the true God. I *answer.* If we worship the Godhead in the nature, or being of God, we worship one onely being in the three Persons. But if we worship the persons, we worship them in the vnitie of the Godhead, that is, acknowledging every person to be God. And this is that Father, that one God whom we pray unto by that one Mediator of God and man, the man Iesus Christ, 1 *Tim* 2. 5. who having himselfe in his owne body borne our sinnes upon the tree, 1 *Pet.* 2. 24. is set at the right hand of God, and makes intercession for us *Rom.* 8. 34. and hath commanded all them to come unto him that travaile and are heavie laden, that hee may refresh them, *Mat.* 11. 28.

3. When the Sonne was begotten and the holy Ghost proceeded, either hee was, or he was not: If he were before he was begotten, then was he not begotten: if he were not, then there was a continuance when he was not: and therefore of necessitie he must be created. *Answer.* Eternitie hath no respect of time, of before, or after, because it is one continuall perpetuity, and whatsoever

ever being or action is once therein, it is eternall. Therefore that difference of was and was not, hath no place in eternity, seeing the generation is eternall, ever one and the same, as you may see further in the treatise at the end of the booke.

4. Whatsoever is begotten, receives the nature which it hath from that which doth beget, as a man from man, fire from fire, and in all other univocall generations, in which though the natures be of one kinde, yet must they needs be different in number, as in *Isaak* and *Iacob*. But this cannot be in the divine generation, for so there should bee moe Gods than one, or if the nature of the Sonne bee in number the same with that of the Father, then doth the Sonne receive that nature either in part, which is impossible, because a most simple and pure being cannot be divided into parts; or entyer and whole; and so the Father should cease to be. Neither is the generation as of a river out of a fountaine, because the Divine nature is neither divisible, nor possible to be encreased. Therefore Iesus is not the Sonne of God by generation, but by creation onely. *Answ.* The being of God is not materiall, which only is subject to division into parts, and that totality which is made of parts: but his being is intellectuall; and because it is infinite, and apprehended by an infinite understanding, it is necessarie that the divine being or understanding be wholly in the word or being understood. I meane with that totality of perfection which is in the unitie of being spoken of in the first objection.

5. Either the Father begat the Sonne with his will, or against his will; not against his will: for so it had beene impossible that ever hee should have beene begotten; if with his will, then his will must be before, and so the Son cannot be eternall. *Epiphanius* rejects this reason, because all the kindes of begetting are not reckoned up: for in God (saith hee) is no deliberation for the inclining of his will: therefore the Deitie is that nature according to which the Father did beget the Sonne, neither ever ceases to beget him eternally. But this is to beget the Sonne with his will, seeing the will of God is his being, according to which he workes eternally, as you may further understand *Chap.* 11. *note* (*d*)

Many such arguments as these are, and many bee brought to this purpose of *Arius*, all which, as these that you have seene, must take their grounds from inferiour truths in the creature, which are utterly unfit for that generation which is eternall and Divine: for to whom shall wee liken the highest, or who shall declare his generation? and therefore *Athanasius Epist. contra Arianos*, *cujus initium ad μὴ αἰρίους* said rightly, that the Divine generation was not to bee measured by the generation of man, as those *Arians* used to deceive women and children. And therefore the Scripture in expressing of the Divine generation, calls the Sonne the *Wisdome of the Father*, *Prov.* 8. *The Word*, *1 ohn* 1. *The brightnesse of his glory, and the expresse image of his Person*, *Heb.* 1. That the minde herein may bee utterly withdrawne from sensible and naturall things. The Fathers also in the *Nicen* Councell to that question of *Phædo* the patron of *Arius*, how the Sonne was begotten of the Father? answered, that this question is not to be asked: for seeing the creatures were not ever, they could not make answer concerning his originall that was eternall. And therefore as none knowes the Father but the Sonne; so none knowes the Sonne but the Father. And as I shewed you *Leg. Cap.* 15. *n.* 6. *and note thereunto*. That the certaine knowledge of every thing must be had from the rules that are proper and peculiar thereto; so remember here, that sith the creature can have no knowledge of the Creator but by that revelation which he maketh of himselfe, you may ever repaire to his owne holy word, to be instructed in his holy trueth.

6. But from hence also *Arius* armed his heresie: for because Wisdome saith of her selfe, *Pro.* 8. 22. The Lord possessed me the beginning of his wayes; where the word קנני being translated in the Greeke ἔκτισέ με hee created me: *Arius* from

from thence caused much perplexity unto the Fathers in this businesse, and although *Athanasius* in his oration περὶ ἑνώσεως proves by divers arguments that the Sonne, as concerning his Godhead cannot be created: yet when he comes to give answer to this text, hee interprets it thus. The Father hath appointed mee a body, and creating me among men, hath ordeined me the Saviour of mankinde: which though it be true; yet is it not a fit interpretation for that text, if yee consider the circumstances before and after. The Fathers also of the Nicene councell being urged with this text answered from that addition, the beginning of his wayes, that the world was created for man: so that man the reasonable or discursive wisdome of God, as concerning the intent and purpose of God, was first created, although last in the order of actuall being. *Epiphan. haeres.* 69. in answer hereto, holds the distinction of wisdome created and increated: but seeing no place of the Scripture expounds this place of Christ, therefore (saith he) it is not necessary to interpret it of the Sonne of God: but if you take the other circumstances, it can belong to no other. Then if it must needs be referred to Christ, yet shall it be verified of his humane, not of his divine nature. At last he gives the true meaning of the word קָנָה *kanah* he possessed or of קִנֵּן *kinnen* he hatcht as a Chickin, and reasons, that as every chicken is of the same nature with the dam; so the word also must have the same being with the Father; and therefore bee begotten before all time eternally: you shall finde the true reason of the difference of the translation in the tenth section following. In the meane while it is not unreasonable to thinke that this Errour came by some interpreter that was an enemy to the Christian faith. And yet among them *Aquila* translates it ἐκτήσατο με he possessed me as other ἔκτισεν of the same theme, which might easily be written ἔκτισεν he created. Let the students of the holy mysteries give all diligence to read the holy Scriptures in their proper language, For there this treason of *Arius* and all other hereticks is easily discovered.

7. Hee that denyes himselfe to be good, cannot be God. But Christ saith of himselfe, *Matth.* 19.27. *why callest thou me good? there is none good but one, even God.* *Answ.* Good is either absolute and perfect, which is God alone, or else imparted, the image of that Good: and so every thing created was very good, *Gen.* 1. Goodnesse is likewise in the vertue and disposition of the minde, as *Barnabas* was a good man, *Act.* 11.24. or manifest in the workes, and thus *Dorcas* was full of good workes, *Act.* 9.36. and our Lord wrought many good workes among the Iewes *Ioh.* 10.32. In these three kindes our Lord was good as man supereminently, above all the orders of created things. In the first kinde he was good as God, which absolute goodnesse he denyed not to himselfe, no more than Hee denyed himselfe to bee God, at that confession of *Thomas*, *My Lord and my God*, but rather taught that young man (if he had had wit) to follow that perfection which hee prescribed. For being by the young mans owne confession good, it must follow of necessity by that rule of perfection *Follow me*, that he was God and ought to be followed and obeyed, *Eph.* 5.1. 1. *Cor.* 11.1.

8. Like unto this are those other arguments which they bring, as where it is said, *Ioh.* 6.57. *Like as the living father sent me; and I live by the Father*: So hee &c. If he live not by himselfe he cannot be God. *Answer.* that this life which the Sonne receives of the Father is not accidentall, not of grace, not of foresight or purpose: but substantiall and eternall, seeing the generation is according to the immutable being and eternall working of the Father, and his spirituall perfection onely. So they object from *Heb.* 3.2. That hee was faithfull to him that made him, and *Ioh.* 14.28. My father is greater than I, so 1 *Cor.* 15.28. when all things are subdued unto Him, then also shall the Sonne himselfe be subject unto him, that did put all things under him; and many other which you may finde cited and answered by *Athanasius*, and especially by *Epiphanius* in the places quoted before. Wherein observe diligently the differences betweene those termes, which

which signifie his nature, and those which have reference to the office of his Mediatorship, as in the first place of *Heb.* 3. Consider what he was made. It is plaine by the verses before, hee was made the Apostle and high Priest of our profession, in which office he was faithfull to him that made him, or appointed him thereunto; so in the second place, to that, *The Father is greater than I*; note the difference betweene the Divine and humane nature: for the Sonne is inferiour to the Father, by nature, as man; and so as he is the Mediatour in the dispensation of his offices, as with us he makes up the body of his Church: nay, even in the Divine nature the Father is that eternall fountaine whence the Sonne hath his eternall originall, although the honour of sending takes not away the equalitie of power, nor the excellencie of nature from him that is sent; so the greatnesse there spoken of, is with respect of the office of the Sonne sent into the world, that the world by him might be saved. In the third place of delivering the kingdome to God the Father, note the communication of idiomes or proprieties of speech according to the rules of *Theodoret*. That the words proper to either nature, become common and indifferent to the Person, *as the God of glory was crucified*, 1 *Cor.* 2.8. that is, that Person which is the God of glorie, was crucified concerning his humane nature.. Secondly, that the communitie of names makes no confusion in natures: now the word *Sonne* belongs to Christ indifferently, either as he is the Sonne of God, and so shall hee raigne with the Father, and the holy Ghost eternally, and of his kingdome there shall be no end, *Dan.* 6.36. *Luk.* 1.33. And seeing that he as the Son of man, hath received all power, *Mat.* 28.18. *John* 3.35. and 13 3. as to governe his Church *Psal.* 45. so to raise the dead, and to execute judgement, *Iohn* 5.26,27. *Acts* 17.31. Hee shall raigne till all things bee subdued unto him, and that he hath utterlie destroyed all the workes of the devill, sinne, ignorance and death, *Iohn* 1.3.8. that as God the Father doth now raigne by him; so he having performed all things which belong to him as the Mediatour, may thereafter as God raigne with the Father eternally, our everlasting king of glory, when God shall be all in all his children, as he is in him.

I am the more briefe in this argument; because their arguments are answered in part before. § 4. And because this question is neere to that which follows immediately, and againe because it is the principall subject of that treatise by me so often mentioned: therefore for conclusion, first consider the danger of this venome which at once poysons all our hopes of that full satisfaction which is made unto the justice of God by the death of Christ: for if he be a creature only, then can he not be infinite, and if not infinite, then cannot the infinite justice that is offended by our sinnes, receive a full and sufficient satisfaction by him, as you might see it proved in the 21 Chapter before. And beside these reasons you may take with you these remembrances against all *Arians*, *Turkes*, *Iewes*, *Socinians*, and other hereticks whatsoever, and give honour and glory unto Iesus our Lord and God. *Esay* 9.6. *Vnto us a childe is borne, unto us a Sonne is given, and his name shall be called, The Mightie God, the Everlasting Father, the prince of peace. Ier.* 33.15,16. *In those dayes the branch of righteousnesse shall grow up unto David, and Ierusalem shall dwell safely, and he that shall call her. See Mat.* 11.28. *is Iehovah our righteousnesse. Micah* 5.2. *Out of Bethlehem shall hee come forth unto mee that shall be ruler in Israel, whose goings forth are from everlasting. Rom.* 9.5. *Christ is over all, God blessed for ever and ever, Amen.* and 1 *Iohn* 5.20. *We are in him that is true, even in his Sonne Iesus Christ. This is the true God and eternall life.*

5.10. Thus then our Lord Iesus being declared mightily to be Sonne of God, by the testimony of the Father from heaven, by his owne profession of himselfe, confirmed by his glorious miracles, *Iohn* 5.26.37. by his resurrection from the dead, *Rom.* 1.4. by the consent of the Apostles and Prophets, and by the testimony of the holy Ghost in the hearts of all his Children, and being truly man by the testimony of his very enemies; the onely question remaining concerning his being

being is, that seeing all fulnesse must dwell in him, *Col.* 1.19. whether he be not also that first created being, in and by whom all other things were created and are governed and preserved. This *Postellus* in his booke *De nativitate Mediatoris*, doth firmly hold: And although it be plaine by *Athanasius*, *Epist* 1. *contra Arianos*, that *Arius* held one Word in the Father, as we speak of the Trinity, and another Word created, which he held to be Christ: and in his *Thaleia*, mentioned *Epist.* 2. *contra Arianos*, affirmes to the same purpose, a Wisdome increated, and a Wisedome created: and although *Arius* affirmed as *Postellus*, That Christ was a creature, but not as one of the creatures; made, but not as one of other things that were made, &c. and therefore concluded that he held the same faith with the Church, and detracted nothing from the glory of Christ, when hee called him the first and chiefe creature, *Epiph. haref.* 69. yet *Postellus*, whether he were indeed ignorant of it, or whether he dissembled his knowledge, makes no mention thereof, lest the name *Arius* might discredit the position, although the difference betweene *Arius* and *Postellus*, be as much as from the East to the West. For though *Arius* held the increated Wisdome or Word to be in the Trinity, yet he could not yeeld to this, that that Wisdome tooke flesh, and became that Saviour to whom we confesse. And this was the businesse betweene him and the right meaning Fathers. But *Postellus* held that the created Wisdome, that first borne of every creature, which in the fulnesse of time tooke flesh of the Virgin *Mary*, and in that flesh made satisfaction for the sinnes of the world, was hee in whom all the fulnesse of the Godhead did dwell. Now by the rule of our faith both the extremities are yeelded unto, that Christ is God, blessed above all; and that he is man, as hath beene proved. But this is now to be examined, whether it be necessary, to the beeing of our Mediatour, that hee be that first creature of God, created before all times and ages of the world, by whom all other things were afterwards made in their due times, and are governed, as *Postellus* affirmed. The Authorities which *Postellus* brings, are either forraine, or else out of the holy Scripture; you shall first see them of the first kind, with their exceptions, then his reasons with their answers, and lastly those enforcements which are by him, and may beside bee brought from the Word of truth.

1. First, he saith he is urged to the declaration of this truth by the Spirit of Christ, *pag.* 1, 3, 7, *&c.* but I say, these enthusiasmes and revelations are a common claime, not onely to them that speake the truth from God, as the holy Prophets say, *Thus saith the Lord*; but also to them that vent their owne fantasies and heresies, in stead of the truth. The second authority is that of the *Abissine* Church, which commonly they call of *Presbyter Iohn*, out of whose Creed he cites for his purpose thus much, *Pag.* 24. *&* 25. "We beleeve in the name of the holy Trini-"ty, the Father, the Son, and the holy Ghost, who is one Lord: three names, one "Deity; three Faces, one Similitude: the conjunction of the three persons is equall "in their Godhead; one Kingdome, one Throne, one Iudge, one Love, one Word, "one Spirit. But there is a Word of the Father, a Word of the Sonne, and a "Word of the Holy Ghost: and the Son is the same Word: And the Word was "with God, and with the Holy Ghost, and with himselfe, without any defect or "division; the Sonne of the Father, the Sonne of himselfe, and the beginning of "himselfe. Where in the first Article (you see) that Church acknowledges the Trinitie of Persons, in the unitie of the Deity, according to that faith which wee beleeve. The second Article, But there is a Word of the Father, &c. is altogether a declaration of this created Word, or Sonne of God, by whom all the holy Scriptures were given, and inspired, as *Postel* speakes. But concerning that Church, though *Postel* to make the authority thereof without exception, say, it was never troubled with any heresie; yet it is not unlikely to have nursed that arch-heretick *Arius*, whom all writers account to be a *Lybian*. Besides, it is manifest, that they are all *Monothelites*, and so farre forth *Iacobites* or *Eutychians*, that they

they condemne the fourth generall Councell of *Chalcedon*, for determining two natures to be in Christ. Moreover, what their learning is like to be, you may judge by this; that their inferiour Church Ministers and Monkes must live by their labor, having no other maintenance, nor being suffered to crave almes; see Mr *Brerewoods Enquiry, Chap.* 23. & 21. a state of the Ministery, whereto our sacrilegious patrons, and detainers of those livings, rightly called Impropriations, because they belong most improperly to them that unjustly withhold them from the Church, would bring our Church unto. But see whereto this want of maintenance hath brought that Church, which in the time of the *Nicene* Councell was of so great regard, that their Patriarch had the seventh place in all generall Councells; yet now (as I have read) have they of late yeares beene compelled to send to *Rome* to beg a religion, and teachers from them. And this is the Authority of that Church. But you will say, their Creed is ancient, and of authority: I say, though it be as ancient as *Arius*, yet what wit or judgement was in this, to put such a point into their Creed, which they themselves by *Postels* owne confession, doe not understand? If it were necessary to believe it, other Churches would not have omitted it, if not necessary, why was it brought into their Creed?

But the ancient *Paraphrasts*, *Anchelus* and *Ionathan* are without exception, and where the Text is, *And the Lord spake unto Moses*, they explaine it thus, *And the Lord spake unto Moses by his word*; which all the old Interpreters, and especially *Rambam* understand to be spoken of the created Word of God; that Word of the Father, the Sonne, and the Holy Ghost, or the Divinitie which is appliable to the created beings. *Pag.* 24. The *Cabalists* also concurre with this interpretation, and therefore call him the inferiour VVisdome, the Throne of Glory, the house of the Sanctuary, the heaven of heavens united to eternity; the superiour habitation, in which God dwels for ever, as his body is the inferiour habitation, after he was incarnate; the great Steward of the house of God, who, according to the eternall decree, brings forth every thing in due time. And these, as I remember, are all the authorities which *Postellus* cites, except you will add this, that whereas he writes to the Councell of Trent, they of the Councell being called for other purposes, did not at all passe any censure of the booke, or this position, which is the maine point therein.

You may add to these authorities many other, and first out of *Iesus* the Sonne of *Sirach*, *Chap.* 1. *vers.* 4, 5. *Wisdome hath beene created before all things, and the understanding of Prudence from everlasting.* The VVord of God most high is the fountaine of wisdome, &c. which agrees with that in the Creed before, that hee is the VVord of the Sonne, and the beginning of himselfe. And againe, *vers* 9. *The Lord created her, and saw her, and numbred her:* And *Chap.* 24. 8, 9. *He that made me caused me to rest: he created me from the beginning before the world, and I shall never faile.* And this authority may seem to stand well with the fourth reason for the worlds eternity, brought in *Chap.* 13. if by the world you understand the created wisdome, spoken of by these Authours. The Hebrew בן *Ben*, a sonne of בנה *banah*, to build according to the Idea, or representation which is in the minde, may bring some proofe hereto: but especially the word בר *bar*, of ברא *bara*, to create: wherefore the *Chaldean Paraphrast*, in *Psal.* 2. *vers.* 7. for ילדתיך *yelidticha*, I have begotten thee; hath בריהך *berichach*, I have created thee. And *Prov.* 8. 22. for קנני *Kanani*, he possessed me, בראני *barani*, He created me. VVhere the Greeks translated, some according to the paraphrase, some according to the Text. Among the Fathers also some consented to this opinion, as *Theophilus* Bishop of *Antioch*, about the yeare 180. *ad Autolicum lib.* 2. God, saith he, having eternally the Word in himselfe, as it is said, *Iohn* 1. 1. *The Word was with God*; did then at last bring him forth, the first begotten of every creature, when he determined to make the world, as it is written, *Psal.* 2. 7. *This day have I begotten thee:* But *Origen* is slandered to have spoken more meanely

of

of Christ, as of a small thing in comparison of the Father, as that hee was indeed of the essence of the Father, but created; see *Suidas*, and *Epip. hæres.* 64. But can these things stand together, that Hee should be of one being with the Father and yet created? Or can it sticke to *Origen* who writ according to the right faith, as you may read *In Exod. Hom.* 8. But *Lactantius* without wavering consented to *Theophilus*, *Inst. lib.* 2. *cap.* 8. & *lib.* 4. *cap.* 6. The *Nativitarii* also though *Augustine lib.* 15. *de Trin. cap.* 20. make *Enomius* a follower of *Arius* their Authour held this same opinion with *Theophilus*, and *Lactantius*. *Aug. de hæres. cap.* 80. But that place of *Ps.* 2. doth not prove that Christ was not brought forth till then that the world should be created. For the word *this day* hath not any respect to time, but to the perennity or continuance of the action. For Christ is no otherwise brought out this day, than he was eternally, as it is said *Iohn* 17. 5. and *Hebr.* 13. 8. Iesus Christ yesterday, and to day, and the same for ever. Some of the latter *Presbyters* of learning also consent to this conclusion. See *Leo Hebr. Dial.* 3 *pag.* 510. So *Raimund Lully Artis Magnæ parte* 9. *cap.* 8. hath this. By this meanes mans understanding knowes, that there is one great created being, which is greater than all the creature beside; which I dare neither name nor declare in this place, because this Art is generall. Also *Iohn Picus* makes it the first of his conclusions, according to the *Chaldees*. That the first order of separate or created beings, is that of the fountaine, which by the meanes of vision is superexalted above all the rest: as I even now explaned the superiour *Shekinah*, or habitation of the Cabalists. But this conclusion of *Picus*, is after the later interpreters of the *Chaldean* Theology. For if you looke unto the oracle Εστιν ὁ πατὴρ ἑαυτῷ νοητὸς, &c. You shall see that both *Plethon* and *Psellus* interpret it thus. That the being of the Father is utterly incomprehensible, and beyond the understanding not only of men and Angels, but also of the Sonne himselfe: and this not out of any envie, but onely by the impossibility of the thing: that that which is infinite should be apprehended by a finite and created being. The *Arians* follow this, but *Psellus* rejects it, as contrary to our Christian doctrine. Also * *Plotinus*, *Iamblicus*, *Porphyrie*, *Proclus*, and their schollers, (though they no Christian yet hold that for truth, which *Picus* from the Caldeans hath delivered. And although *Steuchus De perenni philosophia lib.* 1. & 2. hath cited many authorities from them, as meeting with that truth which wee defend concerning the Trinity; yet if you examine them well, you shall finde that most of them agree with this conclusion of *Postellus*. For if they allow all the conclusions of the Chaldeans intire, as *Psellus in summa* affirmes; they must of necessitie hold the created being of this second wisdome, with *Postellus*. And although *Plato* holds but what hee likes of these conclusions, yet in this point (as his commentator *Ficinus* gathers out of his *Timæus* and *Epinomis*) he is directly for this created divinity. See the argument on the fixt Epistle.

* See *Aug. de Civ. lib.* 10. *cap.* 2.

But to all these authorities, first and last, I answere thus much, that although it be plaine, that these authors were of this minde: yet that binds not, that the truth doth stand with them. Onely it seemes that seeing a famous Christian Church, and so many great Doctors, and expositors beside (though the Chaldæan and Platonicks be set at naught) were of this Iudgement, seeing no Synod either œcumenicall or nationall (for ought that I know) did ever condemne it, it may be held as an opinion not utterly hereticall; especially seeing the booke of *Ecclesiasticus*, both by the warrant of some fathers, and other Churches, and especially of our owne, hath been commended as proficable to the advancement of Christian vertue, though not for the establishment of doctrine *Art.* 6. And many choice Chapters from thence appointed to bee read in our publique Liturgie, even that twentie fourth, where this point both of the eternall *v.* 18. and succeeding generation. *v.* 8. 9. is plainly taught. See *November* 7. Morning prayer.

1. But *Postellus* to ascertaine this matter to the understanding, brings these reasons

reasons following. First, God is altogether unmoveable, as in place, because he fills all; so likewise in wisedome and in will, because hee is every way infinite. And therefore it was necessary in the creation (which was not but with a most particular dispensation or providence, by which all causes and effects are ordered) that there should be an agent which gave to every thing a being, and that a severall, and distinct individuall being, which cannot bee, but by those specificall formes or proprieties by which every thing doth worke according to kinde; which could not bee but by such an agent as hath both an infinite activity of being, by which he is one with God, and likewise an infinite possibility of working, or not working, according to the particular possibilities in nature, by which hee must of necessitie communicate with the Creature. And this is that Wisedome created and increate, without which nothing was made. This both the Creator and the Creature, that forme of formes, in whom, by whom, and for whom are all things: *pag.* 21. 103, *&c.*

I answer. That if it must of necessitie be put, that God cannot worke without Himselfe, because He is infinite, and therefore immoveable; then for the same reason it must follow, that no such great created being can at all be, except you will say that hee created himselfe, and so was when He was not, or that hee had his creation from some other originall than God, which must likewise bee infinite, in being able to create so excellent a being, and yet finite, that hee might move or not move himselfe thereto when he would. But first this progresse would be infinite, and beside that impossible. For if neither God could move because Hee is infinite, nor much lesse the creature when it was not, how was it possible that any thing at all should be created? Secondly, Moreover it would follow hereupon, that that were possible to the second cause, which was not possible to the first: but it is manifest, that all second causes worke onely by the activity of the first, so that if the first cause cease to worke, much more the second. Thirdly, beside this, the power of God should not be infinite, if it could not worke according to his pleasure in things without.

But you say, as Himselfe, so His action is infinite, and it is impossible that a finite being should be the subject of an infinite action. I say though *Sampson* were able to breake a Cable, yet might he straine one haire of *Dalilah* to straightnes, not to lengthen it; to lengthen it, not to breake it. This is true (say you) because he was as every creature, partaker of being, and not being; of act or perfection, and of possibilities, or imperfection, whereby he might move, or not move at his pleasure. But God is not so; but alwaies actually, whatsoever Hee may be. But (say I) it is one thing to speake of the infinite action of God in himselfe; and another, of his action in the creature, limited according to his Wisdome and His Will in respect of the outward object, as I have shewed at large in answer to the objections for the worlds eternity *chap.* 13. *note* (*b*) *ob.* 2. 3. 4. Neither is the will of God without an infinite Wisedome to dispose of all things in their times, nor yet without an infinite power, to cause every thing to bee actually according to His Wisdome and His will, and the application of his will, wisdome and power, is sufficient to move all inferiour causes to give all manner of beeing to the Creature.

2. But seeing the matter, and forme of all things, are after a sort contrary; and that the bodily composition likewise of things below is of elements contrary in their qualities; it is impossible that these repugnances should be brought together into one, *not. Med. pag.* 21.

Answ. The Philosophers tell us of a certaine quintessence in which the different qualities of all the elements are brought to agreement, and give us reason to beleeve it: by which quintessence dwelling in every thing, the contrarieties of the elements are accorded in every compound, *Raim. Lulli.* and *Iob. de Rupesc. de* 5. *essentia lib.* 1. *cap.* 2. But seeing they keepe the experiment with themselves

selves, neither their reason, nor their authority shall bee of any force with us. But this is without all doubt, that hee that had power to create all things, had likewise power out of that created masse, fruitfull with the seed of all things, to bring out every thing in due time according to the kindes that were by him foreseene and determined. And because wee have hitherto maintayned that God alone by his eternall wisdome, *Our Lord Iesus Christ* was the Creator, it must follow of necessity, that the creature was also ordered and guided by Him. For that infinite power which could doe the more, and cause that to bee which was not, might also doe the lesse, and order it at his will. So that for this objection wee are not compelled to acknowledge any such created being, the Creator and disposer of all the rest. And concerning that supposed repugnancy betweene the matter and forme of every thing, it is but the begging of the question, for all formes are produced out of possibilities of their matter, exeepting onely the soule of man, and the divine endowments thereof, as I shewed at large, *chap.* 17. §. 4. *n.* 2.

3. The third argument of *Postellus pag.* 28. is not much unlike the former, drawne from the perpetuall change of things, subject to generation and corruption. For nature brings out nothing violently or in an instant: therefore as the things that are; began by little and little to bee, by the power of the Spirit of God, which moved upon the waters: so by the power of the same Spirit, are they still preserved in their order of being, and by it they are changed from state to state. And this spirit of God is that first created being, that Mediator betweene God and the creature: the spirit of the Vniverse actually moveable, and applying it selfe to every thing, and working in every thing by the power of the Trinity which dwelleth in Him. For nothing which proceedes from the power of the matter, is able to move it selfe, no more than the matter was, no not the soule of man, but onely by His strength and activity by whose power it is.

Answer. Concerning the progresse of things naturall, from the evening of their beginning, to the morning of their perfection, I have spoken before. But for answer to this, I say that it is not necessary to put any such spirit of the universe, such an applyable divinity, as the *Platonicks* call *Animam Mundi*, because things are changed from one state of being to another; seeing the Holy Scripture tels us. *Psal.* 148. 5. that all the armies of the creature were made, because God commanded. And for their changes in corruption and generation it is plaine, it must be according to that degree which they cannot passe, *vers.* 6. which is the law of nature. And moreover concerning the providence of God on every particular thing, our Lord hath taught us, *Math.* 10. 29. that not a Sparrow fals to the ground without the will of our heavenly Father; except *Postellus* will here except that that heavenly Father must signifie that first begotten of the creature, which he doth meane. Which interpretation would directly crosse that text, *Act.* 15. 18. That all the workes of God were knowne to Him from everlasting. And nothing can bee in the second cause which was not in the first. Therefore seeing the infinite power of God is that by which every thing is powerfull, to worke unto that end, whereto it was destinate: we must needs confesse, that Hee by His power workes what He will both in Heaven and in earth; and yet because all the orders of causes are appointed by him, wee may safely say as our Lord hath taught us, *Mark* 4. 28. That the earth of her owne accord bringeth forth fruit, and as the Prophet, *Hos.* 1. 21. 22. *I will heare the heavens, and the heavens shall heare the earth, and the earth shall heare the corne and the wine; and the corne and the wine shall heare Israel.* Which order of causes being put, we shall not need to apply the immediate power of that applyable divinity of the Mediator to every effect, as *Postellus* holds it necessary. For the whole creature by the power of that blessing which it received at the creation is able to worke according

ding to the end appointed. And if it were necessary to put any common agent in the Creature, by which every inferiour Agent were to bee moved, which wee cannot doe except we hold that Gods decree the law of nature is too weake, or may be broken; yet I thinke that the dominion of the heavens set in the earth, *Iob.* 38.33. or that same *anima mundi* here below mentioned may better stand with the Scripture, than the perpetuall imployment of this supposed mediator. That I say nothing of those particular intelligences which some Philosophers, & *Postel* himselfe *pag.* 63. have appropriated to every thing, beside the specificall vertue of the seed. Neither is it cleare that this spirit. which moved upon the waters, *Gen.* 1.2. was any such being as *Postellus* supposes, a created divinity, or the mediator betweene God and his creature; but rather that vigor, life, or heat concreated with the *Chaos* that נפש *nephesh*, *anima mundi*, or spirit whereby every thing is enlivened or made able to worke to the destinate end, which ever dwels in the watry part of the compound, as the soule in the bloud, or if this interpretation be not admitted, yet that of Saint *Ambrose* may stand, *Hexam. lib.* 2. that *Moses* in these words, *In the beginning God created heaven and earth*, having made mention of the Father, and the Sonne, doth rightly adde that clause, *And the spirit of God moved upon the waters*, that he might shew, that the creation of the world was the worke of the whole Trinity, yet may you not hereby suppose, that that Spirit of God which fils the whole world, *sap.* 1. was carried upon the waters by any locall position, but rather as an artificer whose will and understanding is busied in his worke, so the holy Spirit disposed the whole creature, to naturall action according to his will and power, *Rab. Mosr. Enar. in Gen.* If you love to conferre opinions, you may read, *Iob. Pici Heptaplum*, D. *Willet* and other expositors.

4. To these reasons of *Postellus* you may adde a fourth, every action is limited by the object, so the eternall and infinite action of God the Father understanding himselfe, doth thereby produce the eternal Sonne as hath beene further said chap. 11. But because the Father doth also view all the possibilities of being in the creature, and that the creature must needes stand in cleare distinction from the Creator, therefore as the eternall Sonne is the image of the Father, so that idea or image of the creature must needes bee a different being from that image of the Father, which wee call the eternall Sonne, and so of necessity must come into the reckoning of the creature. For the true image of every thing, must be like to that whose image it is.

Answer. If the image of the things created, were represented to the divine understanding from any thing which is without himselfe, the reason were of force But seeing that God knowes all things, only in and by his owne being, by which being of his only, as the cause of all things, all things have their possibilitie of being; so that his being is the foundation of all beings; it follows that the representation of the divine being, which wee call the Sonne, is also the similitude or representation of all those possibilities of being which are in him, so that the creature is in God the Father as the first cause of all equivalently; sith his being is equivalent to all being, and the possibilities thereof. In the Sonne, the idea of all being it is as represented or characterized eminently, or visibly, to the divine understanding, and by Him all naturall causes and possibilities are ordered, to the bringing of all things into their actuall being. And therefore as Christ our Lord, *Heb.* 1.3. is called the expresse image of the Person of the Father, so likewise, *Col.* 1.15. is hee the first begotten of every creature. For seeing the understanding of God is not by discourse, nor habituall, as gotten by experience, but that it is His owne very being unto the perfection whereof all the termes of Action must of necessity concurre, that is, both of Him that understands, and of the object understood, and of the action of understanding, as was shewed, *chapter.* 11. *Rea.* 8. it is not possible, but that seeing they are all infinite, they must also

also bee coessentiall and one; and if one, then the action of understanding whereby God viewеth himselfe, must also bee that whereby hee viewеth the creature, for otherwise it were not infinite, if it comprehended not all beings at once. So then in this action of Gods understanding, there cannot bee a priorities of an infinite being understood, that is, God the Sonne; and a posterioritie of a finite, that is, the creature.

By this meanes (you say) I make the Creature to be coessentiall with God, in which inconvenience, the strength of the former objection doth stand.

Answ. If you meane the Creature, according to the actuall being, I put it naturally in the precedent causes, and possibilities of nature; but as concerning the first and prime cause, it is so farre from any inconvenience: that it is most necessarie, that God, and the first cause of all being beside Himselfe, be termes convertible essentially: And thus the Creature is in God as in the cause. But seeing nothing can be in another, but according to the manner of that being wherein it is; and seeing the being of God is his most Pure understanding, the Creature is no otherwise in him, but as understood or foreseene, and willed eternally.

And if you will stay to see, you may in the Persons of the holy Trinity view a wonderfull presentation of the perfections of the Creature. The Father is the foundation that sustaines all: The Sonne or Mediator that power or efficacie which perfecteth all. The Holy Ghost that infinite activity in the strength of which every thing doth worke. The number three, supposes two: and because neither to worke outwardly, nor to will within, can bee where there is not a power thereto; therefore our Lord saith *Iohn* 15.5. *Without me yee can doe nothing.* And secondly supposes, first so, that power cannot bee without a being wherein it dwels. And thus you see the Father the foundation of all being, is more inward to every thing than the matter thereof, the Sonne more essentiall than the forme, and the holy Ghost more proper than any working: for of his activitie it is, that we will or doe, *Philip.* 2.13. and thus is that Scripture verefied which is in *Acts* 17. In him, first we are, secondly live, thirdly move.

5. A fifth reason of *Postellus* which I set over of purpose is pag. 74. and this it is. Seeing that God in his infinitie is utterly incomprehensible of the creature, if such a created Mediator were not, in whom the infinite Majestie dwelling might be apprehended, the Angels had beene created in vaine: for neither had they enjoyed happinesse, when they could have no sight of God in whom alone blessednesse is; nor yet God had perfected his praise in them, when they could not see and praise the Divine Majestie. And againe to the same purpose pag. 118. Seeing mans understanding above all other things desires and searches the knowledge of the truth; and that not onely in things below during this life, but most of all being separate in the eternall and infinite goodnesse, wisdome, and other dignities of God, wherein above all other things it takes most joy: it is necessarie that it may come unto the knowledge of that truth by such a mean as is proportionable and fit thereto: for otherwise the desire were in vaine if it could never bee brought to effect. Therefore seeing our understanding cannot behold the infinite being it selfe, it is necessarie that it behold it in the Mediatour, a created being, and proportionable to our understanding, and this may seeme to bee that which our Lord saith of himselfe, *Iohn* 14.6. *No man commeth to the Father but by me,* See *Iohn* 1.18. and againe *Luke* 10.22. *No man knoweth the Father but the Sonne, and he to whom the Sonne will reveale him.*

For answer to this doubt, you must remember that which was said to the last objection concerning the being of things equivalently, and eminently; for your easier understanding I will cleere it further. Things, be they naturall or artificiall, are either actually in that being which they have, whether it be substantiall or accidentall, as *Plato* to bee a man, to bee a Philosopher; this sword to bee of Steele, well tempered, two foot and nine inches long; or else potentially, and so

to they are in their proper principles and causes, before they come to actuall being: and these causes are either next, as the Steele out of which the sword was forged, the Smith that made it, the fire that softned it, the hammer, the grindstone, and such like instruments; or else the causes are further and further off from the effect; as iron which was fined to steele, the stone out of which the yron was molten, the quicksilver and Sulphure which were congealed into that stone, the earth and water of which they had their beginning. *Postel* put things potentially in the Angels, but ill; for they can be but in the order of efficients at most. Thirdly, things are said to be in their ideas or separate formes eminently, as the model of a house in the minde of the builder; or as the forme of the sword was in the minde or understanding of the Smith, when he first purposed to make it. Fourthly, things are equivalently in that common cause wherein all other things of the same kinde may be, as in an Organ or Virginall, all manner of tunes, all concords, and discords are, which are possible to bee made or conceived by any Musician; so in the minde of the Smith, all the objects of Smithery, locks, guns, swords, and the like are equivalently, though as yet hee hath not thought or purposed any one in particular. Now from these common things enlarge your understanding to those respects that are fit to be betweene things sensible and the unsearchable Trinity. All things are in God the Father equivalently, because in that infinite being of his all the possibility of being is founded: of all things (I say) that have beene or shall be eternally. But because his being is actuall, with all the dignities of being actually: for otherwise it were not infinite; if it might be more excellent than it is: therefore doth hee in his glorious Sonne understand both himselfe in his actuall being, and actually all things that are by his being possible to bee; so that the ideas or formes of all things are actually present with him eternally, and actually understood, as it is said, *Psal.* 139.16. *In thy booke all my members were written, when as yet there was none of them.* Wherefore it must follow that that *Word* which is the character or expresse image of the Father, bee also the image of all other things whatsoever; so that all the ideas of all things possible to be, must bee in the Sonne eminently, that is, according to their ideas or particular formes understood, and determined, as the idea or imagination of the sword is in the minde of the Smith actually, assoone as the Smith hath resolved to make it thus, although the sword it selfe be not actually till it bee made. And as these ideas are the first causes of things; so by reason of the concurrence of the will with the understanding, are they the most powerfull for the bringing of those things whose Ideas they are, into effect: for from that idea of the sword in the Smith it is, that he kindles the fire, softens his steele, forges it, grindes it, forbushes it, and makes it at last a perfect sword. And therefore though it bee true, *That the Sonne doth nothing of himselfe, saving what hee hath seene with the Father. Iohn* 5.19. Yet because the ideas of all things are actually in him, it is as true that *in him, through him, for him, and by him, are all things; and in him all things consist. See Chap.* 13.§ 9. eminently, or in the cleere distinction of their severall formes: for otherwise the wisdome were not infinite, if the formes were in confusion, and not eminent and apparent in their most cleare differences and determinations of the times, and limits, when, and how, the things themselves whose formes they are, should actually be. If then the ideas of all things be in the Sonne actually; what necessitie is there of any created Mediatour, when the Son of God might by any of these Ideas which are actually in him, manifest himselfe either to Angels, or to men? was not then that image of the manly being in him, in which he did delight to dwell with the sonnes of men, *Prov.* 8.31. according to which he created *Adam*? in which hee manifested himselfe to the Fathers, to *Abraham*, to *Moses*, to the Prophets? And although for sundrie purposes knowne to his wisdome, he manifested himselfe in other formes:

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of a smoking furnace, when hee entred into covenant with *Abraham* his friend, *Gen.* 15.17. of a living fire that consumed not the bush, to *Moses*, *Ex.* 3.2.6. of a still soft voice to *Eliah*, 1 *King.* 19.12. or the like: yet none of these formes were uncouth, or forreine to him. So that in what forme soever he vouchsafed to shew himselfe to the Angels, in that might they behold the invisible God, and be abundantly blessed thereby; but since the time that the faithfull have beheld him with that Crowne, wherewith his mother crowned him in the day of his espousals, the day of the joy and gladnesse of his heart, *Cant.* 3.11. He is to be seene both of Angels and men eternally, and onely in the Tabernacle of our flesh; and the glory of God is manifest onely in the face of Iesus Christ. And as this (I thinke) is a full answer to the argument of *Postellus*; so had you need to remember it, because it may helpe to the understanding of some places of Scripture, which may seeme to make for this conclusion.

6. But if such a created Mediatour be, as had power to execute the eternall decree, and to create the rest of the creature, the Angels, and man, and all this visible world from him; it may stand well with the justice and honour of God, and the love of that Mediatour toward man, to offer himselfe for man when hee had sinned: whereas otherwise if no such created Mediatour bee, then God the party offended, must first seeke the attonement: and seeing man was not able, must likewise make satisfaction to himselfe, for the sinne of another against himselfe: But this stands neither with the honour of God, nor the rule of Iustice.

Answ. Intire affection hates all hicity: And so God loved the world, that he gave his onely begotten Son, that the world through him might be saved. And if the onely begotten Sonne, be onely that second person of the Trinity, what Son is that created Mediatour? And so farre is it from dishonour to God to seeke and save that which was lost, as that without his mercy and pitie on man in his misery, the worke of God in the creature had beene in vaine. But concerning that satisfaction which was made for sinne, although it had appeared that it was utterly impossible to bee made by one that was onely man, *Chap.* 19. yet was the satisfaction made onely in the manhood of our Saviour, dignified and sustained by his divinity, unto the endurance of all that punishment which was due to our sinne, as it is manifest by the Prophet *Esay*, *chap.* 53. *Col.* 1.22. 1 *Pet.* 2.24. and yet for all that, is our Saviour the Lambe slaine from the beginning of the world, *Re.* 13.8. yet is the blood of his sacrifice upon the Crosse, called the blood of the everlasting Testament, *Heb.* 13.20. because that by the eternall spirit, he offered himselfe for us unto God, *Heb.* 9.14. *That he in his manhood might present his Church unto himselfe, God blessed for ever, holy and without blemish*, *Eph.* 5.27. So that the redemption of man is the worke of the whole Trinitie, the Sonne by the holy Spirit offering himselfe unto the Father, accepting this obedience a ransome for the world. And because the Sonne offered himselfe by the eternall Spirit; therefore is not our Saviour a created Mediatour, as *Postellus* supposed, for no creature can be eternall. And maugre all the power of hell, it was an eternall Gospell, *Revel.* 14.6. Written in the Volume of the Booke of the eternall Decree, *Psal.* 40.7. *Heb.* 10.7. to the everlasting comfort of the faithfull; That the sacrifice for sinne was appointed before there was a sinner.

7. Now before I come to those Texts of Scripture which *Postel* urges directly hereto; it will not bee unfit to let you see how he favours his owne opinion, by those Scriptures which he interprets unfaithfully; as where it is said, *Deut.* 32.39. *There is no God with me*; as *Esay* interprets it, *I am God, and there is none else*; he makes the sense, *pag.* 104. he is the created wisdome, before which there was no other God created: for he is worthily called God (saith he) for his union with the Deitie. And againe, *pag.* 115. for that which is *Prov.* 8.23. *I was set up from everlasting*; he will have it, that this divine wisdome was created not from everlasting, for then it could not be a creature; but before any ages were numbred by

men. So to that of Saint *Iohn, Cap.* 1. *The Word was with God*; he addes as it followes, in the *Abisme Creed*, and with the Holy Ghost, and with himself, & argues that whosoever is with another, must be different therfrom, & (for the most part) inferiour in dignity. I have answered concerning the authority of that Church, the collection of inferiority in dignity followes not; neither doth this text prove the unity of any such creature with the Creator, as hee inferres, but rather the difference of persons in the unity of the Godhead: for so it followes in the Text; *And that Word was God.* I say nothing of other Texts which by allegoricall and forraine interpretations he would bring to his purpose, such as that, *pag.* 93. where by the firmament, *Gen.* 1. 6. he will understand this Mediator, who parted the hidden waters of the Deitie, from the manifest waters of the creature: whereby it would follow, that the *Chaos* or waters, the light and darkenesse, were created before this Mediator, see *Gen.* 1. 13. His argument from that Spirit which moved upon the waters, *Gen.* 1. brought *pag.* 29. is answered before, Reason 3.

I impute it no fault to him, that he *pag.* 62. confounds those Texts of *Iohn*, 12. 28. and *chap.* 17. 5. Charity sees no mistakings, where they make not against the truth. But his collection is ill from that text, *Glorifie me with that glory which I had with thee before the world was*; to conclude, either that the creatures were distinct in him whom he cals God man, meaning the created Mediatour, or for any other to suppose that the glory of God the Sonne was any whit lessened by the taking of our flesh; onely it was shadowed for a time under the Cloud of his humanity, except that at some times a glimpse therof appeared in his glorious miracles. For first, if that eminent being of the creatures in the distinction of their severall beings, were not in God the Sonne, that second Person of the Trinity, but in this created Mediator; it would follow, that the wisdome of God were not infinite, nor yet essentiall unto him, when the knowledge of the creature in that manner of being, must come unto him by a creature, contrary to that which hath been proved (*Chap.* 5. & 8. And therefore to avoid this inconvenience, hee is compelled to say, *pag.* 74. that that second being of all things (taking the equivalent being which they have in the Father, for the first) is not onely in the eternall wisedome, but also in the wisdome created. Whence it followes, that the Creature by the same manner of being, shall bee both in the Creator, and in the created Mediator. But the reason: for otherwise the Angels could no see God. The position is false, the reason insufficient, and answered before; then to thinke that the Sonne had lost or abated any thing of his infinite glory, because he prayes, that he may be glorified as before the world was, stands neither with the truth. For so neither had the glory beene infinite, if once ended, nor he coessentiall with the Father: neither yet accords it with the circumstance of the Text. Therefore understand it according to the truth: That Christ the Sonne of God in his manly being having glorified the Father on earth, and finished that worke which he had given him to doe, *Verse* 4. prayeth *vers.* 5. that the infinite glory, which was darkned under the forme of a servant, *Phil.* 2. 27. might be manifest in the manhood, that hee in that manly being might be glorified, with the glorie which is infinitely sufficient to glorifie him the head, and all the members of his mysticall body, as it is manifest in that 17. *chap.* of *Iohn*, *vers.* 22, 23, 24.

8. *Mal.* 3. 1. Christ is called the Angel or Messenger of the Covenant; therefore he is a creature, so united to the Divinity, that God cannot worke without him, for that reason which is the first before. The reason is not of force to the authority. I answer. The first covenant or promise which God made to mankinde was that in Paradise, *Gen.* 3. *The seed of the woman shall bruise the head of the Serpent.* This seed of the woman is Christ our Lord, which according to the Prophet should come in that Temple, which was built by the Iewes after their returne from Babylon: So the Sonne of God in our flesh, is that Angel of the Covenant of our deliverance from the power of the Devill, which came according

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to the time appointed. So he hath the name of an Angel from his office, not from his nature.

9. *The holy Ghost shall come upon thee, and the power of the highest shall overshadow thee, Luk.* 1 35. This holy Ghost is that created Spirit of the Trinity, locally moving from place to place, which actually performed all those things which hitherto have beene ignorantly attributed to the third Person of the Trinity: who being infinite, and filling all places, cannot be moved from place to place, no more than the Father or the Sonne. But this created Spirit might take on him the shape of a Dove, *Luke* 3.22. of a Voice *Luke* 9.35. and may also change places, as he saith, *Iohn* 3.13. *No man ascended up into heaven, but the Sonne of man which is in heaven, pag.* 75. 75 113. 116, *&c.*

Answ. I have given the meaning of that text, *Iohn* 3 13. before in the 23. chapter: And as the infinite wisdome of God foresaw, what diversitie of opinions would come into mens minds, (for hee understands their thoughts long before *Psal.* 139. 2) so hath hee left us the rule of his holy word whereby to guide us in the truth. Now the writings of Saint *Iohn* do so cleare this question, as if they had beene written in opposition to these opinions of *Arius Postellus*, and those that are like minded. I cite some few texts out of his first Epistle *chap.* 4 *v.* 10 God hath loved us, and sent his Sonne to bee a reconciliation. But the question is, whether a created Sonne or no? Saint *Iohn* tels us no, not a created Sonne, but his onely begotten Sonne hath hee sent into the world, that wee might be saved by him *vers.* 9. That Sonne or Word, who is one with the Father and the Holy Ghost, *chap.* 5. *vers.* 7. That Sonne to whom the Father Himselfe bare witnesse, *verse* 9. 10 11. See 2 *Peter* 1. 16 17. That Son who is very God and eternall life, *vers.* 20. what can bee more plaine, or particularly described, or more fully proved? If Hee bee begotten, then coessentiall with the Father, *Ergo*, not created. If begotten, then eternall (for the actions of God in Himselfe are infinite and eternall) See *chapter* 10 *Ergo*, not created. If one with the Father, then also infinite. *Ergo*, not created. If very God, *Ergo*, not a Creature. But this spirit of the Trinity, which tooke flesh of the Virgin, and so became our Mediatour, moved from place to place, which no Person of the Trinitie could doe, because they are infinite, and fill all places. Had this eye of the Sorbon *L. Dan: in Har. Aug. cap.* 85. which knew so well that God is in all places *repletivè* (as they speake) never read that *Moses* saith, *Deut.* 33. 26. That God rides on the Heavens for the helpe of Israel, and on the Clouds in his glory? And although *David* knew that God did continually, beset him round about, and that there was no place either in Heaven or in hell, in the earth, or Sea: where he was not *Psal.* 139. from *v.* 5. *to* 11. yet as a stag embossed takes the soyle, so did his heart in his flight from *Saul* thirst for God; saying, *when shall I come and appeare before God. Psal.* 42. 2. Therefore although God fill heaven and earth, yet is he said to be in any place more particularly where he gives more evident proofe of his presence, as at Bethel, *Gen.* 28. 16. in the Tabernacle by the Oracle and those manifest signes which I remembred above note (*d.*) Thus God descended on Mount *Sinai*, when the Mountaine did smoke and tremble, and thus the holy Ghost is said to have come upon the Virgin *Mary*, when by that wonderful work of his in her body, that seed of mankind was taken of her, that it might become a tabernacle for the King of glory to dwel in eternally: Thus also our Lord saith of himself *Ioh.* 6. 38. *I came downe from Heaven, not to do mine owne will, but, &c.* not but that he was still in heaven *c.* 3. 13 but because his presence in earth was now manifest in the flesh, as it had not bin before.

10. And these reasons are, if not all, yet the most, I am sure the best, which *Postellus* brings for his position. It may seeme fit moreover in this place to give answer to those texts which beside these already cited, may be brought for this opinion. And first to that which is *Gen.* 3. 2, *&c. Yea, hath God said, ye shall not eat of*

every tree of the Garden, &c. yee shall not dye the death. But God doth know that In the dayye eate thereof your Eyes shall be opened. The word *Elohim*, God, here used, is of the plurall number, but God is one. And beside it may bee thought that the devill durst not have spoken thus of Christ his creator, if Hee had beene God blessed above all.

Answ. The reason why Christ is every where in the Scripture called *Elohim* is, because that being eternally the Sonne of God He also received of the Father power over all things, and was appointed to bee that man by whom the world should be redeemed and judged. So the word *Elohim* though sometimes given to Angels, sometime to men, yet it abates nothing of the excellency of his being. To the reason I answer, that the devill never perswades a man to sinne, but first he corrupts his opinion concerning God. For hee that hath true and beseeming thoughts of God, is not easily drawne to a wilfull sinne. Therefore the devill doth here first perswade the woman to distrust the truth and goodnesse of God, as being an enemy to him and his creature, man, as was said before. *chap.* 22. But if the devill had in so many words affirmed that which *Postellus* doth, yet we know he is a lyar from the beginning and abode not in the truth.

11. *Gen.* 19. 24. it is said that the Lord rayned upon *Sodome* fire and brimstone from the Lord: by which place though it may appeare that the Sonne is coessentiall with the Father, for both are named by the name of *Iehova*; yet the Father hath the excellency of honour before Him, and that he executes no Iudgement in the creature but by his fathers beheast: which is yet more evident by that which is *Zach.* 3. 2. *And the Lord said unto Satan, The Lord rebuke thee O Satan*; whereby it may seeme, either that there is not an equality of power in the Persons of the Trinity, or else that there is a created Mediator, in whom the second Person of the Trinity doth dwell.

Ans. If the dignities of the deity be essential as was proved, then if there be one nature of the Father and the Sonne, it followes that their power and all other dignities are coequall. Onely the Father hath the prerogative of originall in this, that the Son is of the Father, but the Father is not of the Sonne, though he never were without the Sonne. And therefore those professions of our Lord, all power is given unto me both in heaven and in earth, *Matth.* 28 18. And the Father hath committed all judgement to the Sonne *Ioh.* 5. 22. are first and above all to beare witnesse to the truth, *Ioh.* 18. 37. For if he received his being originally from the Father then of necessity that power also which is essentiall unto him. Secondly, that as a Sonne he might honour His Father in the dispensation of that power, and execution of his Mediatorship. And thus hee destroyed *Sodome* by the power of the Father, and thus he prayes that Satan may bee rebuked, and the faith of his disciples confirmed, *Luk.* 22. 32. Thirdly. ὡς χαίρων τῇ τοῦ πατρὸς ὑπεροχῇ as joying in the glory and excellency of the Father, as *Ignatius* speakes *Epist. ad Smyrnenses*. Fourthly, that wee may know that we have one and the same gratious Mediator, which did evermore save and defend his church both before and after his incarnation.

12. But it is written, *Exod.* 23. 20. *&c. Behold I send an Angel before thee, beware of him and obey his voice: provoke him not, for hee will not pardon your transgressions: for my name is in him.* That this Speaker was Christ who had brought the Israelites out of Egypt it is manifest, 1 *Cor.* 10 9 That this Angel may meane *Moses*, it sorts not with some circumstances, especially *that He will not pardon your transgressions*. Therefore some *Rabbines* understand by this Angell, *Michael*, the Prince or Angel that standeth for the nation of the Iewes, *Dan.* 10. 13. 21. but neither can an Angel forgive sinnes. Therefore being compared with, *Exod.* 33. *v.* 2. 3. *I will send an Angell before thee, but I will not goe up with thee, least I consume thee in the way*: it must follow of necessity, that this Angell is not the second Person in the

the Trinity, but that created Mediator the Son of man, who had power in earth to forgive sinnes, *Matth.9.6.*

Answer. That being granted which is *Ioh.*10.38.& *Ioh.*14.10. That Christ is in the Father, and the Father in Him, these words being spoken in the Person of the Father, wil prove that Christ is the worker of al deliverances for his Church, both temporall, and eternall, and that he hath power to forgive sins, and that the name or being of God is truely in Him. So by this Angell no created Mediator can be understood, for every sin is a breach of the law of God against an infinite Iustice, which God alone and no creature can forgive. And therefore that sonne of man which had power on earth to forgive sinne, must of necessity bee God and not a created Mediator. And although Israel were here threatned, that God would depart from them for their Calfe; yet it is manifest. verse.17. that God at the prayer of *Moses* pardoned their sinne, and brought them into Canaan. But to take the objection as it may make most for this opinion, that God doth threaten to send a created Angel, yet these words *My name is in him*, cannot prove him to be this created Mediator, but rather that the Angell to be sent, should have a power delegate, whereby to punish the rebellions of the people without sparing, and that power was the power or name of God in him.

13. I, but *Psal.*45.6. after the Prophet had confessed unto Christ, *Thy throne O God is for ever and ever, thou hast loved righteousnesse and hated iniquity: hee addes. verse.7. Therefore God even thy God hath annointed thee.* By which it may seeme, that Christ though God, yet hath a God, and is God by grace and a created mediator, as *Hermes Trismeg. in Asclep.* cals the Father ὁ ἄναρχος the Creator of this God.

Answer. Christ though God eternall, yet as man, a created Mediator, hath a God, as he saith, *Ioh.*20.17. I ascend to my God, and your God, and in this sence God is his God, which hath annointed Him with the oyle of gladnesse, above all that are partakers with him of flesh and blood. For he received not the Spirit by measure, but of his fulnesse have we received grace.

14. *Esay* saith, *Chap.*43.v.10. *Before mee was no God formed, neither shall there bee after mee.* Therefore the Mediatour that spake there must bee a created Mediatour.

Answer. It followes *Esay* 44.6. *I am the first, and I am the last, and beside mee there is no God*: therefore he is not a created Mediatour, but the Creator of all things. But that text of 43.10. (it seemes) did somewhat trouble the Greeke interpreters, who with one consent translated the word נוצר *was formed*, by ἦν ὁ ὢν *was*, to this sence, *there was no God before me*, though some of them left out the word ὁ ὢν God, and some kept it according to the Hebrew: but this text proves nothing to that purpose for which it is cited, but rather as it followeth on the verse before, thus much. That if none of the Gods of the nations could bring forth their witnesses that they had promised and performed, then the Iewes might witnesse with him, and especially his chosen servant Iesus, in whom all his promises are yea and Amen, that hee was before all their formed Gods, and should be after them. So that if hee were before and after all their formed Gods, whom yet they did confesse to bee immortall (for no man takes him for a god that must dye (*Ioh.*12.34.) therefore against themselves they must witnesse that he was the true God.

15. It is said, *Rom.*8.26. *That the Spirit maketh intercession for us with groanings that cannot be uttered*: which cannot be but with earnestnesse of desire, and paine: but neither of these can befall unto God, yet is our Mediator one, yesterday, and to day, and the same for ever. Therefore the Mediator is a created being, which continually hath made, and doth make intercession for the Saints, according to the will of God. verse.27.

Answer. Though Christ be our eternall Mediatour, as was said above, *Obiect*

ch.6. one, as the Sonne of God eternall, one Sonne of the Virgin, eternally ordayned in the counsell of God; yet this Spirit here meant is that Spirit of the humanity of Christ, as it appeares by the circumstance of the text, *For he that searcheth the hearts*, knoweth the meaning of the Spirit; so it is the Spirit of the heart of Christ our Mediatour, whereby he intreates for the Saints. For although our Lord Iesus be glorified in body; yet is he the same body that he was before, and his heart is touched with the feeling of our infirmities, and even now sorrowes with us for our sorrowes, as when he wept *Iohn* 11.35. For as *Postel* truely saith pag.33. The beginning of his sufferings was in the body, and though his bodily sorrow was ended in his death, yet his sufferings in his soule and Spirit are not ended, till that which is remaining to the sufferings of Christ be likewise fulfilled in the bodies of his Saints, as it is plaine *Acts* 9.4. *Col.*1.24. And therefore it is said of this Saviour or Angell of his presence, in all their troubles he was troubled, *Esay* 63.9. *Heb* 2.17. & 4.15.

16. But Saint *Paul Colos.*2.2.3. saith, *That all the treasures of wisdome and knowledge are hid in that mysterie of God, and of the Father, and of Christ.* Where the Father by a manifest distinction from God, and from Christ, must meane this meane being or created Mediatour which tooke flesh of the Virgin.

Answer. Not so; for although the eternall power and Godhead were manifest to all men by the creature, that wicked men might bee without excuse, *Psal.*19. *and Rom* 1.20. *Yet none of the Princes of this world did understand that mysterie of the Gospell of Christ.* 1.*Cor.*2.8. *For that had beene kept secret since the world began, but was now manifest in the last times*, *Rom.* 16.25. *Col.*1.26. Therefore these treasures of knowledge are first to know God one infinite and eternall being; then to know him the Father, that is, to confesse in the unitie of the Deitie the three persons: 1. the Father eternall, which cannot be without an eternall 2. Son; neither can an eternall Sonne bee without an 3. eternall procession or generation. Now to know this one God, and him the Father, and that one Mediatour betweene God and man, the eternall Sonne dwelling in the man Iesus, the Sonne of the Virgin, is the height and perfection of all knowledge whereto man by all his search could never attaine. Then so to acknowledge this truth, as to live in holinesse as they ought that know it, is that perfection of wisdome, that whole duty of man whereto hee is called: and this answer may serve for the like objection out of *Ephes.*1.3.

17. So Saint *Paul* also *Heb.*1.3. seemes not to give unto Christ equall glorie with the Father: for he saith of him, that he is not ἀυγὴ the beame which is of one nature with the fountaine of the light: nor yet ἀυγασμα, the shine of that beame; but ἀπαυγασμα τῆς δόξης a glimpse, brightnesse, or shine by reflection from that glory, whereby it followes, that he is not consubstantiall with the Father, and so of necessity a created mediator.

Answer. It is said, 1 *Tim.*6.16. that God dwelleth in the light which no man can approch unto, that is, that centrall or incommunicable light of the deity, which no man hath seene, or can see, for the creature cannot comprehend what God is, except it bee united unto him: but yet because the creature cannot bee blessed but in God, therefore is that light spread abroad, or dilated from the centre into the infinite circumference of the divine dignitie, by the infinite obiect of that light, the Sonne our Lord Iesus, by whom that light is participate unto men, and Angels, in that blessed vision whereby they are blessed in him, and this is that ἀπαυγασμα or brightnesse of Saint *Paul*: the same glory of God made communicable unto us by our Mediator, not any shine or reflection of light in a forreigne obiect, as the wisdome of God in the creature, or the light of the Sunne reflected in the Moone, or starres; in which the light is made other then it was, as the obiection mistakes it.

18. *Rem.*

18. *Revelation.* 3. 14. Christ is called the beginning of the creation of God therefore Hee was the first creature.

Answer. If he be the beginning of the creatio n, therefore he cannot be a creature. for so should He be the beginning of himse lfe: so should He be, when he was not; so should he be a cause, and yet not be: but these are impossibilities. Compare herewith, *Colos.* 1. 15. And see the reason of the speech in answer to the fourth objection.

§. 11. The heresies concerning the proprieties of the Mediator, are principally three, of the 1. *Acephali*, the 2. *Agnoetæ*, and the 3. *Monothelites*. The *Acephali* or headlesse, because they had neither bishops, nor priests, nor set times, nor order for the service of God; though that as the two natures in Christ were confused (for from the *Timotheans* they descended) so also the proprieties of these natures. But if the first befals, as was shewed, §. 1. 2, 3. before, then their confusion, is also confounded. The author of this heresie was one *Severus* a bishop of *Antioch*, who dayly cursed the Councell of *Chalcedon*, for that by their decree which you heard before, §. 1. they had forestalled this heresie. But his blasphemous tongue cut out, and he banished from his chayre, were worthy rewards of such a Bishop, *Evag. lib.* 4. *c.* 4.

2. From that heresie of *Apollinarius*, came that of the *Agnoetæ*; that the divine nature of Christ was ignorant of many things, as the day of judgement, the grave of *Lazarus* &c. For if the Godhead were changed into flesh, as *Apollinarius* held; *Themistius* might well conclude, that both the being and also the proprieties of the Godhead must suffer losse thereby; and so falsly ascribe unto the Godhead, that which was proper unto the manhood. But if the foundation were unsure, as it appeared. §. 2. their building must needs fall to the ground.

3. And because the opinion of *Eutyches* concerning the only divine nature in Christ, began to be hated: therfore *Cyrus* bysshop of *Alexandria* upheld it by the opinion of one will in Christ, for (said he) the humane will of Christ either is none, or not at all moved as the will of man, but onely by God. But to take away those proprieties which doe necessarily follow the nature and being of any thing, is to destroy the thing it selfe: so that to deny either the divine, or humane will of Christ, were to make him an unsufficient mediator; and is directly contrary to that scripture which is *Luke*, 22. 42. *Father, not my will, but thine be done.*

4. From whence *Iordanus Brunus* a *Neapolitan* in my time in *Oxford*, would inforce a more wicked conclusion, That Christ was a sinner, because His will was not in every respect answerable to the will of God. And because that which comes into the wicked imagination of one, may proove a stumbling blocke to another: I will by the way remove this out of the way. Therfore I answer. That because man knowes not, nor may presume to know what the secret will of God is, hee may in the freedome of his owne Will, will, desire, pray for, and indeavor any thing which is not contrarie to the revealed will of God, and that without sinne, especially in such things as stand with the naturall desire of all the creature in the preservation of it selfe in the present being which it hath. As a sicke man without sinne may use diet, medicine, and prayer for recovery; although God in His secret will have determined he shall dye. *Davids* purpose to build the Temple, though against the purpose of God, was so well accepted of God; as that he thereupon received the promise of a perpetuall succession, even till Christ the eternall king to come of his seed, 2 *Sam.* 7. 11. to 16. Nay, when *Hezekiah* had heard the sentence of death from God Himselfe, by the voice of his Prophet, *Esay* 38. was his prayer, and his teares accounted sinnefull, which God did so far accept, as that he confirmed his petition by a miracle? And although our Saviour knew himselfe to have come into the world, that He should dye for the sinnes of the world: yet might he without sinne pray unto His Father to save Him from that

that houre *John* 17. 17. especially divers figures affording that hope? was not *Isaak* in the very stroake of death rescued by the voice from heaven, when the *Ram* was offered up in his stead? *Gen.* 22. was not the scape goate *Lev.* 16. 21. 22. on which all the iniquities and sinnes of the sons of *Israel* were put, sent away alive into the wildernesse?

But wherein was this repugnancy of his will to the will of God? *Not my will, but thine be done.* He denyed his owne will, he laid downe not onely his life, but even the desire of life, that he might performe the will of his Father; so that the true conclusions which arise from hence or the like places are these; first, seing all men naturally desire to live, and would not bee unclothed, that is, would not die 2 *Cor.* 5. 4. but rather that our mortality might be swallowed up of life, as it shall be with them who are found alive at the comming of the Lord 1 *Cor.* 15. 51. and 1 *Thes.* 4. 15, 16, 17. Christ our Saviour was truly man both in the nature, and all the naturall properties of a man, contrarie to the heresie of *Eutyches*, and the *Monothelites*, of which you may reade further (if you will) in *Thom. Aquinas contra Gent. lib.* 4. *Cap.* 36. Secondly, and because every pure and meerely naturall propertie is concreated with the thing whose property it is, and that the desire of life, is naturally in every thing which hath life, and that without sinne, lest he that put this desire in the creature should be supposed a cause of sinne: it was no sinne in our Saviour to desire life upon that condition; contrary to the folly, and falshood of *Brunus*. Thirdly, seeing that God the Father so loved the world, as that he refused to accept the prayer of his owne beloved Sonne, when hee besought him with strong crying and teares for life; but would give him to that most bitter death for us: what confidence and assurance of life may wee have, when the price of our redemption is paid, and hee our Redeemer restored unto life? for if while we were enemies, we were reconciled unto God by the death of his Sonne: how much more, being reconciled, shall we bee saved by his life? *Rom.* 5. 10.

ARTIC.

ARTICLE III.

VVhich was conceived by the *Holy-Ghost*,

CHAP. XXV.

ALthough it were said to *Abraham*, That in his seed all the nations of the earth should be blessed: so that the Humanity of *Christ* was in *Abraham* and the fathers originally, and so descended unto Him: yet you may not thinke that any determinate * matter descended from *Abraham*, or the rest, of which the Manhood of *Christ* was to be made peculiarly, no more then the manhood of all others that descended from them. And as no more, so no lesse, was He in the loynes of *Abraham* then the other *Israelites*. But yet with this difference, That whereas all other men being borne according to the law of concupiscence, are subject to originall sinne from both the parents: (a) Hee being not so borne, was not subject thereto. And because He was not borne according to the flesh, but according to the promise, according to the Law of the eternall life; that is, of the eternall Father onely, on the one side without a mother; and so of His mother onely on the other side without a father: Therefore was He, as not subject to sinne; so not tithed in *Abraham*, when he gave tithes of all unto *Melchizedek*, *Genes.* 14. 20. as *Levi* was, *Hebr.* 7. 9, 10. for tithes are an acknowledgment of sinne in him that is tithed; and a confession that he needs a mediator unto God. But *Christ* being a Priest for ever according to the order of *Melchizedek*, did therefore in *Melchizedek* receive tithes of *Abraham*. and by *Melchizedek*

* You may see the contrary opinion in *Galatin, lib. 7. cap. 3.*

chizedek blessed him with whom He had before-hand establisshed His promise. *Gen.*12.2,3.

Now when the fulnesse of time came, that this promise of God should bee fulfilled: the blessed Virgin *Mary* being sanctified by the *Holy-Ghost* unto holinesse of life, and puritie of affections: was so highly favoured and accepted of God, as that in her tender yeeres (for they write that shee was not above fourteene yeeres at the message of the Angel) shee was vouchsafed worthy to bee the mother of the Saviour of the World. Her heart being therefore purified by the *Holy-Ghost*, to beleeve the promise of God made to her by the Angel, and by him to bee perswaded of the possibilitie thereof: Hee wrought in her also a free consent thereto, a full submission to the will of God, and a desire of the performance of the promise. Reade *Luke* 1. from 28. to 39. Thus according to the nature of the Holy Spirit, she first conceived her sonne in her Spirit, or understanding and holy desires: then by the working of the Holy Spirit, that seed which is the originall of man-kinde was sanctified, separate and sequestred into the place of naturall generation, and the Eternall Son invested therein, that according to the time of life, Hee might bee borne the Son of man. O sacred mysterie! O miraculous conception! Yet thus must His conception be, who was to unite all things in one. But for all this, is not Christ our Lord said to bee the Son of the *Holy-Ghost*, although hee were thus conceived by Him; nor yet the Son of the holy Trinitie, as the *Abissine* Church confesseth. For as concerning His eternall being, Hee was the Son of the Father onely: so for this His manly beeing, Hee was the Son onely of His mother, having His humane nature and birth of her, and consequently His originall or discent from her Fathers, *David*, *Abraham*, *&c.* And being then first conceived according to his humane nature, of which the *Holy Ghost* was not partaker: therefore hee was not propagate of the substance of the *Holy-Ghost*, as *Isaac* of *Abraham* according to kind, to which conception onely the name of Father and Son doth properlie belong. Now see the reasons:

That our Lord was conceived by the Holy-Ghost.

You may remember how it was said in the Chapter before, § 10. *Answere to the fourth objection*, that the *Holy-Ghost* is that infinite activitie, in whose strength every thing doth worke. Which if it have truth in every naturall action (as I shewed) much more is it true in things above nature; such as is this conception of our Lord.

1. For if the fountaine bee corrupt; then also the water must bee unwholsome. And if original sin doe follow every one that is conceived according to the flesh, as it is said *Psal.* 51. *In sin hath my mother conceived mee:* then as it was necessarie that Hee which should

ſhould bee a propitiation for the ſinne of others, ſhould bee himſelfe holy, and vtterly ſeparate from ſinners: ſo was it alſo neceſſary that his conception ſhould be onely by the *Holy Ghoſt*, that Hee might be free from all taint of ſinne, both originall and actuall.

2. And as the generation according to the courſe of nature had beene in ſinne (as was ſhewed at large *Chap.* 17.) ſo alſo was it vtterly impoſſible that God thereby ſhould bee incarnate. For (*b*) no agent can worke beyond the power of its owne nature. But the Incarnation, whereby God and Man became one Perſon, was beyond the power of all naturall generation. For man, as all other naturall agents, is finite; the divine being infinite, and ſo impoſſible to bee begotten by man. Beſide this, the divine being in this caſe of being conceived, muſt have beene in the ſtate of a ſufferer by a being finite. But theſe things are impoſſible. And therefore it was (*c*) neceſſary, that the conception ſhould bee by the *Holy-Ghoſt*.

3. If the conception of our Saviour had beene according to the courſe of naturall generation, then had there beene two fathers of one Perſon, and ſo the humanitie taken into the Deitie of Chriſt, had beene the cauſe of confuſion, in reſpect of the Father-hood, which had beene in God the Father, and in reſpect of man, the Father of the ſame Son. So the perfection of Father-hood had not beene wholly and perfectly in God the Father. So defect ſhould be in the firſt principle. But theſe things are inconvenient. Therefore (*d*) the conception was not by man.

4. And why this conception was the peculiar worke of the *Holy-Ghoſt*, it may yet further appeare, thus. In all the workes of God in the creature, the whole Trinity works, either according to one manner common to all the Perſons: or elſe according to their perſonall properties. Now in this incarnation of the Son, as the Father had begotten Him by eternall generation; ſo in the fulneſſe of time, did Hee ſend His Sonne into the world; and this ſending is that ſecond generation or begetting. For as the thought or intent in the minde of a man, is that inward word of his underſtanding, which being ſpoken, is made underſtandable by others: So the Word of God remaining eternally in the boſome of the Father, being ſent into the world, became manifeſt in the fleſh. And thus the whole being of Father-hood was in the Father, and of Sonſhip in the Sonne. And beſides theſe two termes of begetting, belonging to the Father, and being begotten, belonging to the Sonne, there is onely that of conception neceſſary to this moſt wonderfull Incarnation, which muſt belong to the *Holy-Ghoſt*, leaſt two offices being given to one Perſon, the third Perſon ſhould ceaſe to worke. So there ſhould bee inequalitie in their actions, and their workes without ſhould not bee conformable to their inward beings, *ſhewed Chap.* 11. *and* 12. But this is not to bee affirmed: Therefore hee was conceived by the *Holy-Ghoſt*.

5. And seeing it was necessary that the Redeemer of the world should be borne of a Virgin (as it will appeare in the Chapter following) it was also necessary that the conception should be by the *Holy-Ghost*. For as in the ordinary way of all generation, the female seed is not of strength to become man, except it receive motion, life and strength from the masculine seed conveyed into the place of conception; which cannot be done but with the breach of Virginitie: so where the Virginitie was not impaired, it was necessary that the disposing of the seed and enabling it unto conception, should bee by the power of the *Holy-Ghost*, who was able to supplie all defects in nature, and to cause the Virgin to conceive, and consequently to bring forth without the feeling either of pleasure or paine.

6. Every supernaturall worke which proceeds from the perfection of Love, must bee performed by him who is the perfection of Love. But the Incarnation of God in man, was a supernaturall worke which proceeded from the superabundant Love of God to Man-kind, *See Chap.* 22. *Reasons* 4, 5. 10, 11, 12. And therefore wrought by Him who is the perfit Love betweene the Father and the Sonne: that the perfection of the band, vnion, or knot of Love, might bee in the *Holy-Ghost*; as betweene the Persons of the God-head, so betweene the God-head and the humanity.

Notes.

1. *Obiect.*

(a) *He was not subiect to originall sinne*] A *Iew* or *Atheist* may obiect, that if Hee were subiect to the punishments of originall sinne, that is the sicknesses of minde, ignorance, forgetfulnesse, the passions of anger, sorrow, and the like: and so of the body, to bee weary, hungry, faint, sleepie, &c. Then must it also follow, that Hee was subiect to the sinne; for no effect can bee, but by the precedence of the cause. But it is manifest that hee was subiect unto most of these. Therefore it may seeme that Hee was also subiect to sinne, though not actuall, yet originall, which was the cause of these. *Answere.*

Though the rule bee most true, that no effect can bee without the precedent cause; yet in this businesse, where grace and mercy is above nature, the cause in one, wrought the effect in another. The sinne was of *Adam* and his sonnes, the punishment of CHRIST the Sonne of GOD. But the supposition that these defects (if they may bee so called) are the effects of originall sinne, is false. For man being that creature in whom GOD would shew the superexcellencie of His goodnesse, wisedome, glory, &c. *Epho.* 3. 10. It was expedient that he being to be brought to that height of happinesse and perfection whereto no other creature can attaine, should have experience of all infirmitie or weaknes, first from notbeing to the meanest degree of being, and so from state to state, till he have at last arrived vnto that state of perfection when God shall be All in all. And because it was necessary that our Lord should bee in every thing like His brethren, except their sinne: therefore tooke Hee on Him whatsoever was naturall unto man, the substance, not the sinne; the perfections, not the infections. But sinne was contrary to mans nature, the deformitie and poyson thereof

wrought

wrought onely by the Devill in man, after the worke of God was perfect in him. And therefore our Lord did grow in wiſedome, and Stature like other men, as all the ſonnes of *Adam* ſhould have done, though hee had never ſinned. And thus Chriſt tooke on him our infirmities, and that for this end, that Hee might beare our ſinne, that is, might ſet himſelfe in our ſtead to beare the puniſhment of our ſinnes, that by His ſtripes wee might bee healed. And thus the Lord laid on Him the burthen of vs all, *Reade Eſ.* 53.

But it is ſaid, 2. *Cor.* 5. 21. that God made him to bee ſinne for vs. *Anſwere.* This text is cited as that text of the *Pſalme* in *Matth.* 4. 6. is cited by the Devill. Say that which follows, *Who knew no ſinne*, and it cuts the throat of the objection. But I ſay that Saint *Paul* referreth vs ſecretly to that ſacrifice for the ſinne of the High-prieſt, in *Exod.* 29. 14. which is there called חטאת *Chattaeb* § Sin, meaning an offering for ſinne, as *Pſal.* 118. 17. the ſacrifice is called חג *Chagh*, the feaſt or holy-day, by a *Metonymia*, meaning the ſacrifice proper for the holy-day. For the purpoſe of Saint *Paul* in that Epiſtle being to prove the end of the Law in Chriſt, referres vs to that ſacrifice which ſhewes that the High-prieſt himſelfe needed another Mediatour. For although hee did eate the ſinne offering of the people, and ſo did beare or take away their ſinne: *Levit.* 10. 17. Yet his owne ſin offering he might not eat. And therefore that was to be burnt without the campe, as Chriſt did ſuffer without the gate. *Heb.* 13. 11. &c. 2. *Obiect.*

Moreover *Iob* ſaith, 14. 4. *Who can bring a cleane thing out of an uncleane? Not one.* Whereby it is plaine, that although Chriſt were conceived by the *Holy-Ghoſt*, and ſo no ſtaine or touch of concupiſcence came to the body of the Virgin by that conception: yet ſeeing the Virgin her ſelfe was conceived and borne as all man-kind; it muſt likewiſe follow, that if Chriſt had his whole manly being onely from her, then as ſhee her ſelfe was ſtained in her whole being with originall ſinne, ſo likewiſe that which was conceived of her. 3. *Obiect.*

Anſwere. It is likewiſe written, *Deut.* 4. 24. *The Lord thy God is a conſuming fire.* And the propertie of fire is to ſeparate all ſuch things as are heterogeneous: to part and divide Elements, as experience ſheweth. Now although it bee plaine, that the heavens are impure in His ſight: that Hee found no ſtedfaſtneſſe in His Angels: that no creature could bee a Tabernacle worthy His dwelling, much leſſe the body of ſinfull man: Yet ſeeing that glorious fire was able to purifie and perfit whatſoever body that was, which He would vouchſafe to take unto Himſelfe: therefore although for the reaſons in the Chapter following, it was meet, that Chriſt ſhould bee borne of a Virgin; yet not to take any holineſſe from her. For if it had ſeemed good vnto His wiſedome to take His man-hood from a corrupted *Rahab*, or a *Tamar* (as hee did originally) yet was Hee able to ſanctifie and cleanſe it, as He doth cleanſe or take away the ſinnes of the world. And concerning that manly being which our Lord did take of the holy Virgin, though it were the moſt pure in all man-kind, though the vttermoſt puritie in all the creature, as being without the ſinne of the creature, as I ſaid before: yet was it not of it ſelfe worthy to bee His pavillion, but became a dwelling worthy of His preſence onely, becauſe He, by that aſſumption of it unto himſelfe, did make it worthy of Himſelfe, as Hee ſaith *Iohn* 17. 19. *For their ſakes doe I ſanctifie my ſelfe*: What is that? His Divine being is perfect holineſſe, and thereby did He ſanctifie His body, which was Himſelfe (contrary to the wickedneſſe of *Neſtorius*) that that likewiſe might bee *Holineſſe to the Lord*, and a ſufficient ſacrifice, ſanctified by that offering of Himſelfe, for the ſinnes of the world. And this ſanctifying of that Tabernacle of His manhood, was figured by the Cloud which filled the Tabernacle, *Exod.* 40. 34. 35. and the Temple, 1. *Kings*, 8. 10. 11. into which, ſeeing the Prieſts could not enter, becauſe of the Cloud: the *Holy-Ghoſt* ſignified, that when God ſhould dwell in

in the temple of our flesh, the ministerie of the Leviticall Priest-hood must have an end.

(b) *No agent can worke beyond the power of its owne nature.*] It were a wicked and Manichean conclusion from that text which is in *Matth.* 13.38. *The tares are the Children of the Devill*, to thinke that any of man-kind should bee begotten by wicked sprights: yet such fancyes hath the devill hatched in some mens mistides, to dishonour this most glorious worke of God, the Incarnation of his sonne. And although it appeare by the manifest authoritie of the holy Scripture, that man was that speciall creature of God, whereabout (to speake as a man) Hee tooke most care: *Let vs make man in our image: Gen.* 1.26. *Hee hath made vs, not wee our selues. Psal.* 100. *Thy hands have made mee, and fashioned mee. Psal.* 119.73. and *Psal.* 139. almost wholely to this purpose: yet hath *Postel.* in his Booke *de Nat. Med.* told vs of the *Alani*, a people among the *Tartars*, which (saith hee) was begotten by Spirits. Thus also hath he disgraced the noble Nation of the *Hungars*, beside other particular persons, among whom our *British Merlin.* But beside the generall truth of this rule, doth not common experience shew, that different kinds bring out that which is neutrall, as the kindes of Horses, and Asses, Mules? which ingender not to bring out their like, because nature will not endure so great a disgrace, as to have her kindes multiplied contrary to kind. Moreover, seeing every thing brings forth the like, as a Man, a Man; a Lion, a Lion; Fire, Fire, &c. What possibilitie is there that a spirit should beget any thing but a spirit, as it appeares in the workes of the devill in our fantasies and affections, by which secondly hee may also cause vs to worke on that which is in our power, not in his. I know that in the vegetable, where much seed is hermaphroditicall, in planting, in grafting and the like, one kind may be bettered by another; but not in perfect animalls, much lesse in man. I know also what poore shifts there bee to prove the possibilitie of these monstrous generations, the fancy of *Incubus* and *Succubus*; and of the devill stealing the seed from a dead body, and such like. But that pretious seed dyes instantly, except it be received into the proper vessell. And when the body is once dead, and that soule gone which kept the whole, and every part and parcell of the body in life, that which was for a new life in another, must also die. I know that some both of the Fathers, and Schoole-men, are cited of a contrary opinion; but our learned King *Damonob. lib.* 3. *cap.* 3. vpon reasons in nature unanswereable, hath shewed the impossibilitie of this generation; to which I will adde one reason out of the Holy Scripture. Wee are commanded by God *Exod.* 20. *Ephe.* 6. to honour our Fathers and Mothers. Now if *Merlin*, for instance, or the Nation of the *Hungars* were begotten by devills, then by that commandement were they also charged to honour the devill: which as no man under paine of Hell-fire may doe; so were it a damnable sinne for any man to thinke that God hath commanded it. And yet this fancy would take strength from *Genes.* 6. 2, 4. where the sonnes of God which *Irenæus lib.* 4. *cap.* 70. will have to bee Angels, accompanied with women; and so by that transgression of kynds, Gyants were bred: *See hereto Tertull: de virg: velandis.* But those נפלים *Nephelim*, Gyants or man-quellers, who prized themselves by their violence and cruelty, were not so called in respect of their stature; for they are after called גבורים *Gibborim*, men of courage, or strength, as every valiant or strong man is titled. But the sonnes of God, or, as our Lord calls them, The sonnes of the kingdome, that is, which held the hope of *Christ* to come, yet not living according to that hope, but following their owne lust, and joyning in marriage with *Infidels* and *Atheists*, neglecting the bringing up of their children in obedience and vertue; it must needs bee, that they must become graceless, and fierce, and so for their cruelties brought the flood vpon themselves.

And

And this is that wretched and wicked ſtate whereto the world, eſpecially this little world of ours is againe returned, and cries to heaven for that ſecond baptiſme of the fire.

(*c*) *Neceſſary that the conception ſhould be by the* Holy-Ghost.] You ſee by theſe two reaſons, one taken from the humanity of Chriſt, the other from His Divinitie, that it was neceſſary that our Mediator in both reſpects, ſhould bee conceived of the *Holy-Ghoſt*. They that have little time to thinke on naturall Philoſophie, need ſome helpe to vnderſtand the difference of generation, and conception. And let us not bee afraid to ſpeake of the workes of God to His honour, according to trueth, and modeſtie. Generation or begetting, is actively in the Parents; for the female is alſo an agent in reſpect of the feminine ſeed which ſhee affords: generation paſſively, is in that which is begotten. Conception is an action or paſſion concurrent or neceſſary to generation. For although the ſeed on both ſides bee afforded; yet if it bee weake, and vnfit for generation, as in luſtfull perſons, or if it bee not retained, and duely nouriſhed in the wombe, there can bee no conception. Therefore in this wonderfull generation of our Saviour, whereby he was made a naturall man, by naturall cauſes, as farre as they were incorrupted, there was alſo a conception neceſſary. The conception actively was in the *Holy-Ghoſt*, who prepared and fitted, firſt the minde of the Virgin (for if her actions or ſufferings herein had not beene voluntary, they had no way beene availeable vnto her ſelfe for eternall life, then her body with all the powers and parts thereof, that ſhee might conceive, that is, both afford, retaine, and nouriſh that bleſſed tabernacle of Him that would dwell in us. The conception paſſively was either diſpoſitive, whereby the body of the Virgin was ſo fitted to conceive; or finall, whereby that which was conceived, was perfected in every degree according to all the naturall cauſes neceſſary thereto. And becauſe the *Holy-Ghoſt* was the chiefe agent, or worker in all this; therefore is the conception properly attributed vnto Him.

(*d*) *The conception was not by man.*] That poore and baſe conceit of *Ebion*, *Cerinthus*, and their followers, vnworthy of that ſoule which ſhould preſume to thinke on God, or His glorious workes, you reade before, *Chap.* 24. §. 4, 5, 6, 7. where it is ſufficiently refuted, and their reaſons anſwered; and before that, you might ſee it ſtrangled, by all the reaſons of the 22. Chapter.

CHAP. XXVI.

Borne of the Virgin *Mary*.

SO the Infinite Wiſedome and Love of God delighted in man, that there is no kind of perfection poſſible to the creature, which hee hath not either manifeſted, or promiſed vnto him. To frame and faſhion the body of *Adam* out of the earth, with His owne hands, to breath into him an immortall ſoule, was a wonderfull work, and one alone. Out of that virgin man to take a rib, and thereof to make a woman, was a worke no leſſe wonderfull, and one alone. The ordinary propagation of man-kind is the third way for increaſe:

creaſe: becauſe Hee that was the Lord of all kindes here below, ſhould not be inferiour unto them in the poſſibility of bringing foorth his like. But that fourth and laſt way of mans generation, was that which out of the ſide of the virgin woman, brought out that man which ſhould reſtore and give perfection to all the reſt. More excellent than the third, which from corrupted and ſinfull parents, multiplies more corrupted and ſinfull children: more powerfull then the ſecond, which out of the more perfect ſex, brought out that which was leſſe perfect: more glorious and availeable to us then the firſt, which raiſed *Adam* out of duſt. For by this, God himſelfe to become one of us, tooke that which was ours, that he might give unto us, that which was His. And for the cleere proofe of this Article,

(a) *That our Lord Chriſt was borne of a Virgin.*

1. Let this be one ground, which the holy Virgin her ſelfe did ſtand upon *Luke* 1. 34. That without the ſociety of man, it is a thing in nature utterly impoſsible, that any generation of mankind can be. Secondly, That which is impoſſible to nature, becauſe the power whereby nature doth worke is a limited power; and in the perfect kinds of things according to one rule, is yet poſſible to God *Luke* 1. 37. Thirdly, That the workes of God Himſelfe, the author of Nature, are more noble, excellent, and perfect then thoſe of nature. Whereupon it will follow reaſonably, that ſith our Saviour could be borne of a virgin, if He would, it was covenient ſo to be; but He could, as it appeares by that which is ſaid, and alſo would, for ſo He declared it by His Prophet, *Eſay* 7. 14. *Behold a Virgin ſhall conceive and beare a Sonne.* Therefore our Lord was borne of a virgin.

2. All the fulnes of perfection ought to be in Him who was to reſtore man to that perfection which he had loſt. Therefore as *Chriſt* our Saviour had a Father in heaven without a mother, being begotten of the ſubſtance of His father, by an unconceiveable and moſt glorious generation: So ought He in earth without a father to have a mother, without any taint or ſpot, a Virgin.

3. And ſeeing the Incarnation or Conception and Birth of the GOD of glory, was a grace and honour to mankind above all the creature; and a ſpeciall exaltation of her of whom Hee would be borne above all other women. *Luke* 1. 28. if our Lord had not been conceived and borne of a moſt pure Virgin, then had He exalted the corrupted fleſh of mankind, and tainted with luſt, before that which was vncorrupt: which as in it ſelfe it had been inconvenient, ſo had it brought chaſtity and pureneſſe of life into contempt. But theſe things are inconvenient. Therefore it was neceſſary that the Saviour of the world ſhould be borne of a Virgin.

4. Neither was it beſeeming, neither was it poſſible, that the Creator

Creator of all things ſhould become a creature, but after a peculiar and ſpeciall maner, the moſt honourable and beſeeming that could be. But neither could any conception be more honourable than by the *Holy-Ghoſt*, nor any birth be more beſeeming than of a Virgin. Therefore ſo was He conceived, ſo borne.

5. *Adam* was not deceived but the woman, yet a virgin being deceived, was vnto him the cauſe of tranſgreſſion. And leſt womankind ſhould ever be ſubject to the rebuke of man for this, therefore was it neceſſary that the Saviour ſhould bee borne of a virgin. For if man had had any thing to doe in this generation of the Saviour, the woman had not ſo been quit from blame, in as much as man might have ſaid, That a woman could bring all mankind into ſinne, but without man ſhee could afford no helpe, which inequality had not been meet betweene them that are equall heires of the ſame glorious hopes. Therefore that the healing might bee ſo made as was the wound, it was requiſite that Hee that takes away our ſinne, ſhould be borne of a virgin. And thus is that fulfilled which is ſpoken *Ierem.* 30. 17. *From thy wounds I will heale thee*, that is, as thy wound was made, ſo ſhall thy health be procured.

6. The virgin *Eve* was given to man for a helpe before him, yet ſhe brought him into ſinne, and the ſnares of the devill; but the purpoſe of God could not thereby be made void. Therefore that other virgine was ſhe that was eſpecially meant, who ſhould bring foorth that helpe of helpes in mans greateſt need. Therefore that face might anſwere to face, it was expedient that the Saviour of the world ſhould be borne of a virgin.

7 And ſeeing he was conceived by the *Holy-Ghoſt*, that no taint or luſt of ſinne might be in the conception: and that the ſubject of the action of the *Holy-Ghoſt*, ſhould be the moſt fit ſubject for ſuch a worke-maſter, and ſuch an action: and that a pure and uncorrupted body was moſt fit for ſuch a conception. Therefore it was alſo neceſſary that he ſhould be borne of a virgin. For it cannot be ſuppoſed, that God who came into that harbour of His mothers body, that he might ſanctifie it, would at his going out, leave it in worſe eſtate than He had found it.

8. One contrary cannot be an efficient cauſe of the other contrary. As to ſay, That that which is pure and holy, ſhould be the cauſe of any impurity or corruption. But the conception which was the cauſe of this Birth was moſt pure, as having the *Holy-Ghoſt* the author thereof. Therefore could not the conception be any cauſe to take away the virginity of *Chriſts* mother. For ſo that divine worke of the *Holy-Ghoſt* ſhould have been ordained to an end more vnnoble then the worke; whereas the end is euer more excellent than thoſe things that are ordained for the end. So alſo He that commanded parents to be honoured, ſhould have brought a ſpot upon His owne mother, if by His birth her virginity had been

impaired, which was not impaired by his conception. But theſe things are impoſſible. Therefore He was borne of a virgin.

9. The birth of that child which is ſupernaturall, as being both God and man, muſt needs be moſt noble and ſupernaturall. But it could not be moſt noble, if it were with the diſpoyling of the mothers virginity, nor yet in the higheſt kind ſupernaturall, if it were not of a virgin. And this is that myſtery which all the Churches, ſtiled in *Cant.* 3. 11. by the name of the daughters of *Sion*, are called to take knowledge of. *Goe forth ô ye daughters of Sion, behold King Solomon, with the Crowne wherewith His mother crowned Him in the day of His eſpouſals, and in the day of the gladneſſe of His heart.* And that becauſe all the myſteries of our ſalvation were accompliſhed in His humanity.

10. Thus as God both by Himſelfe and by His Prophets hath ſhewed, that theſe things ſhould thus be fulfilled: So in the time appointed was Chriſt our Lord borne of a virgin. The holy authorities are, Firſt, that which is *Geneſ.* 3. 15. *The ſeed of the woman ſhall bruiſe thy head*, and if of the woman onely, as the promiſe ſtands, without any ayde or mention of man, then muſt the conception of neceſſity be by the *Holy Ghoſt*, who ſhould give activity and working unto the female ſeed: and the birth being (as it beſeemed) anſwerable to the conception, muſt of neceſsity be of a virgin. Neither yet doth this abate any thing of the true and perfect humanity of Chriſt, that He was made man onely of the female ſeed. For ſeeing every ſecond cauſe workes onely in the ſtrength of the firſt and chiefe cauſe; it is plaine, that whatſoever the ſecond cauſe is able to doe by the vertue of the firſt, that firſt is able to doe by it ſelfe. And therefore God who made man of the duſt of the earth, could alſo without any action of the manly ſeed, produce a perfect man of the ſeed of the Virgin, in which ſeed the whole humanity was, although it was not able to moove it ſelfe to the perfection of kind. Another text is that of *Eſay*, cited before, *Behold, a virgin ſhall conceive and beare a Sonne*; and ſuch a birth could never be, but that the conception muſt be by the *Holy Ghoſt*; And therefore it is ſaid, *The Lord himſelfe ſhall give you a ſigne*, becauſe He was the onely worker. That text of *Ieremiah* 31. 22. *The Lord hath created a new thing in the earth: A woman ſhall compaſſe a man*: doth inforce as much as the former. But what new thing is this? Is any thing more uſuall then a woman with child? But this is the newneſſe, That a woman who never knew man, ſhould compaſſe גבר *Gaber*, that mighty One, even God and man in one perſon. For ſeeing it was a new thing, it muſt be ſuch as never was before, a miracle in the birth of a man, which could onely bee in this, That He ſhould be conceived without a father among men, and borne of a mother that was a maid, as it is ſaid, *Matth.* 1. 25. *That Ioſeph knew her not, till ſhee had brought foorth.* The text of *Ezech.* 44. you ſhall heare by and by. And beſide theſe

theſe texts that are plaine and manifeſt, others may ſeeme to import as much, as that in *Eſay* 9. 7. למרבה רמשרה *Lemarbeh hamiſcah*, to the increaſe of His dominion; where from that cloſe *Mem*, ſignifying in their later Arithmeticke 600, and is not uſed but in the end of a word, ſome will define the time from the fourth yeere of *Achaz* to the birth of Chriſt 600. yeeres, but it holds not. Others from thence will fetch the name *Maria* with as much adoe. See *Pet: Galat. lib. 7. cap.* 13. and *lib.* 4. *cap.* 10. But I like beſt of their opinion who thinke, that the perpetuall virginity of Saint *Mary* was meant hereby; yet will I rather profeſſe my ignorance, then preſume to offer you any thing whereof I am fully perſwaded.

Notes.

(*a*) *THat our Lord Chriſt was borne of a virgin,*] It was a worthy ſaying of *Athanaſius* in *Epiſtol: Cathol.* Σύμβολον τῆς πίστεως ἡμῶν ὁμοούσιος ἡ τριὰς. Θεὸς ἀληθινὸς ἐκ Μαρίας θεοτόκος αὐθρωπος. The ſumme of our faith is the conſubſtantiall Trinity: and the true God borne of the virgin *Mary*. And well it accords with that of our Saviour, *Iohn* 17. 3. *This is eternall life, to know Thee the onely true God, and whom Thou haſt ſent Ieſus Chriſt.* Whereto you have the full teſtimony of the devill himſelfe, in that with all his might he hath perſecuted the profeſſors of this trueth, and endeavoured to deface it with ſo many errours, as he by his miniſters hath broached to the contrary. Some you have ſeene before, *Note* (*g*) on the 24. Chapter; Some you ſhall have here in brieſe againſt this Article; And they either concerne the Body of Chriſt, § 1. or his Soule, § 2. or elſe the Virginity of his mother, § 3.

§. 1. *Simon the Witch according to that ſpirit of Antichriſt.*] 1. *Iohn* 4. 3. denied that Chriſt was come in the fleſh; and ſo at once made voyd the Goſpel of Chriſt. *Sect.* 1.

2. *Valentinus* denied that Chriſt had a true and humane body, but onely heavenly and ſpirituall, in which he paſſed thorow the Virgin *Mary*, as water thorow a pipe, without taking any fleſh of her. To the ſame purpoſe *Cerdon*, and after him *Marcion*, denied Chriſt to have beene borne of the Virgin *Mary*, or to have had any manly body at all, but onely heavenly, or to have ſuffered but onely in ſhew.

3. *Apelles* thought the body of *Chriſt* to bee a true ſubſtantiall body, but yet to have beene borrowed, partly of the ſtarres, from which hee tooke ſomewhat, as Hee came downe from Heaven, and partly of the Elements; which body after He had riſen from the dead, was againe returned into the proper principles. The madnes of the *Manichees* is as much as all the former came vnto, and both the one and the other unworthy your hearing, ſaving that you may give thanks vnto God, that hath kept your heart upright in the holy faith of Chriſt, yet ſhall you ſee them briefly examined, *note* (*a*) in the end of the Chapter following.

§. 2. But the errors of *Arius*, and *Apollinarius*, concerning the ſoule of Chriſt muſt heere bee ſifted a little neerer. *Arius* held that Chriſt tooke of the *Sect.* 2.

Virgin the humane flesh onely, and not the humane soule, but that the Word did supplie all the faculties of the soule in Him.

2. The *Apollinaristes* called also *Dimaritæ*, sometime denied that Christ tooke any flesh of the Virgin, but said, that Hee was perfect man while hee was yet in heaven, before He was borne of the Virgin; and that that same body of His was equall and consubstantiall to the Divine Nature, because He made it unto Himselfe of the Divine being: So that although He were borne of the Virgin; yet was He in her body as in a place, not as one of the same nature with her. And these Hereticks though mungrells of *Apollinarius*, and *Marcion*, yet *Apollinarius* was accounted their Syre.

3. Others among them, affirmed that Christ tooke a body of the Virgin, which was also enlived with a living, but not with a reasonable soule. And hence had they their name *Dimaritæ*, because they gave these two third parts of the manly being unto Christ, but said that a superceleſtiall understanding supplyed the want of the reasonable soule. These Hereticks were either most differing, or most uncertaine in their opinions, as you may find by *Socrat. Eccles. hist. lib* 3. *cap.* 36. So by *Athanas. Epist. ad Epict. Epist. de Incarn. Dom.* and *orat. de Salut. adventu D. I. Christi*, both against this opinion of *Apollinaris*: And because both these opinions are against this Article, you shall first see the reasons of *Athanasius* against his first position: his second errour shall goe in common with that of *Arius*.

1. The first reason of *Athanasius* is this. The Trinity onely is vncreated, but flesh had the beginning of man. But *Apollinarius* might except by his owne positions; That the Sonne made His body consubstantiall to Himselfe of the Divine being.

2. Whatsoever is subject to sufferance, is created. But Christ suffered for us. Therefore by a created body. All is most true. Yet *Apollinarius* might except againe by his owne position. *The Word became flesh*, and that *Word* was uncreated, therefore also that flesh into which the *Word* was changed. But I loose time to dally thus with these Hereticks. Therefore for full opposition to this heresie and the rest recited before of *Valentinus*, *Marcion*, *Apelles* and their rabbles, consider these reasons which are brought, *Chapter* 20. to proove that the *Mediator* for the sinne of man must bee man, and see how they accord with the Scriptures there cited. Se also *Galat.* 4. 4. and *Phil.* 2. 6, 7.

You may see the reasons of *Apollinarius* for his opinions, in *Epiphanius haref.* 77. of which I thinke these are the best.

1. A true man y body is onely by the male-seed. But Christ was not so begotten. Therefore Hee had not a true manly, but a heavenly body.

Answere. The proposition is false. For *Adam* was not of manly seed, yet that true man, from whom all humane nature descended. Neither was our Lord lesse perfect man because hee was not so begotten; *See the* 10. *reason before.*

2. That which the Scripture hath pronounced sinfull, may not bee given to Christ. But the flesh lusteth against the spirit, *Gal.* 5. 17. and so is sinfull: therefore not to bee given to Christ.

Answere. That text of the *Apostle* is taken by a *Metonymia*. For the flesh is not sinfull, but the lusts that dwell in the flesh are against the spirit, and sinfull. But Christ tooke the creature, not the sinne that dwelt therein.

Against the errors about the soule of Christ, whether that of *Arius*, or *Apollinarius*, or them that had broached the opinion before their time, that Christ had not an humane soule, *Ignat. Epist. ad Philadelph.* you shall have the most effectuall reasons out of *Athanasius Epist. de Incarn. D. I. C. contra Apoll.*

1. There were so many parts in Christ living, as He was resolved into, when He was dead. But He was resolved into two, the body which was buryed, and the soule which went downe to hell. Therefore there were two parts of Christs

Christs humane being; a body, and a soule, which two together, doe make a whole and perfect man.

2. If either the *Word*, or a superceleſtiall underſtanding had beene in a ſenceleſſe body, then could not that body have felt either paine without, or (much leſſe) inward griefe. But the ſoule of our Saviour was heavy unto death, *Mat.* 26.38. Therefore Hee had a humane ſoule.

3. A thing of one kind, cannot bee given as a fit ranſome for a thing of another kind; but a body muſt bee given for the ranſome of a body, and a ſoule for the ranſome of a ſoule. Therefore that Chriſt might be a ſufficient Redeemer, it was neceſſary that He ſhould have both an humane body, and a humane ſoule.

4. If either the created Deitie of *Arius*, or the ſupercelestiall ſpirit of *Apollinarius* had beene in Chriſt in ſtead of the humane ſoule, then could He not have given His ſoule for His ſheepe. But Hee was that Good Sepherd, which laid downe τὴν ψυχὴν ἑαυτοῦ His owne ſoule, or life for His ſheepe; *Iohn* 10.11. Therefore He had a humane ſoule.

5. If Chriſt had not had a ſoule, by the departure of which His body was dead; then had not He by His death deſtroyed him that had the power of death. *Hebr.* 2.14. neither had he triumphed over death, by His reſurrection, neither had Hee beene a ſufficient ſacrifice and redemption for them that were dead in treſpaſſes and ſinnes; and ſo had His comming beene in vaine. But all theſe things are impoſsible. Therefore Hee was in all things like His brethren, except their ſinnes. *Hebr.* 2.17.

6. If Chriſt had had either a life-leſſe body, or ſenſitive onely; and in ſtead of the humane ſoule, either a created deitie, or a ſupercelestiall ſpirit; then had He beene neither God nor man, and ſo an unmeet and inſufficient Redeemer of the world. For neither had ſuch a body beene perfect man, neither is a ſupercelestiall ſpirit, nor a created deitie perfect God.

Yet had *Apollinarius* his reaſons, though hee erred from the truth; and by his reaſons, it ſeemes that he had moſt reverent thoughts of Chriſt. For thus he argues.

1. Mans ſoule is the ſeate of ſinne; of anger, concupiſcence, and the like. But theſe things could not be in Chriſt. Therefore neither the humane ſoule, in which onely they dwell.

Anſwere. Anger, ſorrow, compaſsion, joy, and ſuch motions of the ſoule, are either ordinate, which are ſubject to Wiſedome, and the rules of the divine Iuſtice, expreſſed in the Law of God, and theſe were in Chriſt, and were not ſinfull. But the inordinate affections onely are ſinfull, and could not bee in Him which knew no ſinne.

2. Two perfect things in their perfection could not poſsibly become one. Therefore that the God-head with the man-hood might become one Mediator, it was neceſſary that the man-hood ſhould bee aſſumed imperfit; otherwiſe the Mediator had been two perſons.

Anſw. This argument was anſwered before, *Note* (*g*) *Chapter* 24. § 8. Yet in briefe, I ſay, that the word perfect, hath a two-fold meaning. For the God-head tooke the Man-hood unto Himſelfe perfect, that is, According to thoſe parts wherein the perfection of the Man-hood doth conſiſt, of Body and Soule. But as our Lord in His child-hood did grow in Age, Stature, Wiſedome, &c. So before His birth did he grow from ſtate to ſtate, till the full time of naturall birth. And thus the Man-hood was aſſumed imperfect, that is, Not yet having attained unto that perfection whereto it was deſtinate, in the Birth, the Youth, the Manly age and ſtate. Therefore that feare of *Apollinarius*, of two perſons in Chriſt, was needleſſe. For beſide this, that the Humane nature was both conceived, and taken to the Divine in one inſtant, nothing in mankind can be called a perſon till it be living, and that it be *per ſe ſola* of it ſelfe, which ſeemes not

to

to be before the birth. But this is without doubt, that that which is sustained, or hath the being in another, can no way of it selfe be accounted a person. But it is manifest, that the Humanity of Christ is sustained onely in His divinity. You know the received opinion touching the originall of the Soule.

§ 3. Though by all these heapes of Arguments, which you may read from *Chapter* 21. to this place; I have beaten out the braines of that beggerly Brat of *Ebion*, which affirmed that our Lord was begotten by *Ioseph* of his wife *Mary*, as all other children; yet you may see, how the stinke of that carcase doth rise up against this Article, that He was borne of a Virgin; so dangerous a thing an heresie is in matters of Faith. But for answere to those reasons that are brought hereto; you may reade the Note (*g*) §. 4. on the 24. Chapter before. And although it bee proved by infallible arguments, that is to say, from authority of Holy Scripture, and reasons drawne there-from, that our Lord Iesus was both conceived, and borne of a Virgin, that Hee might be free from originall sinne, whereto all the race of man-kind is subject, which are begotten and borne according to the common law of humane generation; yet would I not be understood in any thing which I have said thereto, to speake contrary to that which the *Apostle* hath, *Heb.* 13.4. *That marriage is honourable among all men, for whom it is necessary.* But notwithstanding the reasons that Christ must be borne of a Virgin, the mind will still be asking, how He could bee truely man, and yet His mother a Virgin? Seeing wee have detested the heresies of *Valentine*, *Apelles*, and all such madnesse. Whereto I answere. That the mysterie of the Gospel is, as the treasure of the unsearchable riches; so of the manifold Wisedome of God, into which the Angels desire to looke, *Eph.* 3.8.10. 1 *Pet.* 1. 12. And therefore the pure and simple truth of God being delivered unto you, by His holy *Apostles* and *Prophets*, and after, being made manifest by such proofes as reason cannot except against: it may seeme an unreasonable thing, yet further to require satisfaction for the possibilitie thereof. For to an infinite power, all things are possible. And as our Saviour was conceived, so also was Hee borne, and His mothers Virginitie saved; As He came to the *Apostles* when the doores were shut, *Iohn.* 20.19.26. But (you say) His body was then changed and made Spirituall, He being raised from the dead. I confesse it. But yet that power by which He hid, or made Himselfe invisible, *Luke* 4.30. *Iohn* 8.59. and 12.36. by which He walked on the waters, *Iohn* 6. 14. by which He filled the world with wonders, and that before His body was raised from the dead. Beside it is not unreasonable for us to thinke that as the woman by whom sinne was brought into the world, was brought out of the side of *Adam*; so that man by whom the satisfaction for our sinne was made, might likewise bee brought out of the side of the Woman. For as it was sufficient for our redemption, that our ransome was paid in our whole and perfect nature, taken of the Virgin: so was it likewise more honourable, and beseeming the Lord of Glory, having taken our flesh, to be so borne. But *Eve* (you say) was so brought to being, while *Adam* was in a deepe sleepe. I answer, that it is not utterly improbable that the Virgin likewise in that birth was fast asleepe. For first, it was in the night, the time of sleepe. *Luke* 2. 8. And it was according to all reason, that shee which had conceived without pleasure, should also bring forth without paine. And although I affirme not this of any necessitie to bee beleeved; yet among those many of whom you reade, *Luke* 1. 1. which set forth the declaration of these things, that Gospel which was said to be written by Saint *Bartholmew*, affirmes thus much. Howsoever, I thinke that *Ierom* spake too boldly, *Dialog: 2 adversus Pelag: Deum per genitalia virginis natum.* Neither can I give my consent to *Tertullian*, *lib. de carne Christi*; *virgo quantum à viro, quantum à partu non virgo.* That *Mary* was a Virgin in respect of her husband, but no Virgin in respect of her Sonne. For this in *Iovinian* was justly accounted an heresie. *Aug. heres. cap.* 82. And that because it is contrary to the voice of the Prophet, *Be-*

hold

hold a virgin shall bring forth a Sonne, 1, but *Luke* 2. 23. saith that He was presented according to the Law, *Every male child, that first openeth the wombe, shall be holy to the Lord*, which may seeme to belong so properly to Christ the holy One of God as to none other.

Answ. I question not the birth, but the manner onely. And seeing it could not be but miraculous, all circumstancing that it was not painefull: I say that to Him who onely hath the power of miracles, all things are easie alike. And although the blessed Virgin at her Churching brought her offering commanded by the Law, to shew her thankefulnesse and obedience; yet doth it not follow thereupon that she was no virgin, as other women are, or needed any purification for that birth, or that her Son was either borne or begotten as other children. But the virginity of the mother of God is impugned, not onely by these *Ebionites*, but also by them that were called *Antidicomarianites*, or *Antimarite*, that is, opponites to the Virgin *Mary*, of whom one *Helvidius* an vnlettered fellow, sometime a scholler of the *Arians*, was said to be chiefe, about the yeere 389. Now his opinion was, That after Christ was borne, His mother had other children by her husband *Ioseph*: And that because it is said, *Matth.* 1. 25. *That Ioseph knew her not till she had brought forth*, from whence hee would conclude that after that he knew her. Though in the sence of *Helvidius* this be unlikely, *Ioseph* being fourescore yeeres old when he tooke her to wife, as *Epiphanius* writes *hæres.* 28. and that she knowing how she had conceived, vowed perpetuall virginity, her husband consenting thereto. See *Nimeb.* 3607. yet the argument is onely from the doubtfull signification of the word *Donec*, which in this place hath reference vnto the 18, and 19. verses, where *Ioseph* suspecting her honesty, thought to put her away; but not daring to doe that, being forbidden by the Angel, he tooke her, but yet knew not, that is, was not yet fully perswaded by his dreame that she was with child by the *Holy-Ghost*. But when she had brought forth her Sonne; then, By her miraculous deliverance, By the miracle toward the Shepherds, By the prophecie of *Simeon* and *Anna*, By the comming of the Magicians from the East-country, By the admonition of the Angel to flee into *Egypt*, and the slaughter of the *Innocents* that followed thereon, he knew her to have bin with child by the *Holy-Ghost*, and so to bee His mother that was the Saviour of the world. Others had rather answere from the meaning of the word *till, vnto or vntill*, which with a negative, in the time to come, may signifie as much as *never*, as it is said of *Michal* 2. *Sam.* 6. 23. *That she had no childe till the day of her death*; As on the other side, with an affirmative, it may signifie *ever*, as *Matt.* 28. 20. *I am with you alwayes vnto, or vntill the end of the world*; not that he then forsakes them; for whom He loves, he loves vnto the end, that is eternally.

Obiect. 1.

Moreover, it is there said, that she brought foorth her first begotten Sonne, whence *Helvidius* concluded that she had another Son afterward. But Christ is not called the first begotten of his mother, because she had other children after Him, but because she had none before him. So first begotten in this place, is as much, as only begotten. For as he was the only begotten of his father according to His divine nature, because he was the perfect Son of a perfect Father; So was it fit that He should also be the onely Sonne of His mother, because as Hee had in Himselfe all the perfection of Sonship; So by His birth had Hee given to His mother the perfection of mother-hood above all women.

Obiect. 2.

3. But in *Matth.* 12. 46. and sundry other places, His brethren are mentioned. I answere; The name of *Brother* belonged indifferently to all the men of the same family or kindred, as *Abram* spake to *Lot*, *Gen.* 13. 8. *We are brethren*, as the *Sychemites* acknowledged *Abimelech* their Brother, *Iudg.* 9. 3. So all the *Israelites* call *Benjamin*, and by a *Synecdoche*, his tribe their Brother, *Iudg.* 20. 23, though he had been dead above 400. yeeres.

Obiect. 3.

Therefore against *Helvidius*, beside these conjectures, either of *Maries* vowed virginity

virginity, or that old age of her husband: or those probabilities with sanctified minds more then probable; That the Virgin her selfe had been most unthankefull, if she had not been content with that glorious Son, for whose sake the holy women before her desired to be mothers: and if she should wilfully have stained that virginity which she knew to have been so miraculously preserved unto her: And *Ioseph* likewise having received the gift of continence, had been too presumptuous, if he had not forborne that sanctified body, whom by the message of the Angel, and so many miracles he knew to have conceived by the *Holy-Ghost*. Let vs looke to that which is the maine purpose and intent of the Scripture, that in the setting up of that Kingdome which should be established unto *David* for ever, 2. *Sam.* 7. from vers. 12. to 17. *Dan.* 2. 35. 44. And although this Kingdome was to be a spirituall Kingdome of Grace and Glory, *Ioh.* 8. 36. yet that is not first which is spirituall, but naturall; So that our Lord IESVS, according to the right of naturall descent by His mother, See *Luke* 3. 5. *ver.* 24. *&c.* and of legall right by His father *Ioseph*, See *Matth.* 1. was the true and lawfull King of the *Iewes*, as he is confessed by the *Magi* from the East, *Matth.* 2. proclaimed by *Pilate*, *Iohn* 19. 15, 19. and professed by Himselfe, *Iohn* 18. 37. and that not by any reserved and doubtfull meaning, but by a plaine and direct answere, according to the question of *Pilate*, *Art thou the King of the Iewes?* For, for this cause was he borne, that He might beare witnesse to the trueth. He therefore being both lawfull and naturall King of the *Iewes*, according to His descent from *David*, and that by an unquestionable right of descent, as the succession of that Kingdome had stood from *David* to *Iehoiakim* above 400. yeeres, and after the captivity, from *Zorobabel* to *Iannæ Hircanus* almost 300. yeeres, and that by the covenant of God Himselfe to *David*, which was to be established in Christ for ever; it must follow of necessity, that *Ioseph* had no children by *Mary* his wife, as *Helvidius* barked. For so the right of that title to the Kingdome of *David*, should have been to that heire who had the right by naturall descent from both parents, rather then to him which had right onely by His mother and adopted father. Neither had this which I plead, been good onely for *Iosephs* sonnes, but also for his daughters (if he had had any by *Mary* his wife) as it appeares in the case of the daughters of *Zelophehad*, *Numb.* 26. 7, 8. Wherefore seeing it cannot be supposed but that the holy Virgin, blessed above other women, and freely beloved, should not have bin denied the blessing of children, if she had desired any after her Son IESVS, it will follow of necessity, that for the eternity of *Davids* kingdome, to which our Lord had the only right, not by intrusion, or disannulling of a better title, I meane in civill right; He was that stone cut out without hands, that shall fill the whole earth, and that the blessed body of his mother, according to that vision of *Ezechiel* 44. was that East-gate, or ordinary way of entrance into mankind in which the Prince did sit to grow before the Lord, as he that eates bread; even untill the time of His birth when He should goe out thence perfect man. And because the Lord God of *Israel* had entred in by that gate, Therefore should it be shut that no man might enter in by it, but that the holy Virgin should continue a virgin as in the conception, and birth; so for ever after a virgin. For neither had the outward Sanctuary of the Tabernacle, nor of the Temples afterward, any such secluded gate, but that both Priests and People did go in and out thereat, to doe their dayly service. So then that mysticall Temple of *Ezechiel*, must needs intend the Temple of the Virgins body, by which God Himselfe entred into our Tabernacle, and came forth God-Man, blessed for ever, *Amen*.

ARTICLE

ARTICLE IIII.

1. Suffered under *Pontius Pilate*: was 2. Crucified. 3. Dead. and 4. Buried.

Chap. XXVII.

WHat the infinity of that glory was of which the Sonne of God did empty Himselfe, when He clouded it under the forme of a servant, all the Angels in heaven cannot comprehend. Yet such was the infinite love of God to man, as that for our sakes (*a*) Hee was pleased to be borne man, that (*b*) by His partaking of our sufferings, He might become a faithfull high Priest for us unto God, that we might be made partakers of His glory. For a friend loveth at all times, and a Brother is borne for adversity. *Proverbes* 17.17. His friends we are, if we doe whatsoever Hee hath commanded us, *Iohn* 15.14. neither is He ashamed to call us brethren, when Hee saith, *Psal.* 22.22. *I will declare thy Name to my Brethren, In the midst of the Church will I praise thee. Hebr.* 2.12.

Now what these sufferings were, it is in part manifest by the Prophets, and by the Evangelists. Such was His poverty, as that He was borne in a stable among the beasts; A manger was His Cradle. In His infancy, He was persecuted by that cruell King, that sought His life, and compelled Him to seeke His safety by banishment in a forreigne land. The poore Trade of a Carpenter was His meanes of maintenance, that had made all the world. Subiect He was to our infirmities, of Hunger, Thirst, Heat and Cold, Wearinesse and Griefe, both of mind and Body, neither had Hee lesse afflictions, though He were free from sickenesse. But when the

time came that He ſhould ſhew Himſelfe to bee that Redeemer, that was to come, then was He moſt buſily tempted by the devill, rail'd on, and reviled by His miniſters, that praiſed themſelves therefore: *Say we not well, that thou art a Samaritane, and haſt a devill?* then was he loaden with injury and ſcorne, His life was ſought by treaſon, and at laſt betrayed by His owne Schollar. But how great was the anguiſh of His mind, how great was His affrighting at the ſight of that death, whereby He muſt fight againſt the fierce wrath of God inflamed againſt Him, that had ſet Himſelfe the ſurety, to pay for the ſinnes of the whole world? *Ariſe, ô Sword! againſt my Shepherd, againſt the man that is my fellow friend,* ſaith the Lord of hoſtes, *I will ſmite the Shepherd, and the ſheepe ſhall be ſcattered. Zach.* 13.7. What was that anguiſh of His mind, that forc't Him thrice to pray with ſtrong crying and teares and to ſweate like drops of blood running downe to the earth, *That that bitter Cup might paſſe away?* verely the ſorrowes of hell compaſſed Him about, and the ſnares of death were before Him. *Pſal.* 18.5. Yea, ſo were the ſorrows of His heart enlarged, as a man that ſought for comfort and could finde none. He prayes, and comes to His Diſciples, to ſeeke ſome eaſe by their mutuall ſpeech, but they are faſt aſleepe, and there finds He none. Thus while the God-head doth reſt toward Him. *Pſal.* 22.1. And according to the law of Iuſtice leaves him in His pure humanity, to beare the burden of our ſinne alone, while all the waves and ſtormes of Gods wrath paſſe over Him; while the dogs of hell, with their ſeverall temptations, compaſſe him about; while the horrible curſe of the Law euer ſounds in His eare, *Curſed is every one that confirmeth not all the words of this Law to doe them. Deut.* 27.26. which curſe, Hee that had become our ſurety, *Pſal.* 40.7. *Hebr.* 7.22. muſt beare for every one; What marvell was it if He prayed, that His ſoule thus left alone, might be delivered from the power of the dogge, that He might be ſaved from the Lions mouth, being thus beſet with the hornes of the Vnicornes? Read *Pſal.* 22. and 69. But yet remembring that for our cauſe He came into this houre, that Hee might fulfill the will of His Father, *Hebr.* 10.5. and that by that one offering of Himſelfe, He ſhould bring many ſonnes unto Glory; therefore, as the valiant Captaine of their ſalvation, did Hee willingly and couragiouſly offer Himſelfe to the hands of them that ſought His life, having firſt commanded a ſafe conduct for His Diſciples. *Iohn* 18. from 3. to 10. Then what ſcorne and reproaches, and ſpeaking againſt of ſinners He endured before the high Prieſts, the holy Prophets and Evangeliſts have recorded. *I gave my Backe to the ſmiters, and my Cheeke to them that plucked off the haire, I hid not my Face from ſhame and ſpitting, Eſay* 50.6. *Hee giveth His Cheeke to him that ſmiteth Him, He is filled with reproach, Lament.* 3.10. See further in *Micah* 5.1. *Matth.* 26.6,7,8. *Marke* 14.65. *Luke* 22.63,64. *Iohn* 18.22. But becauſe the Article

ticle of our Creed mentions only His sufferings under *Pontius Pilate*, under which all those by a Synecdoche, are comprehended; let us looke unto them in particular, for therein was the accomplishment of our Redemption.

But first, it may be heere demanded, why mention is made of *Pontius Pilate*, as if the trueth of God, and his most glorious worke in the creature, that is, the redemption of man by the death of His Son, should any way need or admit of humane testimony. I answere, that as the Spirit of God in the Evangelists, vouchsafes to apply the history of the Gospel, to the times of *Tiberius*, of *Pontius Pilate* his proconsul, of *Herod*, of *Philip*, &c. *Luke* 3. 1, 2. so likewise this short abridgment of the Gospel, our Creed, doth not neglect them. For seeing the suffering of Christ was for the benefit of man-kind, it is necessary that wee should bee made so sure and certaine of the truth thereof, that how soever that truth were tryed by divine, or by humane authority, of reason, or historie, it might most cleerely and plainely appeare. And therefore is this truth of Christ witnessed, not onely by the Prophets, and Evangelists, as you read before, *Chap.* 24. *Reason* 10. and by the Ecclesiasticall Historics; but even the prophane writers, yea, the persecutors and enemies of this truth, are not silent herein. *Pilate* himselfe might bee a witnesse of those things which hee had heard and seene concerning the miracles, the death, and resurrection of Christ, whereof hee writ unto *Tiberius* the Emperour. And although it seemed not fit to the Wisedome of God, that that glorious truth concerning his Sonne, which Hee himselfe had testified from heaven, and had confirmed by so many miracles and gifts of the *Holy-Ghost*, should afterward receive authority from the Senate of *Rome*, that Senate, by whose authority so many thousands of false gods were worshipped; *See Aug. de civ. D. lib.* 3. *cap.* 12. yet even to that Senate, the trueth of his Deitie by that testimony of him that had heard and seene, was cleerely manifest, *See Tertul. Apolog. cap.* 5. *Euseb. Eccl. hist. lib.* 2. *cap.* 2. And although *Lucian*, and *Porphyrie*, and *Celsus*, and such doggs barked against the holy Religion of Christ; yet even therein they testified, that Christ did establish a faith and Religion among His faithfull followers. *Plini. Epist. lib.* 10. *Epist.* 97. and *Tacitus Annal. lib.* 15. though they no *Christians*, for the first was a cruell persecuter of them, yet have they testified so much, and have alwayes beene held faithfull in their writings: And so may *Iosephus*, though hee make it questionable, whether Christ were onely a man, *Antiq. lib.* 18. *Cap.* 4. This therefore being without doubt, that our Lord did suffer under *Pontius Pilate*, it may bee further asked, why He being a *Iewe* should bee condemned to die by the authoritie and power of the *Romanes*? For this there bee two reasons principall, and chiefe: For the understanding of which, you need to remember that there have beene foure principall Monarchies in the earth; the first of the

Assyrians and *Babylonians*, which tooke the beginning from *Nimrod*, of whom you reade, *Gen.* 10.8,9,10. and was after encreased by *Ninus*, *Semiramis*, *Salmanasar*, *Bellochus*, and others, but most of all by *Nabuchadnezar*. This Monarchy, after it had flourished about seventeene hundred yeeres, was overthrowne by *Darius* the *Median*, and his nephew *Cyrus* King of *Persia*; who were the founders of the second Monarchie, which continued not much above 130. yeeres, and was then broken by *Alexander*, who in battell overthrew the last King *Codoman*. This *Alexander* began the third Monarchy of the *Grecians*, which after him was divided among his Captaines, of which foure were chiefe, *See Dan. Cap.* 8. of these foure Kingdomes, *Egypt*, *Syria*, *Greece*, and *Asia*; *Asia* continued but two descents of 23. yeeres; the other three one after another, were subdued by the *Romanes*, who made the fourth Monarchie. *Syria*, and by and by *Iudea* was subdued by *Pompey*, and made a Province of the *Romans*, about 60. yeeres before the birth of Christ. This *Syria* is a Countrey wide and large. *Palestina* inhabited by the twelve Tribes, a small part therof. *See Ptolom. Geogr. lib.* 5. *cap.* 14. and *Asiæ tab.* 4. This Countrey in the time of Christ, was divided into three parts, or shires, *Iudea* toward the South, *Galile* to the North, and *Samaria* betweene them. *Iohn* 4. v. 3,4. These *Samaritanes* were strangers in the land, sent thither onely to till the ground, after *Salmanassar* had carryed away the ten Tribes in the dayes of *Hoshea*, 2. *King.* 18. from the 9. to the 13. verse, *Iudea* and *Galilee* were possest by the *Iewes*, after their returne from *Babylon*. But after they were subdued by the *Romanes*, they were compelled to accept of such government, as they appointed. These *Romanes*, for the good services and deserts of *Antipater* Prince of the *Idumeans*, and of *Herod* his sonne after him, gave the Kingdome over the *Iewes*, to that *Herod* surnamed the great, who held it 37. yeeres. *Augustus* beside the gift of the Senate, enlarged the Kingdome of *Herod*, with the Countreys of *Batanea*, *Trachonitis*, *Abylene*, and others. But the *Iewes* knowing the time of *Messiah* to be at hand, whose Kingdome they thought should be of this World, most obstinately refused the government of *Herod* a stranger: And though he sought the establishment of a just government over them, and did many things to their content; yet when hee saw that by no faire meanes hee could win them to accept his government, hee fill'd all places with crueltie and blood, till in the 31. yeere of his Reigne they were compelled to acknowledge obedience to him as their King; and to his posterity after him. So when the Scepter was vtterly departed from *Iuda*, even by their owne consent: then according to the propheſie of *Iacob*, in the 32. of *Herod*, was the Angel sent to the holy Virgin, when the *Iewes* had thus beene taught to know, that the true *Messiah* was to bring a greater deliverance, not to them onely, but to all man-kind, than any could be from an earthly bondage. So in the beginning of the 33. yeere of

Herods

Herods reigne, was Iesus borne. After sixe yeeres lawfull reigne, *Herod* died miserably: After whom, his Kingdome by *Augustus* was divided to his foure sonnes, of their number called *Tetrarchs*: so that *Archelaus* had *Idumea*, *Iudea*, and *Samaria*; *Herod* called *Antipas* had *Galilee*; *Philip* had *Iturea*, and *Trachonitis*: And *Lysanias* had *Abylene*. But *Archelaus* for his wicked government being by *Augustus* thrust from his dignitie, and banished in *Gallia*, *Romane* Presidents, *Coponius*, *Ambivius*, and *Rufus*, were sent thither to order that *Tetrarchy*, each two yeeres under *Augustus*. Then by the appointment of *Tiberius*, the succeeding Emperour, *Valerius Gracus* held that government 11. yeeres, and after him *Pontius Pilate*; the other sonnes of *Herod* still holding their dignitie, as you reade, *Luke* 3.1.

Now to the arguments.

Such was the mercy of God to man, that although the Gospel which was preached in Paradise ought to have beene that chiefe thing which man should remember; yet beecause his way was corrupted, and he become abominable by his crueltie in the earth, his whole race, except eight persons, were swept away by the flood. This great Iudgement might have taught all posterities to know what that was which God required of men, and to desire the fulfilling of that promise of Him that was to come. But this being neglected of all men, except some few among the least of all nations, which God had chosen for his people, and they now in captivitie in *Babylon*; God did againe call vpon the World, to turne unto Him, beecause His Kingdome is an everlasting Kingdome, and deliverance and salvation is by him alone. *Read Dan. Chap.* 2. v. 44. and *Chap.* 3. v. 29. and the Kings Proclamation at large, in the 4. *Chapter*. Not long after, the World was summoned againe by the like Preaching, and Proclamation of *Darius* in the second Monarchy of the *Medes*. *Dan.* 6. 25. and later histories testifie abundantly, how *Alexander* marching with fury againſt *Ierusalem*, at the sight of *Iaddua* the High-priest (as *Paul* before *Damascus*) of an Enemie, became a Convert, adored the Priest, sacrificed, and offered gifts unto the true God. His successors sonne in *Egypt Philadelphus*, had the old Testament translated into *Greeke*, and not long after, *Ionathan Ben Vziel*, translated it in *Chalde*, that all the world might be prepared to receive that Saviour, that was shortly after to bee manifested, in that time when the greatest and most powerfull Empire did flourish most, that is, in the dayes of *Augustus*, and his Successor *Tiberius*. The argument in briefe is this.

1. That seeing the satisfaction for the sinne of man was to bee made by the death of Christ, beleeved on in the world: it was necessary, that as in every age, and Empire of the world, Hee had beene

beene preached; So He should die by the power of the greatest Empire then in the worlde, that all the world might take knowledge thereof. Therefore in the greatest and most solemne feast of the *Passeover*, whither the *Iewes* and *Proselytes* from all Countreys resorted (for He was first to be preached to them; *Luke* 24. 47) and by the deputy of the greatest Emperor, was this thing done and after published in that Senate, which ruled all; that as the salvation was wrought for all, so all might know it. For by this meanes the preaching of His Apostles and Ministers afterward was more easilie beleeved, that He was the Saviour of the world, whom after so much good done, and so great miracles shewed by Him, they did unjustly cause to die, when they found no cause of death in Him.

2 The second argument is this. The holy Scripture is the declaration of the will of God: Therefore it is necessary, that as all the will of God, so the holy Scriptures also bee fulfilled. Among these, that of *Gen.* 49. 10. is directly to this purpose, *The Scepter shall not depart from Iudah, &c. till Shiloh come.* This *Shiloh* all the best Interpreters, both *Iewes* and *Christians* agree, to bee Christ the King; from whence it followes necessarily, that when Christ came, the Scepter or authority had departed; And therefore that the *Messiah* being to bee slaine, the execution of that death must be by that forraine authority that ruled over them. And this the *Iewes* themselves professed, *Iohn* 18. 31. *It is not lawfull for us to put any man to death*; you may put hereto, *Esay.* 7. 16. with those texts cited in the 24. *Chapter*, *Reason* 10.

But you may object, that in the captivity, that Scepter was utterly broken; yea so, that after their returne they had no Governours, but by the appointment of the Kings of *Persia*, as it is manifest by the Bookes of *Ezra*, and *Nehemiah*, especially *Chapter* 9. *vers.* 36. 37.

I answere. That as the *Iewes* in that captivity, knew the time of their returne by the Prophet, *Iere.* 29. 10. so they ever held the hope of their libertie from that subjection; and therefore after *Alexander*, defended it against his successors in *Syria*, and *Egypt*; especially when they had the favour and countenance of the *Romans*, *See* 1. of *Macch. Chap.* 15. *verse* 16. and *Iust. Hist. lib.* 36. But in their subjection to *Herod*, they gave the government of themselves and their posterity unto him and his. And although *Archelaus* his sonne, for his mis-government lost it, yet it returned to the *Romanes*, of whom hee received it; and therfore in this case betweene Christ, and *Cæsar*; they vtterly disclaime Christ for their King, and professe, they have no King but *Cæsar*, *Iohn* 19. 5.

So then it being cleere, that our Lord was to suffer under the Lieutenant of the *Romans*, which at that time was *Pontius Pilate*, let us see what He suffered under him.

It is not likely that a Prophet having beene condemned by the Ecclesiasticall

Eccleſiaſticall Iuriſdiction, and ſuffering moſt unjuſtly, ſuch reproaches as you heard before, ſhould be better intreated before a civill Magiſtrate. Yet *Pilate* hath more patience to examine the cauſe. *What accuſation bring ye againſt him?* The points of His accuſation were three. Firſt, *He is a malefactor.* How prooue you that? *If He were not ſo, wee would not have delivered Him unto thee:* *Iohn* 18. 30. A very ſubſtantiall proofe, we malicious lyars ſay ſo, therefore it is ſo. The ſecond point, *He is a blaſphemer*, for Hee ſaid, *I am the Sonne of God.* *Iohn* 19.7. Hee ſaid true, and prooved it. *Mark.* 2. *verſe* 7. *and* 10. *and Iohn* 10. *verſe* 35, 36, 37, 38. Thirdly, *Treaſon! He makes Himſelfe a King*: He ſpeakes againſt *Cæſar —calcemus Cæſaris hoſtem.* *Iohn* 19.12. But He explained Himſelfe, *That His Kingdome was not of this world.* *Iohn* 18. 36. And by the rule of your owne teachers, *All they ſhall bee cut off that watch for iniquity, That make a man an offendor for a word, and lay a ſnare for him that reprooveth openly.* *Eſay* 29. 20, 21. So that for theſe crimes falſely objected, He was three times pronounced, Not guilty. *I find no fault at all in Him.* *Iohn* 18.38. *and* 19. 4. *and* 6. No, nor yet *Herod.* *Luke* 23. 15. and therefore, *I will bee free of the blood of this juſt man, and waſh't his hands.* *Matth.* 27.24. And was He innocent and juſt? moſt vnjuſt and wicked Iudge! ought not a Iudge alwell to defend and deliver the innocent, as to puniſh the wicked? If He be innocent, Why doeſt thou, moſt unrighteous Iudge, betray the innocent to the power of His accuſers? *Take yee Him, and iudge Him after your owne Law.* *Iohn* 18.31. If He be innocent, Why doeſt thou torture Him with ſcourges and thornes, and the mockery of a purple robe? *Iohn* 19. 1, 2, *&c.* Why doeſt thou deliver Him to the will of His enemies? *Luke* 23.35. Thus the wicked play in the credit and welfare of the righteous, and account it no ſinne, if they can have any pretext to ſay they are innocent. Thus our Lord was denyed His right to His Kingdome, *Luke* 19.14. betrayed by His rebellious Subjects: His life was ſet at nought, to ſave a murderer, vnjuſtly accuſed; ſtript of His clothing; And beſide all this of loſſe which He endured; He ſuffered all that paine and puniſhment which they could bring upon Him. As firſt, His baſe and ſcornefull apprehenſion, as of a thiefe in the night. 2. His being hurried from place to place, from Iudge to Iudge. 3. The moſt unjuſt ſentences of Blaſphemy, of Treaſon, of Death. 4. His Buffeting, Mocking, Whipping, Crowning, with all kind of contempt and ſcorne: and 5. That by a moſt unjuſt Iudge, who ſtill profeſt Him innocent, He was betrayed to the will of His adverſaries to be Crucified. 6. And yet, becauſe nothing could glut the gorges of thoſe bloody Prieſts, in the agonyes of death, behold a freſh onſet of Scorne and Reviling. *Matth.* 27,41. 7. Neither will the abjects be left out, with their Gall and Vinegar. 8. No, nor yet the theeves in the ſame condemnation with their upbraidings.

O man of ſorrowes, and contradiction! *Behold and ſee, all you that paſſe by, if there were ever any ſorrow* like unto that which was done unto Him, wherewith the Lord afflicted Him in the day of His fierce anger. Yet were all theſe things but ſmall afflictions, in compariſon of this, that God had withdrawne the light of His comforts from Him. For this cauſe alone were His roarings powred out. *My God, my God, why haſt thou forſaken mee?* Yet may it not be thought but that He was ſtill one with the Perſon of the God-head; and that not onely in His agony on the Croſſe, but in death alſo; when His ſoule was parted from the body; So that although there was a diſſolution in nature, of the Soule and the Body; yet the unity of the Man-hood with the God-head, was ſtill ſaved in the Perſon of the God-head. *See Acts* 2. 27.

But although this acte of *Pilate* in himſelfe was moſt unjuſt: yet in God the Father, whoſe Perſon *Pilate*, in that iudgement did repreſent, the act was moſt righteous and juſt. That *Pilate* in his Iudgement repreſented God the Father, it is manifeſt not onely by this, *That all power is of God*; *Rom.* 13.1. but even in this very caſe, by that which our Saviour anſwered unto *Pilate*; *Thou couldeſt have no power at all againſt mee, except it were given thee from above. Iohn* 19. 11. In this act therefore of *Pilate*, God did ſummon and judge the whole world to anſwere for their ſinnes: And becauſe euery mouth was ſtopped, and the whole world was found ſubject to the judgement and wrath of God, for their ſinne; therefore was it neceſſary, that the condemnation and puniſhment ſhould fall on Him to the full, that had ſet Himſelfe to anſwere for us, leſt no fleſh ſhould be ſaved. So through His ſufferings, as we were condemned in Him, by Him are we alſo ſaved. But it comes now to be enquired, Why our Sauiour ſhould be condemned to a death, ſo infamous, as to be

2 *Crucified.*

THere were foure kinds of death appointed for Malefactors by the Law of God; Stoning, Burning, the Sword, Hanging by the necke. The particular offences you may finde gathered from the Hebrew Doctors by *Henry Ainſw:* on *Exod.* 21. 12. And although Hanging, amongſt all thoſe, was accounted the moſt eaſie death, yet on that kind of death was the curſe pronounced, as you ſee, *Deut.* 21.22. But if they that committed the leaſt ſinnes, and therefore ſuffred the moſt eaſie death, were accurſed, as the adulterer, &c. how much more they which ſinned in higher degrees and were judged worthy of greater puniſhment? This kind of death, by nailing to a Croſſe, more cruell then any appointed by the Law of God, was in common uſe among the *Romanes*, after their firſt Kings, eſpecially for their ſlaves. *See M. T. Cic: orat pro Rab: perduell:*

duell: and *Lipſ: de Cruce. lib.* 1. *cap.* 12. over whom every Lord had power, and vſed to crucifie them for theft, and eſpecially for running away. After, it grew in uſe for the baſer ſort of male-factors though free-men, as theeues and ſuch like, and for their prouincialls. And when the lawleſſe power of the Emperours had made all ſlaues, then they that called themſelues Free-men and Citizens of *Rome*, were alſo crucified at the will of the Emperours, as you may ſee *Lips: de Cruce. lib. cap.* 15. *et lib.* 2. *cap.* 7. But although this kinde of nayling on the tree by which our Lord did dye, was not in uſe among the *Iewes*, as *Lip. de Cruce. lib.* 1. *cap.* 11. ſuppoſes; unduly confounding the ſtaking, ſtrangling on a Gibbet, or bough, and nayling on a *Croſſe*; yet by the interpretation of S. *Paul Gal.* 3 13. did the curſe directly belong to this ſuffering of *Chriſt*, wherein He was made a Curſe for vs. Now among thoſe reaſons, why our *Saviour* ſhould dye by this moſt vile and infamous death of the *Croſſe*; The firſt ſhall bee even from thence, becauſe it was moſt baſe and ſhamefull. For ſeeing man-kind by his ſinne, had forſaken God his juſt and lawfull Lord, and made himſelfe a ſlaue to the Divell; what manner of death, but the moſt vile and ſhamefull could He be judged worthy of, that had ſo falſly and baſely tranſgreſſed? And therefore was it neceſſary, that He who had made Himſelfe mans ſurety, and put Himſelfe in his ſtead, to beare his puniſhment, ſhould alſo die by the moſt infamous death of the Croſſe, the puniſhment of ſlaves that had run away from their Lords.

2. It is fit and neceſſary, that the Sonne of God ſhould be exalted to the higheſt degree of glory. The greateſt glory is not due but to the greateſt humility. The loweſt degree of humility that can be, is to be ſubject to the moſt ſhamefull death. Therefore that our Lord the Sonne of God might be exalted to the higheſt degree of glory, it was neceſſary that He ſhould firſt be abaſed to the death of the Croſſe. Neither is this an argument of amplification, but founded in the rules of the infinite Iuſtice, and therefore urged by Saint *Paul. Philip.* 2. *verſe* 8,9,10. *He humbled Himſelfe, and became obedient unto death, even the death of the Croſſe. Therefore God hath exalted Him, and given Him the Name which is above every Name, that every tongue ſhould confeſſe that Chriſt is Iehova.*

3. And ſeeing He ſuffered under the power of the *Romanes*, it was neceſſary that He ſhould die by that manner of death which was moſt uſuall with the *Romanes*, which for their ſeruants and prouincialls, was the Croſſe. And although it ſeemed unto *Pilate* himſelfe an unworthy death for Him, *Shall I crucifie your King?* Yet nothing could content His enemies, but *Crucifie Him, Crucifie Him.* And becauſe our Lord had no ſuch priuiledge to plead for Himſelfe, that He was a free man of *Rome*, as Saint *Paul* did. *Act.* 16. 37. & 22. 25, 29. & 25. 11. and ſo loſt his head by the ſword: Therefore He muſt needs endure that bitter, and accurſed death of the Croſſe.

4. The tree through the craft of the devill was unto man-kind a cauſe of ſinne. Therefore leſt the tree which was created good, might become a curſe to him for whom it was created, and thereby the end of the creation might be perverted, it ſeemed fit to the Wiſedome of God, that as the tree had beene an inſtrument in the worke of mans condemnation, it ſhould alſo bee an inſtrument in the worke of his redemption, that man by his wound might alſo bee healed. And therefore that our ranſome ſhould bee payed on the Croſſe.

5. Man by his ſinne had made himſelfe ſubject to the curſe of the Law. Therefore that the promiſe to *Abraham*, *That in his ſeed all the Nations of the earth ſhould bee bleſſed*, *Gen.* 12.3. might come vpon them, it was neceſſary that the curſe ſhould fall vpon that promiſed ſeed, in whom they were to bee bleſſed, as Saint *Paul* doth argue, *Gal.* 3.13. and 14.

6. This crucifying of our Lord was prefigured diverſlie in the Law, as by the Serpent in the Wilderneſſe; if you compare *Numb.* 21.8. with *John* 3.14. *Moſes* alſo ſpreading out his hands in the forme of the *Croſſe*, overcame *Amalec* by his prayer, *Exod.* 17.11. But aboue all other figures: that glorious Type of Chriſt, *Samſon*, who ſhould begin to ſave *Iſrael*, *Iud* 14. 5. moſt liuely figured our Saviour on the *Croſſe*, when he laid his hands upon the Pillars, and ſlew more at his death, than he had done in all his life, *Iud.* 16. 30. So our Lord, the Authour and Finiſher of our Salvation, though by His Preaching and His miracles He had ſhaken the Kingdome of the Devill, yet by His death upon the *Croſſe* He did triumph over all the power of hell, *Col.* 2.15. *David*, *Pſal.* 22.16. propheſies plainely of the wounds wherewith He was pierced in His hands, and His feet, when He was nailed to the Croſſe, as the Prophet *Zechary*, *Chap.* 12. 10. of that wound which through His ſide they made in His heart. I (*the Lord*) *will powre vpon the Inhabitants of Ieruſalem the Spirit of Grace, and ſupplication, and they ſhall looke vpon mee whom they have pierced.* And thus according to the Propheſies that were before, was our Saviour crucified, as you reade in the Goſpel.

3. *Dead*,

3. Dead.

WEe see *IESVS* made a little lower then the Angels for the suffering of death, that He by the Grace of God should taste of death for every man. *Heb.* 2. 9. All the reasons for His crucifying confirme thus much. And for this cause was Hee conceived and borne, that He might redeeme His people from their sinnes. The arguments also of the 19. *Chapter*, of the 21. 22. and 23. come all to this centre; that *Christ* our Lord, and onely Redeemer, must die for our sinne.

1. For seeing man by his sinne had made himselfe subject unto death, according to the just sentence, *Gen.* 2. 17. *In the day that thou eatest thereof, thou shalt surely die*; it was necessary, that *He* that had made Himselfe our surety, *Heb* 7. 22. and taken our sinne upon him, *Esay.* 52. should die for our sinne.

2. It was necessary that the highest degree of obedience, should bee in him, in whom was also the perfection of Sonne-ship. But all the perfection of Son-ship was in *Christ*, both that which is Eternall, and that which is in time, as hath appeared. Therefore also the perfection of obedience. But there can be no degree of obedience beyond this, that a sonne should die at the will of his father. Therefore it was necessary, that our Lord should die. *For God so loved the world, that He gave his onely begotten Sonne to die: that the world by him might bee saved.* But because it was impossible that He in his Eternall being should be subject to death, therfore was it necessary that He should bee incarnate, that He should bee conceived of the *Holy-Ghost*, and be borne of a Virgin, as it hath beene prooved.

3. If *Isaac* the shadow, were content to die at the will of His Father, how much more ought Christ the substance, to fulfill the will of His Father?

4. The manifestation of the infinite dignities of God the Father, is the proper and peculiar office of the Son, *See Iohn* 17. 6. and 26. And how could either the infinite Iustice, or Mercy, or Love of God the Father toward His creature; or His honour in the creature bee better manifested, than in the death of that Son? For although it were farre from Injustice to punish the innocent for the wicked, when He had set Himselfe to answere for the sinnes of the world; yet was it the uttermost, the most severe and eminent Iustice that possibly could bee, to lay upon Him, in whom there was no sinne, neither was there any guile found in His mouth, the burden of vs all; to breake him for our sinnes; to multiplie His sorrowes; and at once to deprive Him of all the comforts of God, and life it selfe for our offences. Neither could the Mercy or love of God toward His creature be greater than this, that when

wee were enemies, yet ſpared He not His owne Sonne, to worke our reconciliation. Neither can the honour of God be more magnified by the creature, than for that mercy and love, which he hath ſhewed toward the creature, in the Eternall Glory, and happineſſe which He hath reſerved for it, through the ſatisfaction of his Son. And becauſe theſe things could not poſſibly be brought to paſſe otherwayes than by the death of the Sonne of God, therefore was it neceſſary that He ſhould die.

5. Of contrary effects, the immediate cauſes muſt needs bee contrary: The greateſt delight and joy which the naturall man hath, is to follow his ſinfull luſts. Therefore the recovery, or reſtoring of man from his ſinfull ſtate, cannot bee but by the ſuffering of the greateſt ſorrow, that is, of death.

6. The obedience and ſufferings of Him who was to make ſatisfaction for the diſobedience and rebellion of all man-kind, could not poſſibly be either exceeded or equalled. But if our Lord had not died a moſt bitter and cruell death, in thoſe torments which He endured, both in his ſoule and body, then had His ſufferings beene equalled, if not exceeded, by many of the holy Martyrs: who for their love and faith in God, endured moſt bitter and exquiſite torments, *Heb.* 11.35. *&c.* and that with joy unſpeakable, and glorious. Therefore it was neceſſary, that our Saviour ſhould die a moſt cruell death, and bitter, both in the ſufferings of His ſoule, and body.

7. The greateſt exaltation or glory that could come unto the creature, was in this, that it ſhould become one Perſon with the Creator, which we have proved before to have beene done in the incarnation. For the greateſt glory and grace done to the creature, the greateſt love, and humilitie is due to the Creator. But our Lord, who was ſo exalted, had not beene humbled to the loweſt degree of humilitie, if He had not died a moſt ſhamefull death. Therefore it was expedient that He ſhould ſo die.

8. Full and perfect obedience, is due from man-kind, unto the Creator, and eſpecially from that Man of men, their Prince and Captaine, who ought to be an example unto them, of all thoſe vertues whereby they ought to glorifie His Father. Therefore that faithfull men might willingly die for the love and ſervice of God, it was neceſſary that our Lord ſhould give the example, *See* 1. *Peter* 2.21.

4. *and Buried.*

1. IT is ſaid that death is the uttermoſt or laſt of evills. And that wee might by all arguments bee aſſured of His death, by whoſe ſuffering of death, wee are ranſomed from the power of death; it was neceſſary that after His death, our Lord ſhould bee buryed.

buried: Seeing that by His buriall we are assured, not only that He was truely dead; but also, that during the time of His buriall, He was held under the power of death.

2. The greatest triumph cannot bee ascribed but to the greatest victory manifest and knowne. The greatest victory is over the greatest enemy, Death, and him that had the power of death, the Devill. And that Christ might be acknowledged to have risen againe, and so to have triumphed over death, it was necessary that after His death, He should be buried: Seeing many persons in Apoplexies, Plagues, *Singer* in his drunkennesse; so after hanging, drowning, falls, and other both inward sicknesses and outward violences have been supposed to have beene dead, which yet have returned to life againe. But after buriall for so long time, no man ever returned to life, but by a power that was divine. Therefore that our Lord might truely be acknowledged to have risen from the dead, and so to have triumphed over Death, it was necessary first that Hee should be buried.

3. That blessed Spirit which knew from the beginning what should come to passe at the last, who fore-saw the malice of the Priests and Scribes, and knew their hardnesse of heart to beleeve all that was spoken by the Prophets, that the resurrection of Christ might be most manifest, before-hand decreed and spake, *Esay* 53. 9. *That Hee should make His grave with the rich in His death.* Therefore was He not onely buried in fine linnen, and perfumes of *Ioseph* our Apostle, and *Nicodemus*; but also by the plot of the High-Priests was He made sure in His grave; the great stone which shut it up being firmely fastened in the Rocke, *See Lamentations* 3. *verse* 9. 53. into which the Grave was hewed, with (*c*) cramps of Iron sodered into Both, and surely guarded with a strong watch, that both His Death, His Buriall, and His Resurrection, might bee witnessed even by His very enemies *Matth.* 28. 11.

Notes.

(*a*) 1. *HEe was pleased to be borne man.*] The errours of *Simon*, *Valentin*, and *Apelles*, which you had before *Note* (*a*) on the 26. Chapter, though directly they oppose the truth of the former article, yet have I reserv'd the refutation of them to this place, because they also take away the merit of Christs passion from us, wherein alone our hope consists. But seeing that *Simon* in his Heresie sided with the *Iewes*, against whom I have disputed in the 24. Chapter: and besides them, had not many followers, though after him it were recalled from hell by one *Proclus* an obscure fellow, *Aug. haeres. cap.* 60. Seeing no reasons are, or can be brought either by *Simon* or by the *Iewes*, to proove the assertion, the onely authority of *S. Iohn* is able utterly to strangle this whelpe: See then *Chap.* 1. 4. *The Word was made flesh:* And 1. *Ep. Chap.* 1. *That which was from*

from the beginning, which we have heard and ſeene, and looked on, and our hands have handled, &c. And againe, *Chap.* 4. *Every ſpirit that confeſſeth that Ieſus Chriſt is come in the fleſh, is of God.*

2. The doctrine of *Valentin* is refuted at large by *Irenæus lib.* 3. *cap.* 11. & 12. And that by the manifeſt authority of S. *Paul, Gal.* 4. 4. where it is ſaid, That *Chriſt was made of a woman.* So alſo by *Tertullian*, in his Booke *De carne Chriſti.* The Evangeliſts *Matthew* and *Luke* deſcribe His humane generation: Beſides His manly Paſſions approove Him to have had the true body of a man, as to be Hungry, Thirſty, Weary, to Sweat, to Weepe, &c. Moreover, if He had not ſuffered in the true and very Body of man, His ſuffering for us had been of none effect, for the ranſome of our bodies. Their Argume. ts you may ſee more at large in the Bookes cited. But *Epiphanius*, *Her.* 1. layes not this Hereſie to the charge of *Valentin*, as the Authors forenamed; And S. *Aug. her. cap.* 12. but rather puts it to *Marcion*, *Her.* 42. who taught that the Incarnation of *Chriſt* was not in deed, but onely in ſhew; whom he refutes only by thoſe Scriptures which *Marcion* allowed of; as the Gospel of S. *Luke*, which *Marcion* received (except that which concernes the Genealogie of *Chriſt*) and certaine Epiſtles of Saint *Paul*: For all the Olde Teſtament and the reſt of the New he rejected. But in theſe Scriptures *Chriſt* calleth Himſelfe the Sonne of man. Hee was thronged by the multitude, He lift up His eyes, He prayed on His knees, His feet were anointed, He ſlept on the ſea. He is made of the ſeed of *David* according to the fleſh, *Rom.* 1. 3. So that if *David* had a true manly body, then alſo the body of *Chriſt* was a true manly body. He gave up the ghoſt: His lifeleſſe body was taken from the Croſſe, wrapped in Linnen, and Buried. After His Reſurrection alſo He ſaid, *Handle me, and ſee mee; for a Spirit hath not fleſh and bones, as ye ſee me have, Luke* 24. 39. And theſe Texts out of thoſe Scriptures only are ſufficient to reproove the falſhood of theſe Hereticks. And for full ſatisfaction heerein, you may take the interpretation of *Tho. Aqu. cont. gent. l.* 4. *c.* 30. to thoſe Texts of Scripture whence *Valentin* might ſeeme to have taken occaſion of his Hereſie. Firſt it is ſaid *Iohn* 3. 13. *No man hath aſcended up to heaven, but Hee that came downe from heaven, the Sonne of man which is in heaven. Aſwer.* This comming downe from heaven cannot bee meant of His body, or of His ſoule, becauſe of that which followes, *The Sonne of man which is in heaven*, for it is proper onely to the Godhead to fill both heaven and earth. *Ier.* 23. 24. Therefore as God is ſaid to have come downe from heaven, not properly, but in reſpect of His dwelling in the Manhood; So is the Sonne of man alſo ſaid to be in heaven, not properly, but in reſpect of the unity of His humanity with the Godhead. According to this ſence Hee ſaid alſo, *Iohn* 6. 38. *I came downe from heaven to doe the will of Him that ſent me*, as you read before, *Note (g)* §. 10. *ob.* 9. *on Chap.* 24. Another Text which may ſeeme to make for *Valentin* is 1. *Cor.* 15. 47. *The firſt man is of the earth, earthly: the ſecond man is the Lord from heaven:* Yet this prooves not that the body of *Chriſt* was not taken from His mother, but rather that as wee are ſtained with originall ſinne by *Adam*; ſo are wee waſhed and cleanſed by the blood of *Chriſt*, for ſo it followes, *Verſe* 49. *As we have borne the image of the earthly, we ſhall alſo beare the image of the heavenly.* And although it be ſaid, *The ſecond man is the Lord from heaven*, yet prooves it not that He brought His body from heaven: but rather becauſe wee underſtand nothing of heavenly things, but by bodily likeneſſes: therefore is Hee called, the man *from heaven*, to ſignifie that new manner of being which God had with us in our nature, and to aſſure us that Hee our Redeemer is our eternall God, able to ſave us; and man with us, that doeth pitie our miſeries.

3. The Hereſies of *Apelles* are refuted by *Epiphanius*, *Her.* 44. briefly, and plainely: but this which concernes the body of our Lord more fully by *Tertullian*, in his Booke *De carne Chriſti.* You ſhall have what I held fit to gather

gather from both, or to adde thereto. The arguments of *Apelles* are in part all one with those of *Valentin* already answered; The rest are these that follow.

1. If the Angels appeared in flesh not taken from mankinde, much more might *Christ*. But the first is true; therefore the later. *Answer.* The consequence in the Proposition is not good: For the Angels came not to die, therefore not to be borne, as our Lord Himselfe appeared to *Abraham* not borne of a woman, because the time appointed that He should die was not yet. But when the fulnesse of the time was come, that He by His death should take away the sinnes of the world, then God sent His Sonne made of a woman. Besides this, they are beside the question. For to proove their Position, that *Christ* tooke His body of the Starres and Elements, they ought to proove that the Angels also tooke such bodies. But that they cannot proove. For if the Angels made themselves that which by nature they were not, why might they not doe it by that which was not?

2. It is said, *Matth.* 12. 48. *Who is my mother? and who are my brethren?* If then *Christ* had no mother or brethren but in that spirituall kindred of them which kept the word of God, He had no body taken of the Virgin. *Answer.* No man would have told Him that His mother stood without, which did not know that shee was His mother. Therefore the circumstances and time of His speech must be observed. He was now in the businesse of God His Father, for whom all earthly parents must be denied, as He also answered, *Luke* 2. 49.

3. But the flesh of sinfull man was an unfit and unworthy dwelling for Him that came to destroy the workes of the devill. *Answer.* As sinne, the worke of the devill, was brought into mankinde by the body, and the bodily sences, as it appeares, *Gen.* 3. 6. *The woman seeing that the fruit was good for food, and pleasant to sight, tooke and did eat it:* So was it necessary that sinne should be destroyed in the body of that flesh wherein sinne was conceived and wrought. Moreover the difference not of the matter which must be one, but of the Spirit of sanctification which was in *Christ*, made His body a fit sacrifice for sinne. But concerning this unworthinesse alledged, answere was made before, *Note (a) ob.* 1. & 3. *on Chap.* 15.

4. But if He had flesh like ours, Hee should have beene begotten like us. *Answer.* The consequence is not good, as was shewed before, *Note (a)* §. 2. *on Chap.* 26.

5. If the flesh of *Christ* were the same with ours, the common accidents of both should be alike, so that our flesh should forthwith rise againe like His; or His like ours bee resolved to dust. *Answer.* When our Lord had fully satisfied the Iustice of God for the sinne of mankinde, it had beene against Iustice that He which had done no sinne should have still continued under the power of death; and therefore impossible, *Act.* 2. 24. But our bodies doe therefore still rest in hope because all His enemies are not subjected unto Him, among which the last is death, 1. *Cor.* 15. 26.

Therefore for conclusion of this point, over and above those reasons which you had in the twentieth Chapter, and the authorities in the end of the three and twentieth Chapter, and these which are heere already cited, take that of *Eph.* 5. 30. *We are members of His body, of His flesh, and of His bones.* So that if we know or beleeve that we our selves have a body of flesh and bones, we must also know that our Lord had a true naturall and humane body, as one of us. Which authority is yet of so much the greater regard, because it was prophesied in Paradise, *Gen.* 2. 24. That our Redeemer should be incarnate; that in the body of His flesh, through death, He might present us holy and unblameable, *Col.* 1. 22. For seeing the children are partakers of flesh and blood, Hee also Himselfe likewise tooke part of the same, that through death Hee might destroy him that had the power of death, that is, the devill, *Heb.* 2. 14. Reade

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the Chapter, from verſe 5. unto the end, and ſee how many arguments you find to this purpoſe onely.

The fancies therefore of theſe Heretieks, being lighter than vanity, it will follow, that all thoſe opinions which might ſeeme to bee raiſed there-from, were as falſe as fooliſh. As firſt, that of *Celſus*, That the body of Chriſt was not
4 ſubject to paine, and griefe: Againſt which, Saint *Origen* diſputes, *lib.* 2. *Cont. Celſ.* For as for that Stoicall vnſufferance of His mind, which *Clemens Alex. Strom. lib.* 7. thought not to bee ſubject either to joy or ſorrow; it was onely an over-ſight in ſo learned a Writer, and directly contrary to the Text of the Scripture, *Iohn* 11.35. *Matth.* 26.38. where Ieſus wept, and was exceeding ſorrowfull, even unto death. And concerning the joy of His Spirit, *See Luke.* 10.21.
5 *Secondly, that of Saturnilus*, That *Chriſt* did ſuffer onely in ſhew, *Epiph. Her.* 23.
6 *Thirdly*, that of the neat-heard *Baſilides*, who taught that *Simon* of *Cyrene* was crucifyed in *Chriſts* ſtead, *Epiph. Her.* 24. Of all which, if any thing were true; what thanks were due to Him from vs, when He had ſuffered nothing for our ſakes? 2. How are wee freed from that damnation, under which we were brought through the ſinne of *Adam*, while the Divine Iuſtice is yet unſatisfied? 3. And if *Chriſt* have not ſuffered for vs, what example hath He left unto vs, that wee ſhould follow his ſteps? 4. Wee that are the Diſciples, ſhould bee above our Maſter, our patience more then His, our love to Him, more then His to vs, If wee for His ſake ſhould willingly ſuffer, perſecution, ſhame, loſſe, impriſonment, death, which He Himſelfe had not ſuffered for vs. And 5. It had been utterly to no end, that He ſhould have become man. For as it had been in vaine for Him to have taken a body which ſhould againe have beene ſcattered into that from whence it was taken (as *Apelles* affirmed) ſo had it beene to no end to take a body, and therein to ſuffer the darkning of His divine glory, if by that body, no benefit had redounded to the creature. But if you deſire moe reaſons hereto, they that are brought in the Chapter for His ſuffering, crucifying, death, and buryall, may give you full ſatisfaction.

So the errours that are yet remaining about the ſuffering of *Chriſt*, are two;
7 one of the *Theopaſchites*, who held that the God-head of *Chriſt* did ſuffer, while
8 His body was nayled on the Croſſe. *Aug. de. Her. Cap.* 73. The other of the *Patrſpaſſians*, ſuch as *Praxeas* and *Sabellius*, who becauſe they thought, that as the Father and the Son were but one ſubſtance ſo were they likewiſe but one Perſon; and therefore they affirmed that God the Father was incarnate, and ſuffered, *Aug. de Her. Cap.* 41. But the former of theſe is ſufficiently reproved by the doctrine of the 9. *Cha.* For if God be not any kind of matter, nor a compound, nor a formed body, nor ſubject to any accident, but that His being be moſt ſimple and pure, as was there ſhewed; by every one of theſe circumſtances, it will follow neceſſarily, that God cannot ſuffer. The later is refuted by all the reaſons of the 11. and 23. Chapters: And if you hold not your ſelfe ſatisfied by that which is brought in thoſe Chapters, and the anſweres to the reaſons of *Sabellius*, Note (*d*) on *Chap.* 11. You may doe well to read *Epiph. Her.* 57. and *Tertullian* againſt *Praxeas*: For this very queſtion, whether God the Father was incarnate and ſuffered, is the Argument of that Booke.

(*b*) *That by His partaking of our ſufferings, He might, &c.*] It may beene not vnfitly be demanded, for what cauſes Chriſt the Holy one of God ſhould die for vs, and how that death becomes availeable to free vs from the power of ſinne, of death, and hell? For anſwere, Wee muſt firſt put that which was the firſt and principall cauſe of our ſalvation, the eternall purpoſe of God, which He purpoſed in *Ieſus Chriſt* our *Lord. Ephe.* 3.11. *See Actes* 2.23. And this, not for any graces or workes fore-ſeene in us, *But according to the good pleaſure of His owne will, Ephe.* 1.5. *For He hath ſaved us, and called us with an Holy calling, not according to our workes, but according to His owne purpoſe and grace, which was given us in Chriſt Ieſus, before the world began.* 2. *Tim.* 1.9. And he that puts any

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outward cause, or good workes fore-seene in us, whereby God might bee moved to chuse us, takes away the chiefe glory of his grace, and makes him to bee lesse good. So then, the first cause of all the causes and meanes of our salvation in Christ, is the free mercy and purpose of God the Father, which because it is the first, it must needes also be the chiefe cause, seeing all other causes worke to that end to which they are ordered and guided by the first. And because the Son doth nothing of Himselfe, but what things soever He seeth the Father doe, those also doth the Sonne likewise; *Iohn* 5. 19. Therefore secondly did the Sonne according to that eternall purpose of the Father, offer Himselfe vnto His Father for man, as a ransome and satisfaction for their sinne, as it is said, *Psal.* 40. 7. *Loe I come (in the volume of the Booke it is written of mee) to doe thy will O God. Heb.* 10. 7. *For in Him onely is God well pleased, Matth.* 12. 18. *And this is that Eternall Gospel of the Lambe, slaine from the foundation of the World, Apoc.* 13. 8. *For through the Eternall Spirit did He offer Himselfe without spot vnto God.* But if this offer of our Redeemer, who offered Himselfe for vs, had not beene accepted of His Father, then had it beene of no availe for us. Therefore in the third place, it must appeare that God did accept this Sacrifice of His Sonne, which is manifest first by this: That it was the disposition and purpose of God Himselfe, as was shewed in the first place, and as it is said, *Heb.* 10. 10. *By the will of God are wee sanctified, through the offering of the body of Iesus Christ, once for all.* Neither was God in this reconciliation of man-kind, a willer or disposer onely, but a worker also of our Redemption. *For God was in Christ, reconciling the World vnto himselfe, not imputing their trespasses vnto them. 2. Cor.* 5. 19. If God then be for us, who can be against us? If He Iustifie, who can condemne us? who have the decree and will of God for our Iustification, the offer and acceptance of Christ, both God and man, for our ransome and reconciliation, and that offer was made by the eternall Spirit, *And this Spirit also beareth witnesse to our Spirit, that wee are the sonnes of God, Rom.* 8. 16. The second cause concernes the justice of God, by which our Lord Christ died for vs. And it stood in this, that He according to the will of His Father, became our surety, *Hebr.* 7. 22. and bound Himselfe to make satisfaction for the sin of man, which man himselfe could not doe, as it hath beene manifest before, Chap. 19. Now in this satisfaction of Christ, the infinite Iustice was accorded with the infinite Love of God to the creature. The infinite love appeared, as was said before, first in this, that the Sonne was called and appointed to the performance of this glorious worke. *Hebr.* 5. *verse* 4, 5. 10. Then in this, that being performed, it was accepted in our name, and for our everlasting happinesse, as it is said, *Iohn* 3. 16. *God so loved the world, that He gave His onely begotten Sonne; that whosoever beleeveth Him, should not perish, but have everlasting life.* The infinite Iustice was manifest in this, that the satisfaction of Christ was a full and perfect satisfaction, according to the rigour of Iustice, and that both in respect of the infinite value thereof, and of the punishment which our Mediator endured. The infinite value of the satisfaction, was first in the Person that offered it. For as the grievousnesse of the injurie exceeded by the worthinesse of the Person of the Father, that was offended: So the value of the satisfaction exceeded by the worthinesse of the Sonne, that made the amends. And because the honour which was done to God herein, is valued according to the worthinesse of the Person, which worthinesse in *Christ* is essentiall unto him, not accidentall, as that of *Aaron*, therfore the satisfaction also is essentially infinite, and therefore abundantly sufficient in respect of the Person that did fulfill it. For the satisfaction to an infinite Iustice, was as fully made by the Person of the Sonne an infinite being, than if the creature being finite, even all Angels and men had suffered the torments of hell eternally. Secondly, the infinite value of the satisfaction appeares in the worthinesse of the thing that was offered. For our Mediator having no greater nor better sacrifice to offer unto God (as

nothing could be better then that which was equall to God) offered Himselfe God and man, for the saving of His people, as it is said, *Ier.* 3. 23. *Truly in the Lord our God is the salvation of Israel.* Thirdly, the value was increased by the manner of the offering, wherein was the perfection of the obedience of the eternall Son to His Father, and the perfect submission of the humane will of Christ, unto the will of God, that this sacrifice might by all meanes be meritorious in Him for us, *See Note (g) on Chap.* 24. §. 11. *No.* 4.

The second meanes whereby the satisfaction of Christ according to the rigour of Iustice was perfect, is the greatnesse of that punishment which He endured for us, which in proportion was answerable to that death which in Iustice was due to the sinne of man, having the same degrees and parts: which punishment Christ (so farre foorth as it was possible for the Sonne of God) did endure. First, the bodily death, with all the circumstances, as I remembred before: Then the losse of that Ioy and Comfort of His soule, wherewith the fruition of God, and the fulnesse of His graces did euer repleniſh Him. And this Ioy Hee lost, not finally or fundamentally, as the damned (for that was impossible, both in respect of His innocencie, and of His union with God) but onely according to the present act and feeling. Thirdly, he was subjected to the powers of hell, not enthralled thereto as a vassall, but yet subject for the present vexation and temptation: so that His soule and understanding was affrighted in sorrow and horrour, knowing Himselfe to be made a curse for us, which brought with it a full sence of the Iustice and wrath of God against sinne. Fourthly, and although it bee most true that God cannot suffer either paine or losse, as was shewed even now; yet it is as true, that God having taken to Himselfe the living Tabernacle of a soule and body, offered this soule and body of His to death for us, as it is said, *Act.* 20. 28. That God purchased His Church with His owne blood; and not so onely, but for a time left that body under the absolute power of Death and Buriall.

And thus the Iustice why Christ should die for our sinnes, and the plenary satisfaction which Hee hath made unto God thereby doeth plainely appeare. Now a reason or two, why, and how the benefit hereof doth belong unto us.

1. First, seeing the person of our Redeemer is infinite, and therefore His merit also infinite, an infinite reward is due thereunto, which if God would not give (O pardon that we speake in the voyce of reason Thy gift in us) then Hee were unjust; if He could not, then were He unable to requite. But both these things are impossible. And seeing hee that makes a recompense for any desert, either gives to the deserver that which he hath not, or forgives that which hee might require; and yet our Lord, to whom the reward of His obedience and death is due, neither needs any thing, nor can receive any thing more then He hath, having in Himselfe the fulnesse of all perfection, and all things which the Father hath, *Iohn* 17. 10. Neither yet needs forgivenesse, having never offended: neither yet can so great obedience, and such an infinite merit bee all in vaine, therefore doth this infinite reward redound to us: so that we which claime by His Title, may draw neere unto the Throne of Grace in the full assurance of faith, that God doth not, nor will not refuse them that come unto Him in the name of His Sonne, seeing unto all them that seeke salvation and eternall life by Him, all His infinite merit doeth assuredly belong. For that which is infinite can no way become divisible, for so should it cease to bee infinite. So His infinite merit belongs to every one of His, according to the infinity thereof. See the doore of our hope set open wider then the walles of heaven: See how God with Christ hath given us all things: See also if the infinite merit of Christ, can any way be compatible of any mans merit, or the mediation of Saints.

2. Seeing our Lord Iesus being God, could not become man but by the power of God, *Chap.* 25. & 26. who of the whole nature and substance of the Virgin,

Virgin, made Him perfect man, both ſoule and body: And that He being thus alſo the Sonne of God and man, did perfectly fulfill the law of a Sonne, to doe alwayes thoſe things which were pleaſing to His Father, *Iohn* 8.29. whereas all other men had revolted from their obedience, and ſo forfeited their ſtate of Son-ſhip and intereſt in their Fathers inheritance, by the ſinne of the firſt Father *Adam*, which was created the ſonne of God, *Luke* 3.38. therefore the whole right in that inheritance of glory and happineſſe, which ſhould have come unto all man-kind, is due to Chriſt onely: So that by the right of inheritance, no man beſide Himſelfe can be capeable of heavenly Ioyes. But becauſe the poſſeſſion of eternall happineſſe is due to Him by a double right, not onely that of Sonne-ſhip, or inheritance, but alſo by purchaſe, through the infinite merit of His moſt pretious death; whereto, according to the will of His Father, He became obedient for the ſinne of man-kind; therefore by this right, hath He given an infinite right in the heavenly Inheritance, to all them that come unto Him by a lively faith, their hearts being cleanſed from dead workes, to ſerve the living God. In which right, If He had not fully ſtated man-kind, then had the benefit of His purchaſe beene utterly loſt, ſo His Incarnation, His ſufferings, and all His promiſes made to vs, had beene in vaine. But all theſe things are impoſsible.

3. Moreover, it is to bee conſidered, that the ſinne of man in reſpect of the ſinner, muſt needs bee finite, becauſe a finite creature can no way doe an infinite action, but the infinitie of the ſinne is onely in reſpect of Him againſt whom the ſinne is, becauſe of His infinite Iuſtice that is offended thereby. But the ſatisfaction and the merit of Chriſts death was infinite, not onely in reſpect of the infinitie of His Perſon who performed it, but of Him alſo that did ſo accept it, of Him that was not bound thereto in reſpect of any neede or debt of His owne, but He performed all that obedience which was due for our ſakes, and in our name: whereas the merit of all other men being finite, could no way be ſatisfactorie for their ſin againſt an infinite Iuſtice; neither yet can they bee ſo accepted of God, becauſe mans workes, how good ſoever they are, yet can they neither be moe, nor better than man is bound unto, *Luk.* 17.10. Neither are good workes truely ours, but ſuch as God hath done by us. 1. *Cor.* 15.10. But ſeeing all our righteouſneſſe is as filthy raggs, *Eſay* 46.6. let us looke unto *Chriſt Ieſus*, who alone of God, is made unto us Wiſedome, Righteouſneſſe, Sanctification, and Redemption. 1. *Cor.* 1.20.

4. And as the ranſome of our ſinne muſt of neceſsitie be of an infinite value, that it might be a full ſatisfaction to an infinite Iuſtice, and therefore fit that our Redeemer ſhould beeboth God and man: So was it neceſſary that Hee ſhould become ours, that wee might have that which we might give unto God for a full ſatisfaction; And that our obligation to God might bee infinite, not onely for our creation, or being from nothing; but much more for our well-being, and reſtoring from worſe than nothing: Therefore that wee might have an infinite ranſome to give unto him, did Hee firſt give unto us His only Sonne, *Iohn* 3.16. And yet that our claime and right might bee in Him, not onely by the voluntary gift of His Father, which in Him that had power to give, made our right and poſſeſsion ſure enough; but alſo by our owne purchaſe, that wee might have all manner of right in Him, and aſſurance of Him, therefore at His owne price of five Shekels of ſilver (*Sixeteene ſhillings Eight pence, Hen. Anſw.* on *Gene.* 20.16. other 25. *Shillings, Ed. Brerew*:) in our money, did wee alſo redeeme, or buy him of God. *See Exod.* 13.12. *Numb.* 18.15.16. O moſt rich and precious purchaſe! At ſo eaſie a rate, to buy that which was more worth than all the worlds! And that the benefit of this bargaine might not redound to the *Iewes* alone, therefore came the wiſe *Gentiles* from the Eaſt to relieve the penury of the poore Carpenter, not onely for the payment of this purchaſe, but alſo for ſaving of that which was bought, by His flight into *Egypt*, *Matth.* 2.

Chapter. And thus are wee become a Royall Priest-hood, while wee offer unto God that infinite sacrifice, beseeching His mercy for the merit of His Sonne.

Thus then, the infinite Iustice being fully satisfied in our nature by that which *Christ* hath suffered for us, our sinnes are not onely freely forgiven us in the beloved; but wee are also brought into the perfect favour and Love of God, and the assurance of those benefits which depend thereon. Which love, how great it is, Our Lord hath sufficiently declared, *Iohn* 17. 23. where Hee saith, that the Father hath loved us, as He hath loved Him.

(c) With cramps of Iron sodered.] How *Ioseph* buried the body of IESVS, rolling a great stone, *Matth.* 27. 60. a very great stone, *Mark.* 16. 4. to the doore of the sepulchre, the Gospels shew. And although the stone were so great, that women, moe then foure *Luke* 24. 10. durst not undertake to roll it away; yet the chiefe Priests and Pharisees held not that surety enough, and therefore, by the leave of *Pilate*, made the grave fast, and sealed it, and set their watch to keepe it. The words σφραγίζειν to seale and ἀσφαλίζεσθαι to make fast or sure, as the word is used. *Act.* 16. 24. *He made their feet fast in the stocks*, cannot import such sealing as is on a bagge of money, or with a piece of paper which makes nothing fast, but is only a signe of honest dealing. For if the Disciples had purposed to steale the body of their master, no such sealing could, or should have hindered them. And therefore that making fast and sealing here spoken of, was such as I have said, and that for the ends expressed.

CHAP. XXVIII.

Hee descended into Hell.

Sect. 1.

§ 1.

I Have said before, That every difference in opinion, though in an Article of Faith, is not immediately an heresie: And therefore, though divers expositions have beene made of this Article, yet so long as the substance of it is granted, and no obstinate nor malicious, or condemning of others is; there is no heresie or schisme towards, especially, seeing that divers expositions may sometimes stand with the trueth of the Scripture, the authority of Fathers, and the cleare meaning of this Article. The different interpretations doe arise especially from the meaning of the words שאול *Sheol*, and ἅιδης *Hades*, *Sheol* of שאל *Shaal* which signifies to crave or aske, because Hell is never full. *Proverb.* 30. *Hades* hath the derivation of α and ἰδεῖν, not to see, because of the darkenesse which is supposed to be there, or not to be seene, because the state of death is not knowne, to the living, or else (as others will have it) of the Hebrew אדמה *Adamah*, earth, by the authority of *Sibyl lib.* 1. *paulo post initium.*

A slw

Ἅδην δ' αὐτε καλέασθαι, ἐπεὶ πρῶτος μόλεν Ἀΐδαο
Γλυκὺς ἅμιλος θανάτου· γαῖα δέ μιν ἀφεκάλυψε.
Τοὔνεκα δὴ πολῖται ὀπιχθόνιοι γεγαῶτες
Ἀνέρες, *εἰν αἴδαο *δόμοις ἰέναι καλέονται.

*ἀεὶς
*δόμους

Aden *they call, becauſe the firſt* Adam
When hee was dead and buried, thither cam.
Therefore all men that on this earth are borne,
Into th' houſe of Ades, *are ſaid to turne.*

This interpretation may ſeeme to have ground on that of *Gene.* 3.19. *Duſt thou art, and unto duſt thou ſhalt returne.* And therefore 1. The word ſignifies ſometimes as קבר *Kever*, the grave wherein they *Kuver* the corps of the dead, as in 1. *Kings* 2.6. *Let not His hoary head goe downe to the grave*, Hebrew *Sheol*, Greeke, *Hades, in peace.* 2. Sometime they ſignifie the power of death, the place or ſtate of the dead, either wretched or happy, appointed for all men, as it is ſaid, *Pſalm.* 89.48. *what man is he that ſhall deliver his ſoule from the hand of* Sheol, Hebr: ἅιδης Greeke: To this place *Iacob*, *Geneſ.* 37.35. to this *Sheol*, *Iob.* [14.13.] deſired to come, as to the reſt from all their labours, as to that place whereto all muſt returne, as the verſes cited affirme. 3. They ſignifie the place of torment, as *Pſalm.* 9.17. *The wicked ſhall bee turned to Sheol*, Hebr: Greeke, to *Hades.* In this ſence alſo the words, *Tophet*, Eſay 30.33. *Gehenna*, Mark. 9.43. and *Tartarus*, 2 *Pet.* 2.4. are uſed. *Hades* alſo in *Matth.* 16.18. by a *Metonymia*, ſignifies the devills, as, *The gates of hell ſhall not prevaile againſt it*; that is, All the devills which goe in and out at the gates of hell, ſhall not prevaile againſt that Rocke *Chriſt*, whom thou haſt confeſſed. But in *Luke* 16.23. it is taken properly for the place, as καὶ ἐν τῷ ᾅδῃ *and being in hell, lifting up his eyes, &c.* as contrarywiſe, with other Authors, it ſometime ſignifies the place of bleſſedneſſe, as *Plato* uſes it, in *Phæd.* concerning *Socrates*, εἰ τις ποτὲ εἰς ᾅδου ἀφίκοιτο If ever any man came to happineſſe, but in this ſence, it belongs to *Numb.* 2.

4. They ſignifie ſuch ſorrowes or paines as may bee ſuppoſed are ſuffered in hell, as in 1 *Samuel* 2.6. *The Lord caſteth downe to hell, and bringeth up againe*, and in *Pſalm.* 18.5. *The ſorrowes of hell compaſſed me:* So *Pſalm.* 86.13. *Thou haſt deliuered my ſoule out of the loweſt hell.* In all which places, *Sheol*, by the *Septuagint*, tranſlated *Hades* (except by way of prophecy concerning *Chriſt*) cannot ſignifie the place of the damned, from whence there is no returning; but onely extreame dangers, griefe, or helliſh ſorrowes of mind: or ſuch ſickneſſes as brought the body in danger of the grave. To theſe words eſpecially in the three laſt ſignifications, 2. Of the ſtate of the Dead. 3 Of the Place, and 4. Paines of the damned; the words, *Inferi* and *Infernus*, in Latin doe anſwere. But hell with us is proper to the place of torment, and doth not

not signifie any thing else, but by a trope, and is not of *Heal* (as I thinke) which sometime signifies to cover, much lesse of *Helle*, the Dutch word, as much as bright or shining; but of חֵל *Hel*, a deepe ditch, or trench, as the word is used 2 *Sam.* 20. 15. *They cast up a banke against the City, and it stood* בְּחֵל Bahel *in the trench.* And hee that thinkes not that the *Saxon*, our true language, hath many things common with the Hebrew, knowes neither the one nor the other as hee might.

Sect. 2. § 2. Now according to these takings of the words, different interpretations have beene made of this Article, of which, because so much hath already beene written among our selues, I may, and purpose to be more briefe. But because some formes of confession have left this Article out, therefore it hath growne questionable, whether it was alwayes in this Creed of the Apostles, or not. Of the Apostles, I say, or Apostolicall men, their hearers, gathered as the summe of the Apostles doctrine, concerning the Faith. And true it is, that as it cannot be said, by whom, where, or when, this Creed was first composed, as being the most ancient in this kind; the rest being onely explications of some points herein, made upon occasions of heresies, or doubts thereabout: So doe some men certainely affirme, that all the other Articles were not put together at once. Yet is it without doubt, that this Article is as ancient as the rest that are found in the Creed; seeing the most ancient among the Fathers, *Athanasius*, *Origen*, *Tertullian*, *Irenæus* and others, have so received and declared it. And therefore that fancy of *Erasmus*, who suspected that *Thomas Aquinas* might soy'st it in, was farre below both the one and the other, seeing it is confest by *Ruffinus*, who lived within the first 400. yeeres after *Christ*, to have beene in the Creed used in the Church of *Aquileia*, and so by him interpreted with the rest. But although the Councell at *Nice* in *Bithinia*, left it out of their Creed, because their speciall businesse was against *Arius* concerning the Deitie of our *Saviour*; and although the *Arians* in their Councell at *Nice* in *Thracia*, put it in their Creed; nay although *Aquinas* had first put it in, were it therefore fit to leave it out, or not to count it an Article of Faith, as some would doe? I thinke not, seeing the holy Scripture gives authority to it. *Psalm.* 16. 10. referred to Christ by the exposition of Saint *Peter*, *Acts* 2. 27. seeing all the Christian Churches have receiued it, and seeing that according to the true and necessary meaning thereof, there is no Article of the Creed, which doth more clearely and directly overthrow the heresies of *Arius*, and the *Dimæritæ*, concerning the humane soule of Christ, of which you read, *Chapter* 26. *Note* (*a*) § 2.

1. Now concerning the different interpretations; Some according to the first meaning of *Sheol* and *Hades*, for the Grave, thinke that Christ was truely buried, and kept in the Grave three dayes, and that this Article had no other meaning, but a further declaration

tion of *Dead* and *Buried*, against the opinion of *Marcion*, *Valentin*, and such other heretickes as denyed the trueth of Christs being, and His suffering, as you heard before, *Note* (*a*) on *Chap.* 27.

2. Others would, that beyond the death and buriall, it should impart a disposing of His body to corruption. But if their meaning therein be this, That the body of our Lord was laid in the grave where corruption doth seaze on the bodies of other men, then this blind descent can looke no further then His buriall; or if it must needs meane any thing more, then would they force us, by this Article, to beleeve and confesse that which by the Scripture we know to be false. For it was impossible that the holy One of God should either see corruption, or be brought to any degree or disposition thereunto, beyond the death and buriall of His body. *See Acts* 2. 24, 27.

3. Some other, by this descent of Christ, will understand the uttermost degree of His humiliation, that could come unto Him while His Soule was parted from the Body, His honour laid in the dust, the devill and his instruments triumphing over Him. But the Creed was not framed to teach us the triumph and ioy of His enemies, but His victory and their confusion. And concerning our Lord Himselfe, this goes no further then either of the former interpretations, except in that sence which you shall heare anon. Therefore none of these can be the meaning of this Article. For in the abridgement or summe of our Faith, interpretations are not fit, especially such as are more darke than that to which they should give light. Therefore this Article *Hee descended into hell*, cannot in any of the former meanings, bea declaration of that *Hee was dead and buryed*.

4. A fourth interpretation is, of them who thinke the descent of *Christ* meanes thus much onely. That His soule being departed out of His body, went unto the soules of the faithfull which were in Paradise, which they interpret heaven. But seeing heaven being taken not metaphorically, for Ioy and happinesse, but properly for a place, must in all sence signifie that which is upward from the earth: It must needes bee a very aukward interpretation of *He descended into hell*, to say, *He ascended or went upward into heaven*: yet because this interpretation brings both reason and authoritie, it shall bee examined by and by.

5. A fift interpretation is, of them who will have this descent to signifie nothing else but the endurance of those unspeakable sorrowes, and torments which He suffered in soule, being in His agony, and on the crosse.

6. A sixt sence is, of them who hold that Hee did locally goe downe to hell; so that according to the essence or being of His soule, He was truely present there. And as the former of these denie not, but that *Christ* by His death did utterly spoile the powers of darknesse, and so may be said virtually, and by the effects of His suffering,

suffering, to have gone downe into hell, because that by the eternall offering of Himselfe a ransome for the sinnes of the world, and the performance thereof in the time appointed, He did utterly free all His beleevers from Hell, which was their due, and setled them in the inheritance of eternall life: so these latter (for the most part) denie not but that all this which is said, is agreeable to the trueth of the Scripture, and the analogie of Faith: onely they cannot yeeld that it is the true and native meaning of this Article. And betweene these two parties, all those texts of Scripture which are brought for the locall descent of *Christ*, are hammered so thinne, that may seeme plyable every way: But let the strength of the Holy Text for ever stand sure, and let us see the reasons a little on all sides, with their answeres and exceptions. And first of them that interpret this Article by the sufferings of *Christs* soule.

Sect. 3. *Object.* 1. As the sufferings of *Christ*, even from the first minute of His Incarnation, were meritorious for us; yet our ransome from the torments of hell, was wrought especially by the suffering of His humane soule, which torments of His soule Hee endured, not onely by the torture or fellow-feeling of His naturall body, nor by compassion onely on the sins and sorrowes of His body mysticall, but also He might be said even to feele the sorrowes of eternall death, when He saw Himselfe to be now set to suffer the wrath of God due to the sinnes of the whole world. And if this bee not the proper and native sence of this Article, how are wee taught by our Creed, to beleeve more concerning *Christ*, than wee confesse to be true of the theeves; of whom wee may say, they suffered under *Pontius Pilate*, that they were crucified, dead, and buryed: *Al. Hume. Rejoynd. to Doctor Hil. I answere*, First the holy Scripture is profitable for doctrine, for instruction, for reproofe, &c. But the object of our faith is onely the *Holy Trinity* in *Vnity*, and the satisfaction of *Christ*, for our Redemption, and the benefits which wee receive thereby. And therefore although I beleeve and know by the Scriptures, that *Samson* was the Sonne of *Manoa*, yet I neither beleeve in *Samson*, nor *Manoa*: And though I know by the Scriptures that the penitent thiefe suffered under *Pontius Pilate*, was crucifyed, and dyed, yet I beleeve not in him. But concerning *Christ*, as I beleeve that all His merits redound to us; so I beleeve that all His sufferings were according to the Scripture, a satisfaction to the justice of God, for the sinnes of the world: which they could not be, but by the suffering both of His soule and body, as it is said, *Esay.* 53. *Hee shall see the travaile of His soule, and bee satisfied.* If then wee know that whatsoever befell unto our Lord, was that the Scripture might be fulfilled, *Matth.* 26. 54. 56. and if wee beleeve and confesse in our Creed, that He suffered according to the Scriptures, and dyed, and rose againe according to the Scriptures: and that the Scriptures doe plainely testifie, that by His sufferings and death, the wrath of

God

God against mans sinne, is fully satisfied; which (as I said) could not be, but by His sufferings in His soule, as well as in His body: After these sufferings under *Pontius Pilate*, what needes a second remembrance of His suffrings in soule, under a title of a descent into hell? Therefore, when as I am bound to beleeve and confesse, that the sufferings of Christ under *Pontius Pilate* were according to the Scriptures, that is, in soule and body, I am bound to deny, that the suffering of Christ in His soule, is the native meaning of this Article, *He descended into hell.*

2. Beside the doctrine of Faith, being a catechisme doctrine. *Heb.* 6. 1. and the sum thereof being for the use of children and novices, it is not likely that the Church would have so generally received a creed, wherin the thing to be beleeved should be laid down inwords, that were tropicall and obscure, when plaine and proper termes were necessary, and at hand. But hell cannot signifie the torments of hell, but by a *metonymia* of the place for the adjunct of the place: neither yet could it properly be said, That our Saviour went down into hell, when He was lifted up upon the Crosse, where the especiall endurance and expression of His helliish torments were both in soule and body. 2. Neither can it truely be said, *He descended into hell*, that is, He suffered in soule the torments of hell, but by a *Synecdoche* of the whole man for one part. Neither were these torments of His soule, more properly or truely, called torments of hel, then those torments of His body, which we confesse, He suffered under *Pontius Pilate.*

3. Moreover, after He was dead and buried, it comes in unduly, againe to make mention of His sufferings in soule, a great part of which were endured in the garden, before He came to the hands, either of *Pilate*, or of the Priests.

4. And yet beyond all these reasons, there is another argument, that the Church did not interpret this Article by the sufferings of Christs Soule, because as *Gerrardus Vossius* puts it, *De statu animæ separatæ Qu:* 1. *It was the received* opinion of the ancient Fathers, even to this our time, That the soules of the faithfull, before Christ, entred not into Paradise, till Christ by His death had set it open, and entred thereinto, according to His promise to the thiefe on the Crosse. And if all the soules of the faithfull were in hell, (taken in the second sence before mentioned) though in a place of rest (as *Theophilus* speakes) and that by the comming of Christ thither, they were brought to Paradise, or a place of further joy; then certainely this Article must in their iudgement, be interpreted by the descent of Christ into hell after his death, rather then by the sorrowes of His soule before it. And to this purpose the learned *Vossius* brings some 20. Fathers from *Tacianus* the schollar of *Iustin Martyr*, about the yeere of Christ 180. before whom He might have put His master *Iustin* as it is plaine in his *Tryphon.* Among those Fathers are *Irenæus, Tertullian, Origen, Eusebius, Athanasius, Ambrose, Ierom, Epiphanius, Chrysostom, Augustin, Cyril*, and

beside them whom he reckons up, he ads [innumerable others] and with them the sentence of the Councill of *Toledo* in the yeere 633. He descended into Hell, that He might free them which were there detained. *Aug. Ep:* 99. writes thus; If the reason be asked, why our Saviour would come into hell, where those sorrowes are, of which He could not be held: it was, *Because He was free among the dead. Psal.* 88.5. Moreover, concerning the first Father of mankind, almost the whole Church agrees, that He freed him there, which may not be thought that the Church beleeved without cause, although the expresse authority of the Canonicall Scripture be not alleadged. He saith, almost the whole Church, because the heretickes, called *Tacians*, denyed that *Adam* was saved, *De Hæres. Cap.* 25. *Vossius*, beside all these, brings the consent of the *Africane*, and of the Easterne Churches, both of the *Greekes* and of the *Nestorians*, with divers later writers, as *Zuinglius*, *P. Martyr* and others.

Sect. 4. *Obiect.* 1. But the Fathers agreed not all in one judgement. *Answer.* True: Neither yet they of later times. For concerning the end of His going to hell, some thought, that He delivered all that He found there, both good and bad indifferently. 2. Others because they thought that the whole punishment for mans sinne could not otherwise be discharged, said that He went to hell, that He might there suffer, for the soules of men, as on His Crosse He had suffered for their bodies. Nay, as *Postel. de nat. Med.* relates, the *Abissine* Church holds, that He went thither for His owne soule. This last is hereticall; the other, against the direct authority of the Scripture. For our Lord Himselfe, when He gave up the Ghost, professed, That whatsoever was necessary for His suffering, and our redemption, was then finished. And therefore both Saint *Peter* 1 *Epist.* 2. 24. saith, *That He bare our sinnes in His body on the tree*; and Saint *Paul*, *Colos.* 1. 20. *That Hee wrought our peace, through the blood of His Crosse*, And *Chapter* 2. 15. *Hee spoyled the principalities and powers, & triumphed over them openly in His Crosse.* Beside, His promise to the theife, *This day to bee with Him in paradise*, doth directly crosse this opinion. 3. Others, upon that text of 1 *Pet.* 3.19. *He went and preached unto the Spirits in prison, which were disobedient in the dayes of Noah*, thinke that He went to hell to upbraid to them their infidelity. But this was not according to the end of His comming, which was to seeke and to save that which was lost, *Luke* 19.10. Therefore others, and with them *Martinus Cellarius, de operibus Dei*, thinke that He preached repentance unto them, and that such as beleeved Him to be God, were redeemed from hell, and saved by Him. But because our Church hath rejected this opinion; compare the Synod *Edw.* 6. with the Synod *Eliz.* therefore I refuse it. And that text of *Peter* may be interpreted, of the preaching of *Noah*, while the *Arke* was preparing. 5. Some againe, on better ground then the former, thinke, that

that

that deſcent of His into Hell, was for manifeſtation or inveſting of Himſelfe in that Lordſhip which He, as the Sonne of man, had over all the creature, and conſequently over the powers of hell, *That at His Name every knee ſhould bow, both of things in Heaven, and of things in earth, and of things under the earth. Phil.* 2.10. Thus, *He that liveth and was dead, is alive for evermore; and hath the keyes of hell and of death. Thus He that deſcended firſt into the lower parts of the earth, did aſcend farre above all heavens, that Hee might fulfill all things. Epheſ.* 4.9,10. That fluttering diſtinction, That He, as God, dwelt in the man-hood on the earth, the lower part of the world, and then He as man aſcended, will not helpe. For firſt, euery globe of the Moone, the Sun, or any ſtar, as it hath a centre to which every thing thereon inclines, for otherwiſe it could not hold together in one body: ſo is it a centre to the univerſe that is about it. And ſo is likewiſe the loweſt, in compariſon of thoſe globes that have different centres. Beſide, He which deſcended, is even the ſame that aſcended: But God and man are not the ſame. Thirdly, He deſcended and aſcended, that He might fill all things, which God did for ever, neither aſcending, nor deſcending. And therefore *Auguſtine* ſaid well, *Totus Filius fuit apud Patrem, &c.* The Sonne was whole with the Father, whole in the Virgins wombe, whole in Heauen, whole in Earth, whole on the Croſſe, whole in Hell. 6. But howſoever private opinions might fall in by the way, yet by that which was ſaid before, it is manifeſt that the ancient Church did beleeve that Chriſt did therefore deſcend into hell, that the faithfull by Him might be brought into Paradiſe; which if it were the meaning of them that did compoſe, and of them that did generally receive the Creed, then cannot that Article of Chriſts deſcent into hell, be interpreted according to their meaning, which ſay, That it muſt ſignifie no other thing, but that He ſuffered the paines of hell in His ſoule. Concerning them that received the Creed, and interpreted it, you have heard, § 3. 4. and ſhall further heare their meaning. The Authors meaning you ſhall heare anone.

Obiect. 2. But the ſame Fathers are cited on both ſides. *Anſw.* Every man that writes or ſpeakes may be taken ſhort, and his words wrong to a ſence contrary to his meaning. But in this queſtion it is not much ſtood upon, even by favourers of this new opinion, but that the current of the Fathers beares all the other away, inſomuch that the learned *Bucanus. Inſtit. Theol: Loc.* 25. though he ſeeme to allow this later expoſition better; yet he profeſſes that he dares not condemne the judgement of the Fathers; ſeeing it is neither contrary to the Scripture, nor hath any inconvenience in it. So others, yeelding that the opinion of the Fathers is (for the moſt part) for the locall deſcent of Chriſt into hell, would yet be excuſed to follow it: *See Synopſ: Pap: Contr. 9. qu.* 1. *edit.* 4. *pag.* 403. which demand truely may ſeeme to be very juſt; that being put which *Auguſtine* ſaid a little before, that it is not by the expreſſe *Obiect.* 2.

authority of the Canonicall Scriptures, which ought to be the ground and rule of our Faith. But that clause of *Augustine*, concerning the want of the authority of the Canonicall Scripture, is ill referred to Christs descent into Hell, which belongs onely to the freeing of *Adam* there. But if their mistaking were indeed *Augustines* meaning, That the descent of Christ into hell had no authority of the Canonicall Scripture; yet remembring that it may not be thought that the Church, yea, the whole Church believed it without cause, seeing it hath no inconvenience in it, seeing it is not contrary to the Scripture, and that the holy Scriptures, by *Anselmes* judgement [cited in the Preface] confirmes all that which it doeth no way contradict, being lawfully gathered from manifest reason; Let us be bold to looke upon the Reasons which may seeme to have drawne the ancient Church unto this opinion.

Sect. 5. And becaus it is necessary first to agree vpon some principles; let it be put, that these words *He descended into Hell*, are not spoken either of the God-head of *Christ*, of which it is confessed, that it is every where, nor yet of His dead body, of which it is said in the Article before, that it was buryed; but that the enquiry is heere, what became of the soule of our Saviour, after it was departed from His body. Secondly, That seeing the soule neither came to nothing, nor was an infinite being, to bee every where, it must of necessitie be in some definite *ubi*, some place, where while it was, it was not inanother. Thirdly, Seeing the soule of *Christ* was a true humane soule as one of ours, and that it became Him in all things to bee like His brethren, except their sinne: His soule also being separate from the body, went unto that place where the soules of the faithfull were before His comming. This I thinke none will denie; the Doctors old and new, come all hereto. The Reverend *P. Martyr, in Symb.* saith thus, *Descendit anima Christi ad inferos, &c.* The soule of *Christ* descended unto hell, meanes no other thing, but that it did undergoe the same estate, which other soules being separate from the body, had experience of. So *Musculus in Eph.* 4. 9. *Descendit ad nos in hunc mundum, &c.* He descended to us in this world, unto the grave, and unto hell. He descended to them whom He came to redeeme: and as farre as they either living or dying, had descended; so farre also did He Himselfe descend, that He might lift them up from below, unto those places above, from which He had descended. *Irenæus* said as much long agoe. *Lib* 5. *Cap. ult.* The Lord kept the law of the dead, that He might bee the first-begotten from the dead. Hitherto it seemes, all parties are agreed: But the assumptions set them at oddes againe, as farre as heaven and hell. For the old Interpreters inferre that the faithfull before *Christ*, were in *Abrahams* bosome, or in hell, taken in the second sence: But the new Interpreters inferre thus. But the faithfull which were before *Christ*, were in *Abrahams* bosome, that

that is, ascended into heaven, properly so called. For so the word Paradise doth signifie, by the expresse authority of the Scripture, 2. *Cor.* 12. *verse* 2. and 4. where the third heaven by Saint *Paul*, is called Paradise. For the first heaven is this of the Ayre to the Moone. The second heaven is, that of the Planets and Starres; and the third heaven is Paradise, the place of the blessed soules. And this is one of the Arguments of them that reject the Iudgement of the Fathers, and the ancient Church, and holde the tropicall interpretation of hell, for hellish torments of the mind. And because I am here fallen into these bryars, I will first put fire to them, and afterward goe forward to the conclusion. Therefore I answere. The first heaven is, this of the foules of heaven, *Gen.* 1. 20. The second is, that of the cloudes of heaven. *Revel.* 1. 7. So the third heaven for Paradise, is in the Moone. But this conclusion you laugh at. Therefore you see on how weake and ungrounded principles they dispute. 2. Beside, is there no difference between a thing really performed, and a vision, as that of *Paul*, which is not by things actually being, but represented onely for instruction to the Prophet that sees it. 3. But to grant all, that the third heaven is Paradise, and that the third heaven must signifie that which is above all the starres; is there no Paradise beside, when every place of pleasure is a Paradise? Therefore though Saint *Paul* were in the third heaven, yet the faithfull soules might bee in another Paradise, before they came thither, as *Adam* was.

1. *Objection.* This is contrary to the first conclusion of *Vossius*; *That the faithfull before Christ were not in Paradise, till Christ opened it by His comming thither with the theefe.*

Answere. It crosses not the opinion of the Fathers. For though they put all the soules of the Saints in hell; whither they also sent the soule of *Christ*: yet they put them there, into a place of rest and refreshing, into a higher place; in death free from torments, and the tyranny of the devill, and that by the authority of that historicall parable in *Luke* 16. where *Lazarus* on the one side of the gulph was in *Abrahams* bosome comforted; the rich man in flames on the other side tormented. So that first place or Paradise, was that state of quiet, wherein the faithfull soules rested from their labours of this life, *Iob* 3. from *verse* 13. to 20. in Ioy and hope of Him that was to come. But that Paradise which the Fathers meant, was a more free state, and the enjoying of a fuller happinesse by the presence of *Christ*, the worke of their redemption being accomplished they having their Redeemer with them, a sure pledge of their entrance into heaven, after their resurrection; as He should forthwith bee raised, and ascend to heaven; whither till that time they had no hope to come.

2. *Objection.* The same Faith hath the same fruits, the same effects. But the Fathers before *Christ*, had the same Faith; Therefore they went to Heaven, as they that have beene since *Christ*.

Answere.

Answere. The same faith hath the same fruits, the same effects, concerning the uttermost end of faith, which is the salvation of the soule, and the consummation of that blisse which is to be in eternall life: but not concerning all the degrees and circumstances betweene. For many Prophets and Kings desired to see the day of *Christ*, yet saw it not, but as they saluted the promisses afarre off, by their Faith. The bodies also of divers Saints were raised at the resurrection of *Christ*, and appeared to such as had knowne them alive, for proofe of all that benefit, whereof all the faithfull shall bee partakers. Which blessing, neither *Daniel*, *Dan.* 12. 13. nor *Paul*, are yet partakers of. And this answere may serve for divers texts of Scripture, which are unfitly brought to this purpose, as that of *Iohn* 5. 24. *Heb.* 13. 14. and such others. And therefore though it bee most certaine and true, according to the Scriptures, that the Gospel of *Christ* was an eternall Gospel, and that His death was available to eternall life, to all that beleeved in Him since the beginning of the world: So that their soules, after they were delivered from the burden of the flesh, were in Ioy and felicitie: yet is it as true, which the trueth saith, *Iohn* 14. 2. *In my Fathers house are many Mansions.* So that although the soules of the faithfull departed before *Christ*, were in Paradise in *Abrahams* bosome, in the Kingdome of God, in Everlasting life, yet were they not in heaven properly so called, neither could they have the presence of their Redeemer, when Hee was not yet incarnate, by whom they might enioy the vision of God, as now they doe.

Obiect. 3. 3. *Objection.* By this answere, you grant then, that they suffered the penaltie of losse, as they call it though not of sence: of losse (I say) because they were not in heaven, in full happinesse, as after their ascension with *Christ*; which could not bee, but either the merit of *Christs* sacrifice was not of force enough, because it was not yet accomplished: or else because their faith was not accepted. *I Answer.* Neither for the one reason, nor for the other, but because of that disposition and order which God had appointed to His creature, into the reason of which no man may presume to enquire. Then concerning the losse which you speake of, it is denyed to be a penalty, if it be not found. Can the pint pot say, I am not full, because I cannot hold a gallon? or shall the gallon say, I am not full, because I hold not a tun? Doth not one starre differ from another starre in glory? So is the resurrection, and so are the degrees in the blessednesse of the Saints. And if every man that considers the disposition of God toward himselfe in this life, doe looke thereon with a thankefull eye, he may confesse with Saint *Augustine*, That it hath been such, as if God had neglected His other creatures, to thinke in mercy on him alone. Beside, to say nothing of the merit of our Saviour, confessed to be infinite, and all-sufficient for us; I say, That the force of this reason, stands on

on two falſe foundations: One of the propoſition: for if the ſame faith muſt have the ſame effects in every quality and degree, Why are not we that have the ſame faith, tranſlated hence as *Henoch* was? The other, of the ſuppoſition; That in the kingdom of glory (which we on both ſides account to begin actually, immediately after this life) there is not a progreſſe from one degree of happineſſe unto another; which as it is contrary to reaſon, ſo is it to the holy Scripture. For is it not meet, that as there hath beene a going forward in vertue and godlineſſe in this life, ſo there ſhould be of the reward thereof in the next? Shall not the ioy of the ſoule be increaſed, when both body and ſoule doe joy together? which cannot be till the reſurrection, till when, we muſt endure that penalty of loſſe, as you are pleaſed to call it. Beſide, the holy Text is plaine, 2 *Cor.* 3.18. *That we beholding the glory of the Lord, are changed into the ſame image, from glory to glory.* And how farre, or how long ſhall this be? *Euen till God be all in all.* 1 *Corin.* 15.28. You may read to this purpoſe. *Revel.* 6.10.

4. *Objection.* *Enoch* was taken unto God, and *Elias* was carried up to heaven in a whirle-wind, 2. *Reg.* 12. Therefore the faithfull before *Chriſt*, were in heaven. 4. *Obje.*

Anſwere. *Elias* was taken up into heaven, that is the Ayre, and tranſlated into Paradiſe, whither *Enoch* had beene tranſlated that he ſhould not ſee death; but into the higheſt heavens they came not yet, as it will appeare by *Iohn* 3.13.

5. *Objection.* But wee are come to the Citie of God, the heavenly *Ieruſalem*, to an innumerable companie of Angels, to the ſpirits of Iuſt men, &c. *Heb.* 12.22,23,24. And the Angels are the Inhabitants of heaven, not of any terreſtriall, or infernall Paradiſe, *Ergo.* 5. *Obje.*

Anſwere. Wherever the favourable acceptance of God, and His holy comforts are, there is heaven: where not, hell. But to the place alleaged, I ſay. 1. Wee are come in faith, and hope to heaven, not to the actuall poſſeſſion thereof. 2. It is one thing to ſpeake of the ſtate of the ſoule ſince *Chriſt*; For from His aſcenſion, it is not denied, but that the ſoules of the faithfull goe immediately to heaven, as *Cyprian*, *Ambroſe*, and ſome few other of the Fathers doe thinke, whom you ſhall find cited by *Ioh. Voſſius*, *pag.* 104.105. But the queſtion is, of them that died before, who, if they were in heaven already, then the prayer of our Lord, *Iohn* 17. 24. had beene in vaine; which were wicked blaſphemy for any one to ſay, or thinke. 3. It is denied, that heaven is ſo the proper place of the Angels, but that they are every where, whither they are ſent. And doe they not in every place pitch their tents about them that feare God, to deliver them? *Pſal.* 34.7. and 91.11. Are they not all miniſtring ſpirits, ſent forth for their ſakes that ſhall bee heires of ſalvation? *Heb.* 1.14. And this is, and ſhall bee their imployment, till God by their miniſtery, have gathered all His children into

into one. So this text of *Hebr.* 12. prooves not either that the Angels are perpetuall inhabitants of Heaven; or that the faithfull soules went thither before *Christ*.

Obiect. 6. *Obiect.* 6. *Christ* dying, commended His spirit into the hands of God. Therefore that went into Heaven; and therefore the soules of the faithfull were in Heaven. *Answ.* This is worse and worse. The faithfull were in Heaven, *ergo Christ*: *Christ*, *ergo* the faithfull. *ô Circle!* But to the text. *The hand of God shall find out them that hate Him. Psal.* 21. 8. Are they therefore in Heaven? *In His hands are all the corners of the earth. Psalm.* 95. 4. What is your conclusion? But if the hand of God in this place must signifie that fulnesse of joy, which is at His right hand for ever: that doth alwayes accompany the faithfull soule, and is not tyed, either to time or place: or whether it signifie the protection of God, which might seeme to be most needfull in the horrours of death and passage unto that place which, as man, He knew not: it doeth not follow thereupon, that the soule of *Christ* ascended into Heaven, much lesse, that the soules of the faithfull were in Heaven before.

And that the trueth of this position may more plainely appeare, that the soules of the faithfull, before *Christ*, had not ascended into Heaven, and consequently that the soule of *Christ*, who was free among the dead. *Psalm.* 88. 5. Who was made in all things like to His brethren, except their sinne, did not ascend from the Crosse into Heaven, you may, if you please, examine these Reasons.

Sect. 6. 1. *The Lord is righteous, and His Iudgements are upright. Psalm.* 119. *verse* 137. *And all His workes are done in trueth and equity. Psalm.* 111. 8. But it might seeme a breach of an infinite justice, to give the full accomplishment of happinesse in Heaven, to the soules for whose sinnes the satisfaction was not yet made. And therefore, although the Elect which were dead, were justified from their sinnes, *By the blood of the everlasting Covenant. Rom.* 6. 7. were freed from the punishment thereof, and set in assured hope and expectation of those benefits, whereof they should be made further partakers by the death of *Christ*, and so rejoyced under the hope of the glory of God that should be revealed in them; and in the meane time were filled with all the comforts of a present joy: yet they received not the fulnesse of the promised joyes in Heaven, God providing better for us, that without us they should not bee perfected. *Hebr.* 11. 39, 40. Neither doth this any way abate from the all-sufficiency of *Christs* merit, no more then that we assoone as wee have received the full assuredness of faith, are not carried up to heavenly glory; or that the Saints that are dead in *Christ*, are not yet raised up to immortality. For seeing the word is to be fulfilled betweene us and the reprobate Angels, that the first shall bee last, and the last shall be first; that no creature may glory in it selfe,

ſelfe, it is neceſſary that wee paſſe by all the degrees of perfection, from this low eſtate of mortality, wherein wee are, till ſuch time as wee come to bee equall with the Angels, *Luke* 20. 36. For the law of Grace doth not take away the law of Nature: That from one extremity to another, there is no paſſage but by all the meanes.

2. Doth reaſon onely dictate this? Doth not the Scripture ſay alſo the ſame? For if *Chriſt* bee therefore the firſt-borne from the dead, 1. *Cor.* 15. 20. that Hee may bee Ἐν πᾶσι πρωτεύων firſting, or having the firſt place or preheminence in all things, *Col.* 1. 18. Is not the argument alſo good? *Chriſt* is aſcended, that Hee in all things may have the preheminence: And if the dead bee therefore raiſed againe by the vertue of *Chriſts* reſurrection, who was therefore raiſed up by the glory of the Father. *Rom.* 6. 4. *Iohn* 5. 21. doe they not alſo aſcend by the vertue of His aſcenſion? So that before the Aſcenſion of *Chriſt* our head, there was no aſcenſion for any of the members. It was the word of our Lord Himſelfe, *Iohn* 3. 13. *No man hath aſcended up to heaven.*

But I heare one whiſper againſt this, that the ſoule is not ſaid to aſcend without the body, and therefore the ſoules might bee in heaven, though they aſcend not. So the cavill is onely about the word *Aſcend.* But the reaſon? For it is ſaid, *Acts* 2. 34. *David is not aſcended up into heaven.* And this was ſpoken by *Peter*, after *Chriſts* aſcenſion. So that although *Davids* ſoule was not in heaven before, but went with *Chriſt* at his aſcenſion, yet *David* is then ſaid, not to have aſcended. *Al. Hume. Rej.* to Doctor *Hil.* But had this man well conſidered the circumſtances of this text, in the 25. *verſe*, *David* ſpeaketh concerning *Chriſt*, and ſo as it followeth in the 29. 30. 31. he would have taken this text from *David*, as S. *Luke* doth, when he ſaith, *David* is not aſcended, that is, this Scripture doth not at all belong to *David*, concerning any aſcending or deſcending of his; but to Him alone of whom *David* ſpeaketh, *Pſal.* 100. *The Lord ſaid unto my Lord, ſit at my right hand*: The like ſpeech to this, is that of our Lord, *Luke* 22. 42. *Not my will, but thy will be done.* And yet it is ſaid of Him, *Pſal.* 40. 8. *I delight to doe thy will O my God. Thy law is written in my heart.* So the will of God was done as the firſt moving cauſe of our ſalvation, the wil of *Chriſt* was done as ſubordinate, not as the firſt cauſe, *See Heb.* 10. 9. *So* 1. *Cor.* 15. 10. *Not I laboured, but the grace of God which was within mee.* And yet who knowes not the labours of *Paul* to have beene above all the reſt of the Apoſtles? 2. *Cor.* 11. 23. *ad finem*, yet he of his owne motion, laboured not for the Church, but perſecuted it. So *David* aſcended not as the firſt fruits of them that ſlept, but *Chriſt* aſcended ſo; by vertue of whoſe aſcenſion, *David*, and all the reſt of the faithfull ſhall aſcend. But not to fight with the ſhadow; I take the word at the manifeſt meaning, that *David* is not aſcended: and from thence conclude againſt themſelues; That if

David had not ascended before *Christ*, nor yet ascended with Him, much lesse were the faithfull soules in heaven before *Christ*; but that the soule of *David* dwells, and must still dwell in Paradise with *Daniel*, and the rest of the faithfull, till the end bee. *Dan.* 12. 13. But if they will needes have the soule of *David* in heaven, not *formaliter*, as all the faithfull soules are, in respect of the heavenly joyes which they have in Paradise; but locally; then (I say) it must needes have ascended. For if the soule being in one place, is not in another, and if heaven be upward in respect of the earth: then when *Dauids* soule went into heauen, it must needes be said to ascend, or goe upward, as *Luke* 2. 15. speakes of the Angels, and *Solomon*, *Eccles.* 3. 21. speaketh of the spirit or soule. Therefore this is but a poore shift, such as they must needes bee driven unto, that oppose the trueth. Yet thus he holds it sufficient to mocke at the direct word of our Lord, which is, *Iohn* 20. 17. *I have not yet ascended to my Father.* For if He had, then must there be two ascensions, as they beleeve; one of the soule alone, and another of the body and soule together.

3. Yet it is said, *Iohn* 14. 2. *I goe to prepare a place for you; And if I goe to prepare a place, I will come againe, and receive you to my selfe.* By which it is plaine, that none could goe to heaven before *Christ* our Lord, had gone and prepared a place for them, which was not done before His death and ascension.

4. Moreover, it is said, *Heb.* 9. 8. the way into the holyest of all was not yet open, while the first Tabernacle was yet standing. Whereto, if you take that which is *verse* 24. *Christ* is not entered into the holy places made with hands, which are figures of the true, but into heaven it selfe, it will bee manifest that there was no entrance; as not into the holy of holies, so much lesse into heaven, before that *Christ* by His death had opened it; as our Church confesseth in the hymne of *Ambrose*; *When thou haddest overcome the sharpeneſſe of death, thou didst open the Kingdome of Heaven to all beleevers.* Whereupon, it must necessarily follow, that the soules of the faithfull were not in heaven properly so called, before the death and resurrection of *Christ*.

5. To this purpose you may also bring that which is, *Ephe.* 4. 8. *when Hee ascended up on high, He led Captivitie captive.* Now what was this captivitie, or multitude of captives? Were they reprobate? You will not say it. If the Elect, then it followes necessarily that they were not in heaven before the ascension of *Christ*, except you will bring them downe from thence to fetch up *Christ* in triumph; but then had they not beene captives; if already triumphing in heaven, then had not the conquest of *Christ* over death, and him that had the power of death, beene so glorious, if hee had had no captives to lead in triumph. And therefore, *Esay.* 53. 12. after the suffering of *Christ*, describes His conquest thus; *I will divide Him a portion with the great, and He shall divide the spoyle with the*

the strong. The faithfull soules therefore being held under the power of death, though free from His tyranny and torment, as it is said, *Sap.* 3.1. *The soules of the righteous are in the hand of God, and no torments shall touch them*, whereby *Christ* having bought them of God, and payd their ransome, brought out of all power of their strong enemie, out of the shadow of death, into the everlasting light of Paradise, in all the libertie and ioy of the understanding, to view the Wisedome of God in His most glorious workes, as you may read further a little below, *Sect.* 8. *Numb.* 3.

Sect. 7. Now having shewed the different interpretations of this Article, and (as I thinke) fully proved, that the soule of *Christ* went not to heaven, properly so called, before His resurrection, but that it was glorious and blessed among His Saints in happinesse, and so in heaven *formaliter*, as they speake: It is fit that wee draw toward a conclusion; which before wee can come unto, it must first appeare what *Abrahams* bosome, what Paradise is, and where it was. Then, why the word of descending into hell, is heere used, with the solution of such doubts as fall in the way. The word κόλπος a bosome, sometime signifies a baye of the sea, wherein harbour and safety is, from waves and tempests, and thus the word is used, *Act.* 27.39. Thus *Lazarus*, *Luke* 16. might be said to be in *Abrahams* bosome, that is, to have arived and cast anker in that safe and quiet haven of happinesse, where *Abraham* the father of all the faithfull, because he against hope beleeved in hope, *Rom.* 4.18. was now in blisse: or else it may signifie a bosome properly, as it is used in *Luke* 6. 38. and thus also *Lazarus* might bee said to bee ἐν κόλποις in cheare, and joy, in *Abrahams* bosome, as Saint *Iohn*: *Ioh.* 13.23. lay leaning in the bosome of *Iesus* his uncle at supper, as the manner of that countrey was sometime, to eate their meate lying on the ground. *Sect.* 7.

The word Paradise, whether it be native greeke of παράδεισος and νέος because it is supposed to be plentifully watered; or a Persian word, as good Authors affirme, and that of פרדס *Pardes* used in *Eccles.* 2.5. and *Cant.* 4.13. signifies a place of pleasure inclosed, or a parke, and so it is used in *Xenophon Cyrop: lib.* 1. or a garden, as the Greekes translated the word גן *Gan*, in *Genes. Chap.* 2. and 3. or an orchard, as in the texts of *Solomon* before. And hither was our Lord first said to have come after His death, because as *Adam* by his sin had lost his happy estate in the earthly paradise: So *Christ* by His death did recover the hope of our returne into the heavenly, *For the gift is not as the offence. Rom.* 5.15. By these two words the blessed estate of the faithfull is signified, though with some difference, not of place, but degree of happinesse, as I shewed. For although the children of the kingdome were all, and at all times, heires of the same hopes; yet they that were in *Abrahams* bosome before *Christ*, had not that fulnesse of joy which they had, after their redemption was fully wrought; and He not now in *Abrahams*

hams bosome with them; but *Abraham* and all his faithfull children with him in Paradise. To the same sence concerning the state of happinesse is the *Kingdome of Heaven* used. *Luke* 13. 28, 29. though that word expresse also the joyes after the resurrection; And because it was ever thought, even among naturall men, as the Heathen Philosophers, that the soule was immortall, and that after death it was better to them that had lived well, then to the wicked; therefore were they perswaded that their soules went to a place of rest and happinesse, which they called, as they pleased, ἅιδου, or the *house of Pluto* by the common name; and that of pleasure, the *Elysian fields*; of torment a place inclosed by *Acheron* a river without joy. And sith the body, went downe to the earth from whence it was, and that they perswaded themselves, that every creature might be abundantly happy in that region whereof it was an inhabitant, as being the onely region that was fit for it; therefore they thought that the place of the soules rest, was not farre from the body; and so went downe into the earth. And because the ancient Church could not teach the heathen converted to God, but by such words and language as they understood, and differed not much in meaning, from that which they themselues beleeued; therefore were they content to use this manner of speech of descending to *Hades*, the house of *Pluto*, or hell; which the vulgar had been taught by their guides the Philosophers and Poets. In stead of all the rest, see *Plato* in *Phædone*, and *Virgil. Æneidos lib.* 6. yet they meant by this descent of *Christ* into hell, no other thing, but that His soule being separate from His body, went into that place where the faithfull soules were then at rest, and in assured hope of further joy; But because our Church uses not the terme descending, but teaches her owne children in their owne tongue to confesse that *Christ went downe to hell*, *Artic.* 2. *Let us not forsake the law of our mother. Prouerb.* 6. 20. but rather endeavour to know, what this going downe to hell may meane. And certainely it must needes bee thought a thing either of great obscurity, or of little necessity, wherein our Church (as most other) hath not held it fit to make any further declaration. Therefore, though I take liberty to enquire what the possible or most likely meaning of the words may be; yet I presume not to affirme any thing, but with submission to the Churches judgement, when God shall vouchsafe further light thereto, to determine according to the Scripture, what is the certaine trueth in this, or any other question of the like doubtfulnesse.

1. *To descend*, to goe or come downe is used diversly; But that I may deseend to every understanding, I will make it of two kinds; one of place, and that is of three kinds, The other of state or condition: 1. Of place higher, and lower, as it is said *Luke* 9. 37. *They came downe* from the hill, and *Act.* 11. 27. *There came Prophets downe from Ierusalem to Antioch*, or from a place of more fame, to a mea-

a meaner, as *Act.* 13.4. *From Antioch they came downe to Seleucia.* Now if the earth and water made one flat surface, which stretched from one side of heaven to the other, as the old fancy was; then could this descent of *Christ*, meane no other going downe, but under that surface. And although some of the Fathers were no better Cosmographers, then to thinke thus; yet for the most part they were better thewed. But because our faith suffers not to put any untrueth in nature, therefore this going down must be refused.

2. But if this globe of the earth bee hollow; then this going downe may be meant (as most of the Fathers tooke it) into that hollownesse of the earth.

1. And that the earth is hollow, both reason and authority shew it. Authority you have, 4. *Esdr.* 4.7. where to the question that might be made, How many springs are in the beginning of the deepe? the answere by the Angel is supposed to be, I have not as yet gone downe into hell; whereby you see that hell, or the place of the dead, was below this earth on which we tread; and that they that died from hence, did all goe thither. This was the opinion of the ancients, both Heathen and Christians, which held the locall descent of *Christ*, and knew the Systeme of the world.

2. Had they not reason? For neither God, nor Nature His seruant, doe ought in vaine, which yet must needs be heere, if from the upper face of the earth, to the centre, a distance of some 3500. miles on every side, should be onely an idle loade of earth and water. Moreover, the generation of all the Mineralls, which is onely from water steamed up in vapour, and congealed by the spirits of sulphur in the metalls; of salts in all manner of stones; or of the earth it selfe, as vitriols and such like; argue both emptinesse and heat; neither of which can be in a massie lumpe of earth and water: See to this purpose, *Novum lumen Chemicum.*

3. Beside this, the huge quantity of vapour sent out of the earth, and waters for raine and snow in the winter time, argues not onely that there is a hollownesse of the earth; but likewise that there is some powerfull principle, for sending up such waters which naturally doe flee from heat, as this macrocosmicall Sun is for drawing of them upward. For in the Summertime, when our Sun hath most strength to exhale those vapours from the earth, and sea, wee have least raine, and that because that centrall Principle hath then his greatest declination to the South; whereas in the Winter, when his declination is to us in the North, then is it most powerfull to send out those vapours on this side of the earth, and to cause so much raine, except some violent frost doe close up the face of the earth, that they cannot get out; which thing is yet further manifest, by those boysterous stormes of raine and winde, which happen in those Countreys that are neere to that girdle of the earth, which they call the Equinoctiall line, where the influences doe meete in direct opposition.

4. If

4. If no such centrall Principle bee, by whose heate and warme vapours the earth is opened; it were impossible that any trees, or rootes could continue in life; especially in Countreys that are removed above 20. degrees from the Tropicks toward the Poles. For as those vegetables doe live with a meete temper of cold and heate: So where the cold exceeds, there is no possibility of their growth, as it appeares in the places of our Whale-fishing, and others within 20. degrees of the Pole. Now what heate hath the Sun here with us in a hard frost, continuing 3. or 4. moneths (yet is not our winter so cold as the Continent of the same Latitude) for enliving our trees, who are not 52. degrees from the very Equinoctiall; but that they are still kept in life by the warmth and moisture which is sent to them from below.

Obiect. 1. *Object.* 1. But is not every heavy thing carried naturally to the centre? which if it be, then cannot that centre be in a place of emptinesse, as this opinion would make it. *I Answere.* The centre is either of magnitude, as the imagined centre of this globe of the earth: or else of waight. The centre of magnitude suffers nothing to stay in it, but drives it to the centre of waight, as the South pole of the Load-stone, drives away that end of the needle which is touched for the North: So that if the firmament of this globe of earth and water be 50. 100. or 200. miles thicke, which seemes a great deale too much, not onely because such a thickenesse were to no use, but rather an utter impediment to the passage of the Sunnes heate for the generation of the mineralls, winds, and vapours, as I spake before: Yet there is left an hollownesse, whose diameter is about 7000. miles, wherein if such a principle of heat be, (as I shewed) I see no reason why that opinion of the Poets and Philosophers concerning their *Elizium*, or of the Fathers concerning their lower Paradise, should be so slighted as it is. This then being either prooved or supposed; that centre of waight which I speake of, cannot be the same with the centre of this globe of the earth, but rather an imagined surface, in the midst of the firmament of this globe, in proportion of the convex and concave surfaces, somewhat further from this convex surface, then from that hollow which is within.

Obiect. 2. 2. But you object that of 4. *Esdras* 5. 44. *That the world cannot hold them at once that should bee created in it*: And if this outward surface cannot, much lesse that hollow one which is within, which must needs be lesse then it. And yet if all that die goe thither, it must containe at least 20. times as many since *Christ*, as are now alive in this world. *Answer.* Doe you thinke, that if any man had in him, the spirit of lust, of wrath, of pride, and all those seven devills which were in *Mary Magdalene*, that his heart would be any bigger then any other mans? or was that man bigger then all the sonnes of *Adam*, *in whom the Legion was? Mark.* 5. 9. For a full Legion or regiment was 6000. Foot, and 726. Horsemen.

Veg:

Veg: de remil: lib. 2. cap. 6. Now the state of the soule separate; because it is a spirituall being, must bee such as that of Spirits is, which doe not occupy a place bodily, though they bee in a place definitively. So that feare of thronging, which is such a blocke in the way of those new interpreters, is like that feare of the Satyre that winded his horne, and ranne away from the sound.

Sect. 8. 3. The third way of locall descent is best understood by that supposition of *Almicantrahs*, and *Azimuths* from the *Zenith*. For every man in what position of the earth or sea soever he is, supposes himselfe to be in the highest part of his hemisphere, and so is. So that if circles of any sensible distance, suppose of 60. *Italian*, or 55. *English* miles, which answere on earth to one degree in heaven, were drawen about him; then they that are in that circle, should be one degree or step lower then hee, and so to the horizon, and so to the *Nadie* or point directly opposite unto him on the other side of the earth. But you will say; If the dead before *Christ* did thus descend, and our Lord likewise to them; then must it follow, that the whole surface of the earth is Paradise, and that there is no difference betweene the state of the godly, and the wicked, which is directly against the word of *Christ* himselfe, in that parable of *Lazarus* and the rich glutton, in *Luke* 16. *I Answere.* That before the earth was cursed for mans sinne, there was no cause why it might not be wholly Paradise. The description of the foure rivers of Paradise, *Genes.* 2. doe not obscurely shew it, howsoever *Beroaldus* would bring them all within the compasse of * *Canaan*; other, by as strange Geography, to the springs and falls of *Tigris*, and *Euphrates*. But I hold, That that Paradise of *Eden*, wherein *Adam* was put after his creation, was not in the Moone, nor in the Aire, as some have thought; but some speciall place of the earth, of plenty and pleasure above the rest, as we see there are great differences unto this day. And though many places are growne barren and fruitlesse for want of husbandry, and especially to proove the just indignation of God against sinne, and to manifest the trueth of that word, *Cursed is the earth for thy sake*: Yet to the soule being separate, and so without the helpe of the sences and imagination, by the light which God hath given to it, able by it selfe to see what the possibilities of the whole creature are, every place is a Paradise; while it considers the infinite goodnesse and power of God in the creature, as well in that which is deprived of the effects thereof, as in that wherein His goodnesse is still effectuall. For as there be three estates of mans being; This of the Warriour, in this life; That after death, of the Conquerour; And the third, after the resurrection, of the Triumpher: So likewise are there three meanes and degrees of His knowledge; One in this life, wherein wee know nothing but by our sences from whence the imagination or fantasie, that *Hevah* the mother of all living, carries unto reason her

Sect. 8.

* See *Gen.* 2. 13, 14. *Dan.* 10.4.

her *Adam*, all the ſpecies or formes of things which ſhee gathers from the ſences. For nothing lives in the underſtanding but by the power of the fantaſie, which becauſe it is falſe, fickle, and will of it ſelfe without reaſon be working upon every object, as the appetite is mooved thereby; therefore the reaſon following the fantaſie, is deceived, and not conſtant, and ſo it comes to paſſe, that wee know few things according to the trueth which is in them. But in that ſecond eſtate of man, when the body returnes to the earth, and his ſences, and conſequently his fantaſie doth utterly periſh. *Pſalm.* 146. 4. Then the ſoule looking on the creature with its owne eyes, ſees the wonderfull bleſſing and goodneſſe whereof man had beene made partaker in the right uſe of the creature, if he had not loſt the knowledge thereof by his ſinne, and returnes to the Author thereof, that praiſe that is due to Him therefore; and acknowledges that ſtate wherein hee lives out of the proper habitation, to bee the reward of ſinne; yet becauſe it doth evermore enjoy the comforts of God, in a certaine knowledge, and ſome preſent feeling of thoſe joyes whereof it ſhall be fully partaker hereafter, in the perfection of the whole man, and ſees that this ſeparation is but a preparation for a further perfection in that immortall being which is to come; it hath thereby, as it were, a ſeiſure and delivery of thoſe heavenly joyes, which it had here onely in aſſurance of hope, though till the third ſtate it hath not the full poſſeſſion. And although the ſoule of the wicked man views indeed the creature, and knowes now the loſſe of that bleſſing which it might have had in the right uſe thereof; yet becauſe it hath no hope in the life to come, all that knowledge which it hath, is but to ſee further the wretchedneſſe of it ſelfe, and for a foretaſte of that bitter cup of wrath which it muſt drinke, even to the dregs. And this foretaſte is able to make all the creature hell, unto the miſerable ſoule; as the joyes and aſſurance of heaven make all places Paradiſe to the faithfull: For the devill was not therefore happy, becauſe hee was in heaven. *Iob* 1. 6. and 1 *Kings* 22. 22. nor therefore miſerable, becauſe hee was thruſt out. *Reuel.* 12. 9. for not the place, but the holy Spirit of comfort onely, which never leaves the faithfull ſoule. *Iohn* 14. 16. gives heauenly happineſſe; as that ſoule which is deſtitute thereof, hath hell in it ſelfe, and muſt needs be in hell, whereſoever it is.

Now as it is moſt certaine, that there is ſuch a meane ſtate betweene this of mortality and that of glory; ſo is it moſt reaſonable to thinke, that this is the imployment of the ſoule, at leaſt for a time, before it bee raiſed up with the body in glory. For ſeeing man was therefore ſet in the creature, and therefore indued with a reaſonable ſoule, that he might in the creature behold the Wiſedome and goodneſſe of God, and to His praiſe, bee happy in the right uſe thereof; It was neceſſary that He ſhould know the creature, and the poſſibilities thereof: which knowledge, having by his

his ſinne debarred himſelfe of, he could not uſe the creature aright, and ſo became mortall. Yet ſeeing it is impoſſible that the ſinne of man ſhould fruſtrate the end of God, but that He ſhould be glorified by man, whom He hath purpoſed ſo exceedingly to glorifie; therefore in that ſecond eſtate, wherein the ſoule is better fitted to know, as the Angels, by intuition, or view of the creature, onely ſhall that be effected. Moreover, ſeeing our Lord aſcended not to heaven, before His ſoule was joyned againe to the body; and that it may not reaſonably bee thought, that the ſeruant in his greateſt baſeneſſe, and loweſt eſtate, ſhould have preeminence before his Lord; nor yet, that the ſoule, that moſt active part of man, ſhould be idle: what can the ſoule and underſtanding bee buſied about, but onely in the enquirie of that trueth and wiſedome which God hath manifeſted in the creature? But whether this inqueſt ſhall be immediately after the ſoules departure from the body, or at the time of reſtitution, of which Saint *Peter* ſpeakes, *Act.* 3.20. I cannot define. But although for the trueth, and quietneſſe ſake with them that would inſtantly be in heaven; I denied not an immediate paſſage into heaven for the faithfull ſince *Chriſt*, yet ſeeing moſt of the ſonnes of *Adam* muſt come into this middle ſtate, I ſee not why any man ſhould withdraw himſelfe from that taske, whereby he ought to give honour unto his Creator.

Obiect. 1. But by this you put a poſſibilitie of thoſe illuſions of the devill, appearing as the ghoſts of the dead, and juſtifie that poeticall fiction of *Heſiod*, Ἐργ. & ἡμέρ. *lib.* 1. that they of the golden-age became all Angels, and in ayrie bodies, lived every where on the earth, ſeeing all the good and ill deedes of men. *Obiect.* 1.

I anſwere. All things are not therefore falſe, becauſe A Poet affirms them, but that which he ſpeakes out of the light of nature, is certainely true, and this (what waight ſoever it hath) ſwayes on my ſide. But for the upholding of thoſe old-wives fables, of the walking of the ſpirits of the dead, there is no feare. For being dead, they muſt keep the law of the dead, and not live to us, that are dead to them; for when they are gone from hence, they are no more ſeene, *Pſal.* 39.13.

Thus much it was neceſſary to ſpeake concerning the meanes of the ſoules knowledge, while it is in the ſtate of ſeparation from the body. The third manner and degree of the ſoules knowledge by comprehenſion in the morning viſion, is, when the whole man glorified, ſhall ſee the true being of all things in Him that is the cauſe of all; For then ſhall it know as it is knowne, as you may ſee, 1. *Cor.* 13.12. But this kind of knowledge belongs nothing to the queſtion that is in hand.

4. The other kind of deſcent which is in ſtate or manner of being is, when any thing is changed from any eſtate either proper thereto, or elſe appropriate to an eſtate or condition, that is, or ſeemes to be lower, or worſe. Thus our Lord was ſaid to deſcend

or come downe from heaven, when He clouded His Deitie in our humanitie, as I have ſhewed heretofore. Thus alſo He, and all man-kind may be ſaid to deſcend, to be abaſed, or brought low, when the ſoule is parted from the body. For ſeeing both the parts are for the perfection of the whole; the whole muſt needs be more excellent than either of the parts, ſo that the whole being diſſolved, both the parts doe ſuffer hurt or loſſe thereby, eſpecially the ſoule which ſees the loſſe, and findes it ſelfe in a ſtate of being, beſide the end of the creation of it ſelfe, which was to give life unto the body; and this is the cauſe why the ſoule would not bee unclothed, but rather that this mortalitie might bee ſwallowed up of life. And this is the loweſt ſtate of humiliation, whereto the ſoule of our Lord could come naturally, and by this ſtate, ſome will interpret the deſcent into hell, as I ſhewed in the beginning, *Nu.* 2. But if this humiliation muſt meane alſo the ſeparation of the ſoule from the body, while the body was laid in the duſt; it reaches no further than to his death: For a man is not ſaid to bee dead, till his ſoule be departed from his body. But if this ſtate of humiliation be taken in that ſence, as ſome doe very fitly interpret it, by that phraſe uſed often in the Scripture, of a mans being gathered unto his people, or cõming unto that congregation of the ſaints, which had died in the faith of Him that was to come; then taking alſo *ἅδης* or hell according to the interpretation of the word *Vnſeen*, it will eaſily be admitted of all, that when our Saviour was dead, His body was buryed, and his ſoule went unto the aſſembly of them that were unſeene. And becauſe this is true, ſafe, and unqueſtionable, it may on all parts be agreed unto (as I ſaid before) and yet the word of deſcending or going downe reſerved to the right meaning, by the abatement or loſſe of that eſtate which the ſoule had with the body, in the being of the whole and perfect man. So alſo the queſtion about the place of hell, and Paradiſe, which hath moved moſt doubt herein, by this interpretation is avoyded. But becauſe all this will reach no further than to be perfectly dead, and becauſe the Latine interpretation, *Deſcendit ad inferos*, rendered by our Church, *Hee went downe into hell*, ſuffers us not to ſtay here; and becauſe the moſt voices amongſt the Fathers have ſwayed the meaning to a locall deſcent, and that (as it ſeemes) in the third ſence ſpoken of before, and moſt of all becauſe the holy Scripture binds us thereto; let us follow our beſt and ſureſt guides, and confeſſe with the Prophets and Apoſtles, that the ſoule of our Lord, after His death on the Croſſe, went downe into hell, or the place of the dead, and there continued three dayes and three nights in the heart of the earth, as it was propheſied in the ſigne of *Ionas* the Prophet. *Matth.* 12.40. And let us beleeve that the fleſh of *Chriſt* did therefore reſt in hope, becauſe His ſoule was not left in hell, nor His body was ſuffered to ſee corruption. *Pſal.* 16. 9, 10. *Acts* 2.31.

Obiect.

Obiect. 1.

Obiection. 1. They obiect that the ſoule may ſignifie the whole man, as in *Gen.*46.27. All the ſoules of the houſe of *Iacob* were 70. But how doth that helpe to prove that this Article muſt bee interpreted onely of the torments of *Chriſts* ſoule, while Hee was yet alive? For it is manifeſt that Saint *Peter* bringing that text to prove His reſurrection, ſpeakes not of *Chriſts* ſoule while it was yet in his body, when He was not ſubiect to a ſtate of reſurrection, but of His ſoule after His death. But if they will hope by that text of *Gen.* or the like, to interpret it, *as Al. Hume. loc. cit. Thou ſhalt not leave mee in the grave*; let them anſwere mee, what they meane by this word *Mee*, whether the body, or the ſoule, or both together. If they ſay the ſoule, it was not in the graue: they will bee aſhamed to ſay both together, for ſo they ſhould make Him not yet to be dead, as the word *Mee* doth truely ſignifie the whole Perſon yet alive: if they ſay the body, let them ſee what an unfit tautologie it will make with that which followeth, *Nor ſuffer thy Holy one*, that is, the body of *Thy Holy one to ſee corruption.* But in this place the ſoule and the body are made direct diſparates, ſo hell, and the place of corruption, ſo that we may argue, the body was in the place of corruption. *Ergo*, not in hell; the ſoule was in hell, *Ergo*, not in the grave, or place of corruption.

Obiect. 2.

Obiect. 2. The purpoſe of Saint *Peter* was to prove the reſurrection of *Chriſt*, and that belonged to the body, which had died, not to the ſoule, which died not.

Anſwere. If this be given, what will you conclude thereon? But I ſay, the reſurrection is of the whole man returned againe to life, after the parting of the ſoule, and the body. So it is neither of the body onely, nor of the ſoule onely; but of the whole man, which Saint *Peter* prooves heere to have beene done in *Chriſt*, becauſe His ſoule was not left in hell, where it was, but was againe joyned to the body, to cauſe it to live, that it might not ſee corruption. And becauſe all the glorious doings and ſufferings of our Saviour were for our uttermoſt benefit, and comfort; therefore is this going downe of His into hell, alſo to give us aſſurance of our full and perfect deliverance from all the powers of death and hell, and reſtoring of all His beleevers unto an immortall life and glory. And becauſe the doctrine of our Church, into which I was baptized, bindes me to beleeve that our Lord *Ieſus* after His death, went downe into hell locally, and that by the authorities of the Scripture: and becauſe I have before ſhewed that the ſoule of *Chriſt* did not aſcend to heaven before His reſurrection, and have denied alſo that I thinke with them that ſay, that He went downe to ſuffer for our ſinne; And having (as I thinke) ſaid enough to all contrary opinions: the trueth by the Holy Scripture, and the reaſons grounded thereon, muſt be made to appeare. But firſt of all, it is plaine, that the meaning of our Church is ſuch; for in the 8. Article it is ſaid, that the Creed of *Athanaſius* ought thorowly to bee

received, and beleeved, and that because it may be prooved by most certaine warrants of Holy Scripture. And in the 7. Article, the Church of *Ireland* agreeth hereto in these words: *All and every the Articles conteined in the Nicene Creed, the Creed of Athanasius*, and that which is commonly called the *Apostles Creed*, ought firmly to be observed and beleeved. For they may bee prooved by most certaine warrant of Holy Scripture. And because it may not bee supposed that our Church cites the authority of *Athanasius*, but according to his owne meaning, as he himselfe hath explained it; if it were the meaning of *Athanasius*, that *Christ* after His suffering descended locally into the hell of the damned, it must needes bee that our Church accorded to his meaning. And what the meaning of this Article in the Creed of *Athanasius* is, we need not to doubt, who have *Athanasius* himselfe to declare it in his Epistle of the incarnation of our Lord *Iesus Christ*, against *Apollinarius*: where hee prooves against his Heresie, that there bee onely two parts of the humane nature in *Christ*, a body which the grave received; and a soule, which went downe into hell: the grave received that which was bodily; hell that which was not bodily: And by his reason you may yet understand his meaning better. When the Creator (saith he) call'd man into question for his disobedience, Hee decreed against him a double punishment; For to the body He said, *Thou art earth, and unto earth thou shalt returne*: But to the soule He said, *Thou shalt die the death*: And for this cause, man being dead, is condemned to depart to two places; And therefore it was also necessary, that the Iudge Himselfe that made this decree should also undergoe it, that in the estate of man condemned, shewing Himselfe free from sin, & uncondemned, He might reconcile man unto God, and restore him to perfect libertie. In the same Epistle, hee had said a little before, that in hell He condemned death, that Hee might every way perfect the salvation of man in our image, which He had put on; and in his fourth oration against the *Arians*, hee saith, that the powers of hell withdrew themselues, being afraid at the sight of *Christ*. So the meaning of *Athanasius* is plaine, that the soule of *Christ* did locally goe downe to hell: and withall the meaning of our Church. Now among these texts of Scripture, by which this doctrine of *Athanasius* may bee warranted that text of the 1. *Pet.* 3. 18. 19. is most plaine, especially as it stands in the *Greeke. Christ suffered for our sinnes, that He might bring us unto God.* θανατωθεὶς μὲν σαρκὶ, ζωοποιηθεὶς δὲ τῷ πνεύματι· ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασι πορευθεὶς ἐκήρυξεν. *being put to death in the flesh, but quickened in the Spirit, by which He went and preached to the Spirits in prison.* Which Scripture must be applied onely to the manly being of *Christ*, who Himselfe had set an example to His followers, to suffer ill patiently, which could be onely in His manly being. For as God He could not suffer ill. Beside, His God-head mooves

mooves not by any locall motion, as the word πορθυθεὶς doeth signifie. And moreover, His divine spirit was no way quickned nor could be, but He went and preached in that Spirit in which He was quickned, which could bee onely in His humane spirit or soule, in which having once suffered death, He manifested His power to the disobedient spirits, by taking to Himselfe the keyes or power over hell and death, to shut in and keepe out whom Hee will. *Revel.* 1. 18. And although I deny not that the sence is true and good, *He was quickned by the Spirit*, that holy Spirit which Hee received not by measure; yet I hold that this is not the native meaning of this place, and the best printed copies of *Stephan Plantin* and others, are with me: Neither will the words naturally beare that change of *In* and *By*; Neither did the reverend *Noel*, Deane of *Pauls*, and other like Him, accord with them. Neither is this the onely place of Scripture that prooves the locall descent of *Christs* soule into hell; For that argument of Saint *Peter*, *Act.* 2. 31. whereby hee prooves the resurrection of *Christ* out of *Psalm.* 16. becaus His soule was not left in Hell, strangles these interpreters, harder then *Achelous* was strangled in the hand of *Hercules*. So that which *Ionah*, the figure, said of himselfe, being by *Christ*, the substance, applied to Himselfe, To be three dayes in the heart of the earth, must bee as true in the substance, as it was figuratively true in *Ionah*. This is the confession of him that was holy as no man was. *Psalm.* 68. 2. *Thou hast delivered my soule from the lowest hell.* vers. 13. as the Apostle speakes, *Ephes.* 4. 9, 10. *He descended first into the lower parts of the earth, and ascended above all heavens, that Hee might fill all things.* So then, the Scriptures not being of any private interpretation, that is, to set out the stories of private men. 2. *Peter* 1. 20. must have their highest and uttermost interpretation in *Christ*.

Now that this is the native interpretation of this Article, and consequently the right meaning of the Composer or Composers of the Creed, beside the texts of Scripture on which the Article is grounded, it will bee further manifest by the Reasons.

1. In a Catechisme, the use of Tropes or borrowed speeches are not fit, for the use of children and novices; and such is the Creed or forme of the confession of our Faith, as it is manifest, *Hebr.* 6. 1. *And the suffering of Christ, His Death, Buriall, &c.* is taken properly; therefore His going downe also into hell.

Object. If *Christ* went to the faithfull that were dead, whose soules were in Paradise, why doe you say to hell, whereby is specially meant the place of the damned? *Answer.* Hee first went to the dead in Paradise, as His promise was, *That the Thiefe should there bee with Him in Paradise*: Then to hell, to take to Himselfe all rule, all authority and power. For God had put all things in subjection under His feet. *Object.*

2. If

2. If this Article, *He went downe to hell*, be not to bee referred to the soule of *Christ*, after His death, then have we no direction by the Creed, to know what became of His soule; neither are wee taught hereby, whether He had a humane and immortall soule, or no. So we are still left in doubt, whether this *Christ* be the Saviour of the world. But if this Article be referred to the state of *Christs* soule after His death, then are we truely taught and informed against these doubts. But that adulterate interpretation of His sufferings is excluded.

3. And seeing our Lord *Christ* is appointed of God to bee the Iudge of the world, and that as He is the Sonne of man, it was necessary that our Lord should goe downe to hell, both in regard of the justice, and of the mercy which ought to appeare in His judgement; of His justice, that the enemies of mankind, the devills, may not torment them according to their cruelty and hatred of man, but onely in justice afflict them, according to the sentence passed on them, according to the measure of their sinne, and not beyond, as it is said, *Luk.* 12.47, and 48. *The servant which knew his masters will and prepared not himselfe, shall be beaten with many stripes, but hee that knew it not, shall be beaten with fewer.*

4. And because our Lord *Christ* was by the Father appointed to be the Saviour of mankind, it was necessary that His compassion toward mankind, should by all meanes be inflamed, and therefore that His soule should goe downe to hell; that as by the bodily feeling of our miseries in this life, He was made a mercifull and faithfull high-Priest for us. *Heb.* 2.7. so by the actuall and present sight of those unsufferable torments, He might have the uttermost mercy and compassion which can stand with justice, on those whom Hee should judge.

5. It is necessary for our Redeemer to passe thorow fire and water, that is, to have experience of all tentations and all manner of afflictions, of death and hell, that for us He might overcome them all. But He that was the paterne of all Heroicall and excellent vertues, that knew Himselfe to have come into the world, that He should die that shamefull death of the Crosse, *Iohn* 3.14. and 12. 33. was not so affrighted at the bodily death, but His strong crying and teares, were, *That the pit of hell should not swallow Him up, nor that deepe should shut her mouth upon Him. Psalm.* 69. 15. *And Hee was heard in that which He feared, by Him that was able to save Him from death. Heb.* 5.7. But He was not delivered from the bodily death: Therefore His prayer was, *That He might be delivered from the power of hell. Psal.* 22. 20, 21. For hereupon depended the life of the whole world, not onely that He might suffer, but much more on this, That He might overcome death, and him that had the power of death. And for this great deliverance would Hee magnifie the Name of God with a song, and set foorth His praise among His brethren. And because the benefit of this redounds to us; let

us also offer the sacrifice of praise, the fruit of our lips, confessing His Name.

Sect. 9. Now having thus declared the meaning of this Article, It remaines that I shew for what reasons I hold this interpretation of this Article rather to bee followed, then that of them, who say, That it signifieth onely those hellish torments which *Christ* endured in His soule while He was yet alive: which although it be the drift of the whole Chapter before, as you may see particularly in §. 3. Yet to make up the garland, take these flowers which have not yet beene bound up with the rest. And first I put this as granted, That as the Articles themselves, so their interpretation must bee such as must stand in the greatest evidence and declaration of the trueth; in greatest opposition to falshood, and heresie, and for the highest hope and comfort of the faithfull. *Sect. 9.*

1. Now if you follow the interpretation of the Fathers, that the soule of Christ, after death, ascended locally or really to hell, or the place of them that had died in the hope of the deliverer that was to come, then it followes necessarily, that the soule of *Christ* had a being, separate and apart from the body, and that it was therefore an immortall soule, that died not with the body, being able to subsist of it selfe without the body. Whereby the heresie of the *Sadduces*, which deny the being of spirits and soules separate, and consequently the immortality of the soule, and thereupon the resurrection also *Mark.* 12. 18. *Act.* 23. 7. is plainely refuted. And so that lie of the *Thnatopsychitæ*, which thought that the soule of man came to nought, as the soules of the beasts; and no lesse, that opinion of *Apollinarius*, That *Christ* tooke of His mother, a vegetable, but not a reasonable soule; all which you see make the death of *Christ*, and our faith in Him, of none effect. But if that interpretation be onely true, That *Christ* being yet alive, suffered hellish torments in His soule; are any of these falshoods refuted thereby? doth it from thence follow against the *Sadduces*, *ergo*, the soule of *Christ* is immortall? he will deny the consequence, he will yeeld, it might suffer in His body; but that it died with His body, or against the *Apollinarists*, therefore *Christ* had a perfect humane soule; hee will deny it: For although he yeeld that the soule of *Christ* suffered such torments; yet he will say, That it was onely by a vegetable or animall soule, which suffered by compassion with the body.

2. But because the heresie of *Arius* did trouble the Church, more then any ancient heresie beside; Let us see what force our battery hath against his fortifications. The soule of *Christ* went downe to hell locally, to the soules of other men; therefore *Christ* had a soule like other men. They will answere here, That His created Deity, which they falsly imagined, went downe to the places under the earth. (For so they explaine it out of *Iob* 38. 17 as you may see, *Answer: to the Iesu: Chal: pag.* 282. But that answere will not serue. For though it were a created Deity, yet being a Deity, it must

must have those conditions of omnipotencie in the creature, of ubiquitie, wisedome, &c. without which it could not be a Deitie. So then that created Deitie of *Christ* must bee in hell before the death of *Christ*, as well as after, and those hellish torments of the new interpreters, which say nothing of the state of *Christs* humane soule, after His death, availe nothing to the contrary of this heresie.

3. Neither doth this new interpretation onely dismount our artillery against those ancient heresies, but also disinantles our fort of that refuge and succour which the distressed soule may have in the agonies of death. For bee it put that our Saviour tooke our sinnes upon Him, and felt in Himselfe the fierce wrath of God against Him, so as if He had committed the sinnes of all men; I finde therefore that God doth not deale with me according to my sinnes, nor reward me according to mine iniquities. And bee it, that being dead, His body was buryed in the grave; I will therefore say unto my grave, *O sweete bed of rest, that wast so perfumed with the odours of His most pretious Merits!* But when I see my soule all over leprous with originall sinne, and spotted like a *Panther* with actuall transgressions, now going to a place that it doth not know, and of which I have no assurance that He hath beene there, to destroy the power thereof, then death, which was hoped to bee the rest from the sorrowes and troubles of this life, becomes the beginning of feare and doubt. For though I know my debt was payed upon His Crosse; yet the Prisoner is not set at libertie, till satisfaction be acknowledged, and the discharge entered in the Booke. But being fully perswaded that my Redeemer hath broken those brazen gates, and hewed the barres of Iron asunder, and hath there set up the Trophie of His conquest on high, then the life, cheerefulnesse, and vigor of faith is strong, because I know that as hell had no power to hold Him; so hath it no power of any of His; because His promise is, that the gates of Hell shall not prevaile against his Church, and that the Prince of this World hath nothing in Him, *Iohn* 14. 30. He speaketh not of His naturall, but of His mysticall body: so that every member thereof may say with *David*, *Psal.* 13.8. *Though I make my bed in hell, Thou art there; there shall the wings of thy protection cover mee, and I shall be safe under thy feathers.* For as thou hast died for me; so hast thou gone downe to hell, for me, to spoile the powers therof, that Thy *Euridice* may follow thee from thence, without any feare of turning back againe.

4. Moreover, if it were necessary in the Artieles of our Faith, to bind us to beleeve that His body was buryed, is it not much more necessary to know what became of His soule, especially seeing the redemption of our soules, and the freedome of them from hell, doth much more concerne us, and hath much more comfort therein, then to be assured that our bodies shall rest in hope? Skin for Skin, and all that a man hath, will he give for his life, and ten bodyes would he forsake, that his soule might bee partaker of eternall life. But when

when the ſumme of our faith helpes us to give no reckoning what became of the ſoule of our Saviour, more than this, that it was afflicted with helliſh torments while He was alive; wee cannot ſay of our owne ſoules, whether they die or ſleepe, (as ſome have dreamed) till the reſurrection; Therefore having confeſſed Him to bee dead, that is, His ſoule to have departed from His body; His body to have beene laid in the grave; let us alſo beleeve as we confeſſe, that His ſoule went down into hel, which none but an Infidell will deny.

5. For the greateſt benefit and deliverance, the greateſt glory and thankes are due to God, which the creature is able to give. But the greatneſſe of the deliverance is not knowne to man, but by the danger which hee hath eſcaped. Therefore that man may bee truely humbled, and truely thankfull to God therefore; it is neceſſary that hee doe know what that vengeance and wrath of God againſt ſin is, and what that puniſhment which is due thereunto, which he cannot doe but by the true ſight and knowledge of that puniſhment; which cannot be poſſibly in this life, wherein we know nothing but by the ſence. Therefore as it is neceſſary, that man doe know in the ſtate after this life, what the torments and paines of hell are, by the true ſight, and perfect knowledge thereof, that is, in his ſpirit and underſtanding, which with the acknowledgment of hell as his due, is that actuall deſcent unto hell, whereto every man is bound; ſo for the aſſurance of our hope, is it alwayes neceſſary to know, that our ranſome from thence was wrought and manifeſted by the moſt certain prooſe and declaration that might be, which could not bee by any meſſenger, or tidings, but by the preſence alone of Him that wrought it. For as it had bin of no availe for our Lord to have gone to hell, before the ſatisfaction for ſinne was made, ſo being made and manifeſted unto the powers of hell, it was not poſſible, but that it ſhould bee available for all them for whom it was made. And thus was that fulfilled, which in *Hoſea* 13. 14. *O death, I will be thy plagues, O* [*ſheol*] *hell, I will be thy deſtruction: repentance is hid from mine eyes.*

6. As it is impoſſible that the end of all the ſufferings of our *Lord* ſhould not follow, when all thoſe things were performed which were for the effecting of the end; which was the delivery of the beleevers from the power of death: ſo was it impoſſible that the end ſhould follow, till all things were performed that were for the end. For ſo ſome of the meanes had bin ordained in vaine. But that is impoſſible, for *His worke is before Him*, ſo that He leaveth nothing without the perfect accompliſhment. Therefore it was neceſſary that as our Lord had redeemed us by His death, ſo He ſhould alſo goe downe to hell for the delivery of His captives, * as it was ſpoken of *Cyrus* the type, concerning the temporall captivitie: but the higheſt trueth was verefied in our *Lord* concerning the eternall delivery. *He ſhall let goe my captiues, not for price nor reward, Eſay* 45. 13. and as it followes more cleerely in the 14. *verſe*, compared with

* *Not that they were there, but that hell was their due.*

histories, and most plainely by *verse* 15. *Thou art God that hidest thy selfe*, &c.

7. It was proved before, §. 5. and 6. That the soules of the faithfull before *Christ*, had not ascended into heaven. From whence it followes, that they were in some other definite place, which by the common consent of men, heathen and Christians, and the Holy Scripture it selfe, is called ἅδης hell, as it was shewed before, § 1. *nu.* 2. to which place the soules of all men could not come, but by the decree of God upon all mankind. Now if the soule of our Saviour had not gone downe to them, then had He not beene made like to His brethren in all things except their sinne: Then had He not bin subject to the decree of God upon all mankind. Then had not His love to man-kind bin perfected, that having payd their ransome, would not see them set at libertie, without which the merit of His satisfaction had bin in vaine. But all these things are impossible. And therefore our Redeemer did really and actually goe downe to hell, or the place of the beleevers being dead; that Hee might free them from the power of death, as by the vertue of the eternall offering of Himselfe, He had preserved them from the hell of the damned.

Thus according to the meaning of the Church of *England* (as far as I understand it) have I faithfully declared, and proved the meaning of this Article. That our Lord after his death, as concerning His soule, went downe into hell; and that not onely, because I was baptized into this faith, as this Church doth hold and professe it: But also because I know that this Church, holy, and beloved of her Lord, is faithfull unto Him, and to Him alone: For though she hold other Churches her sisters, called, faithfull, and beloved; and esteemes of their true Pastors and Doctors as beautifull and shining lights: yet followes shee nothing of any mans, because it is his; whether *Luther*, or *Calvin*, or any other: but *Christ* her Lord alone doth she follow, according to his owne rule, *My sheepe heare my voice*, a stranger will they not follow, for they know not the voice of strangers. But therfore as I said before, so doe I still professe that if this Church upon any light from God, shall hereafter declare the meaning of this Article otherwayes than I have done, I forsake my selfe to follow her, so far as she shall follow *Christ*. And if any faithfull man be otherwise minded concerning the meaning of this Article, then I have shewed: yet doe not I therefore hold him of another Church or faith, so long as he doth hold fast the foundation; *one God, and one Mediator betweene God and man, the man Iesus Christ*. For the Kingdome of God is not in the excellency of knowledge, much lesse in wilfulnesse of opinion in matter of doubt: but in joy, and peace, and comfort of the *Holy-Ghost*, while a man doth those things which he knowes in himselfe, he is bound to performe.

ARTI-

ARTICLE V.

The third day Hee roſe againe from the dead.

CHAP. XXIX.

THe ſufferings of *Chriſt* were fulfilled, as wee have ſeene: now it followes that wee ſee the glories that ſhould follow after, of which, the firſt is His triumph over death, by His reſurrection from the dead, ſet againſt that in the Article before, *Hee was dead and buried.* And although by His death, He is ſaid to have triumphed over the principalities and powers of death and hell, in His Croſſe. *Col.* 2. 15. that is, by the power and vertue of His merit, as a champion by His valour and courage in the field, overcame His enemie: yet the actuall manifeſtation of His triumph, was not ſolemnized, till by His reſurrection, the power and glory of His victory did appeare. But it may here be asked, How *Chriſt* our Lord is ſaid to have riſen againe, ſeeing Saint *Paul* ſaith, *Rom.* 6. 4. *That Hee was rayſed againe by the glory of the Father?* To which the anſwere is eaſily returned, that *Chriſt* our Lord by His owne active power, as He was God, raiſed Himſelfe from the dead: and as man, by a paſſive or received power was raiſed againe, as He ſaid of Himſelfe, *Iohn* 10. 18. *I have power to lay downe my life of my ſelfe, and I have power to take it up againe. This commandement have I receiued from my Father.* For, for this end was it neceſſary that our Mediatour

should be both God and man in one Person, that that which was not fit, nor possible for the God-head, might bee endured in the humanity, as those things which concerned His death and suffering: and that which was impossible to His pure humanity, might yet therein be perfected by His divinitie, as Saint *Paul* saith, *Rom.* 1.3.4. *that He was made of the seed of David according to the flesh, and declared to bee the Sonne of God by His resurrection from the dead.* But there is a great difference betweene the state or manner of His being before His death, and after His resurrection. For although the unitie of the humanitie with the God-head, were alwayes before, in, and after His death the same: yet was not that unitie alwayes manifested in the same glory and excellency. For in the first state, while He bare our infirmities, His body was subiect to hunger, cold, wearinesse, death, and other accidents of a naturall body, His soule also, though according to the principall, or first acts endued with the excellencie of reason and knowledge; yet according to the second acts or practise, not knowing the grave of *Lazarus*, the day of Iudgement, &c. In the second state also, His body was deprived of sence and life, His soule of the proper habitation. But in His resurrection, His body was raysed immortall, spirituall, 1. *Cor.* 15.44.45. *glorious, and as in all the perfection of grace and compassion on us; so with the fulnesse of Wisedome and Knowledge to see our miseries, and to make intercession for us, according to the will of God. Rom.* 8.26,27.

Now concerning the trueth of this Article, *that our Lord Iesus rose againe from the dead*, though it be most powerfully witnessed, by God Himselfe, by Angels, and men, as you may read; yet because the authoritie of the Scriptures wherin those things are recorded, is set at nought by *Iewes, Turkes, Infidels, Heretickes*, and such God-lesse people: let not us endeavour to leade them like sheepe that follow their shepherd; but drive them like asses with the cudgell of reason. And as Saint *Peter*, *Acts* 2.24. takes his first argument from the impossibility of not performing those things which are contained in the Scripture; so our arguments shall be from the impossibilities in reason.

It hath been proved before, that man was created innocent, *Chapter* 15. That by his sinne he became subiect to death, *Chapter* 16. That there is a restoring to a better estate, *Chapter* 18. And that the restorer of mankind must be both God and man, *Chapter* 20. and 21. Then, that this restorer was *Iesus* our Lord, the Sonne of the Virgin *Mary*, *Chapter* 24. who by His sufferings and death, made satisfaction for the sinnes of the world. Whence I argue thus. For the greatest good that can be done for mankind, the greatest ill may not be rewarded, for that were unjust with God. The greatest good that could come to mankind, was the ransoming of man from eternall death both of the body and soule. The greatest ill and baseneſse, is to be left continually in the state

of death; wherein if *Christ* had ſtill continued, then had He ſuffered the greateſt ill, for the greateſt good which could bee performed. But this was impoſſible: Therefore our Lord did riſe againe from the dead.

2. If *Chriſt*, who ſinned not, ſhould have borne the puniſhment of ſinne, that is, to be ſubject to the power of death; yea, when the ſatisfaction was fully ended, then ſhould His obedience to God the Father, have beene not onely without reward, but alſo for the ſatisfaction of the juſtice God, had He ſuffered from God (I ſpeake after the manner of men) extreame injuſtice, who had neither ſinne of His owne, for which He ſhould ſuffer, and had fully ſatisfied for their ſinnes whoſe ſurety He was. But this was utterly impoſſible; *For he that fulfilleth the Law, ſhall live therein. Levit.* 18.5. ergo, *It was neceſſary, that Chriſt having fulfilled the Law, Iohn* 19.30. *Luk.* 24.44. *ſhould riſe againe.*

3. If *Chriſt* after His ſuffering and death had not riſen againe, then had He not prooved Himſelfe to be the Saviour of the world; ſeeing none would have beleeved Him to be able, to give life unto others, that was not able to quicken Himſelfe: So His ſuffering had beene in vaine, and His ſatisfaction, if not beleeved, ſhould have beene to no purpoſe: So His greateſt and beſt worke had effected no good to us, but a perpetuall ill unto Himſelfe. But all theſe things were impoſſible. Therefore *Chriſt* our Lord did riſe againe.

4. It is impoſſible but that where the greateſt union is, there ſhould be the greateſt love and conſent. The greateſt union that may be, is in our Mediator, ſeeing the humane nature is ſuſtained in the Perſon of the Deity. But the ſoule of *Chriſt* being ſeparate, did naturally deſire to bee united to the body; for otherwayes ſhould it not have deſired the perfection of it ſelfe, that is, to give life and ſence, and to be one with that body which was peculiar to it ſelfe, as the deſire of all humane ſoules is, and therefore depart ſo unwillingly from the body. But if this were the naturall deſire of the ſoule, no way ſinfull, the Deity infinite in power, and in regard of the unity conſenting thereto; it muſt follow of neceſſity that our Lord was raiſed againe from the dead.

5. Contrary cauſes muſt have contrary effects. The devill, by the ſinne which he wrought in *Adam*, had cauſed death to prevaile over life in all mankind. Therefore *Chriſt*, who came to deſtroy the workes of the deuill, muſt cauſe life to prevaile over death. But this could not be done in the members, before it was perfected in the head. Therefore *Chriſt* being dead, muſt of neceſſity bee the firſt fruits of them that are raiſed from the dead. And if it were neceſſary that *Chriſt* ſhould firſt riſe; *Ergo*, it was impoſſible that He ſhould not riſe. *See Low chap.* 26. 11.

6. If *Chriſt* our Lord had not beene raiſed from death, (*a*) then had it beene impoſſible that any of His beleevers ſhould bee raiſed againe

againe by the power and merit of His resurrection. 1. And so the naturall desire of the soule to dwell with the body, should be created in vaine: 2. So the debt being paid, the prisoner should ever be detained: 3. So the afflictions of the Saints, which they have suffered in body, should be in vaine, as cold, hunger, nakednesse, reproach and shame, imprisonment, stripes, yea, and death it selfe willingly sustained for the love of God, should be without reward. But it were against the justice of God, to cause the body and soule to suffer together, and not to glorifie them both together: 4. So also the death of *Christ* should not be meritorious and effectuall for the procuring of all that good which might and ought to come thereby, both to Himselfe and all His beleevers; For although the soules of the faithfull, for the merit and full satisfactions sake of His death, being separate, might enjoy an eternall, though not a full happinesse without the body, yet the body should be left eternally to the power of death, and so the workes of the devill should not be destroyed by *Christ*: 5. So also the body should be created in vaine, if to sorrow onely, without the hope of happinesse: 6. So God should lose His right in His creature, if Hee were not Lord both of the living and of the dead, both of the soule and of the body: 7. So the one sinne and disobedience of *Adam*, should be more powerfull to condemne mankind, then the everlasting and most perfect obedience of the Sonne of God should be to save it. But all these things are impossible; And therefore Saint *Paul* saith, *Rom.* 4.25. *That Christ was delivered to death for our sinne, and raised againe for our Justification. For if Christ be not raised againe, then are we yet in our sinnes.* 1.*Cor.* 15.17. not that any addition was made by His resurrection, to that satisfaction which He made by His death: but because the resurrection of *Christ* is a sure and manifest proofe of His conquest over sinne, death, hell, and all the power of the devill: and that His suffering and death was a full and sufficient sacrifice, whereby the wrath of God, against sinne, was fully satisfied, so that we are now justified in His sight: whereas, if in the conflict of our Redeemer with death and hell, He had been overcome, then could we have had no faith nor hope, that our sinne by His death had beene done away. But now knowing that He hath overcome death and is returned to life againe, in all the troubles and sorrowes of this life and in the agonies of death, wee may be secure, as the feet or toes that are lowest under the water, may hope at last to come to land, because they know that their head being above the water, the body cannot be drowned.

7. Now concerning that impossibility of Saint *Peter*, it stands thus. It is impossible that the Scripture, being the declaration of Gods trueth, made by Himselfe, 2. *Pet.* 1.21. 2. *Tim.* 3.16. should faile. But it hath beene declared by the Scripture, that *Christ* should be raised againe from the dead: Therefore it was impossible that He should still be held under the power of death.

The

The text cited by Saint *Peter*, is found *Psal.* 16.10. to which you may adde the types of the old Testament, whereby the death and resurrection of our Lord was signified, as that of *Noah*, *Gen.9. ver.* 20. *&c.* When our Saviour, being as it were drunken with the love of His Church and desire of mans salvation, tooke our state upon Him, and for us became subject to the death of the Crosse; when being seene by the *Iewes*, those *Chumits*, in the nakednesse or infirmity of our estate, He was set at nought by them that thought that their *Messiah* could not die. *Iohn* 14.34. But when *Noah* our Rest and Comforter awaked out of His grave, He brought on them, that destruction which was foretold, as the punishment of their hardnesse of heart and unbeliefe. *See Psalm.* 41.10. *Dan.* 9.26. So the Ram taken by his hornes in the bush, *Gen.*22. was the type of His death; and *Isaac* taken alive from the Altar, the figure of His resurrection: *Ioseph* also taken out of the dungeon, to be ruler over all the land of *Egypt*. To the same purpose was the law of the two goates, *Levit.* 6. the one slaine for a sinne offering, the other sent alive into a land of separation, to make an atonement for all iniquity, transgressions and sinne of the people. So by the two Sparrowes, *Levit.*14. He that was like to the solitary sparrow on the house top, *Psalm.* 102.7. shed His blood for the cleansing of our leprosie; yet by the other that was sent alive into the open ayre, His resurrection was figured. *Sampson* the *Nazarite* asleepe in *Gaza*, signified our Lord in the sleepe of death for the love of His Church; yet waking, and having opened the gates of death, He carryed them away, and ascended in triumph to the top of the mount. *Iudg.*16.3. And because the strong gates of death are carryed away, we are assured that all they that sleepe in the dust of death shall rise to give an account of their workes. Beside these types, you have also the prophecies of the old Testament, as *Psalm.* 68.20. *That to Him belonged the issues of death*, both to passe out of death Himselfe and also to bring out His from thence. *Esay* also *Chap.*53. after He had declared His sufferings and death, proves His resurrection by His dividing the spoile with the strong. Our Lord also foretold His resurrection Himselfe, in *Mat.* 12.49. and *Luk.* 18.33. and the (*b*) infidelity of *Thomas* made it certaine unto all. Vpon all which texts, we may firmely conclude with Saint *Peter*, that it was impossible that our Lord should be held in the bands of death.

8. And why the third day was appointed for His resurrection, a reason or two are rendered. Hee rose not before, that none might doubt but that He was certainely dead: *See the* 27. *chap. for His death and buriall*: Neither was it fit to deferre the resurrection longer, lest the faith and hope of His Disciples should faile, *who trusted that it was Hee that should have redeemed Israel. Luke* 24.21.

9. As *Christ* was man, that He might suffer death *Chapter* 20. so

was

was He also God, the Lord and giver of life, *Chapter* 21. But it was unreasonable, that He which is one Person with the Author of life, should be subject to death, longer then that it might appeare that He was certainely dead, and that by His owne life and power He had overcome death. Therefore our Lord rose againe the third day from the dead.

10. Although by the unseparable union of the humanity with the Person of the Deity, the body of our Lord might have beene preserved uncorrupted (for if the devills have power to preserue mans bodie uncorrupted for nine dayes. *Hom: Iliad.* Ω, or for a longer time, as it appeares in the bodies of the Witches that die not by the justice of the Law) much more might the body of the Lord have been preserued; Yet because in Him, and by His death, the whole state of nature was to be restored; the soule of *Christ* returned againe to the body, before corruption, in the course of nature, could seaze on it.

11. The signe of *Ionas* did propheſie as much. *Matth.* 12. 40. and *Hosea* in plaine and direct words *Chap.* 6. 2. *After two dayes He will revive us, and in the third day He will raise up, and we shall live in His sight.* For in as much as *Christ* our Lord doth now appeare in the presence of God for us, we also are said to have risen with Him. *Colos.* 3. 1. The word of *Christ* Himselfe is plaine to this purpose, that He would rise againe. *Matth.* 17. 23. *and* 20. 19. *and Ioh.* 2. 19. and that even in the understanding of His aduersaries: *Matth.* 27. 63.

And that it was the same Saviour that had suffered for us, who rose againe from the dead, the circumstances of the place doe make it evident. For therefore was He buryed in a new tombe hewen out of a rocke wherein never any one had been laid, because the hard-hearted and brazen-faced *Iewes* might have no pretext to say, That any other had risen in His stead.

Notes.

Notes.

(*a*) *Then had it beene impossible that any of His beleevers, &c.* Concerning the resurrection of the dead, fitter place to speake will bee in the Article following, *Chapter* 38. Here it shall bee sufficient to remember that the beleevers onely are raised up by the vertue and merit of *Christs* resurrection, as it is said, *Iohn* 11. 25. but that the rest that shall be raised up in the last day, shall rise by the power of the Father, that according to the rule of Iustice and that sentence upon *Adam* and all his seed, *In the day that thou eatest thereof, thou shalt die the death*, they may receive according as their workes shall bee.

(*b*) *The infidelitie of Thomas made it certaine unto all.* God that brings light out of darknesse, used the unbeliefe of *Thomas* for a most evident proofe of the resurrection of *Christ*: so that although he would not beleeve the testimonies of so many witnesses as had seene him alive; yet his owne tryalls according to his owne manner of proofe, by his finger put into the print of the nayles, and his hand thrust in his side, might make him to beleeve; yet was nothing of all this of any avayle to them that are without. For as *Epiphanius*, not obscurely signifies, *Her.* 28. and *Aug. De Her. cap.* 8. directly affirmes, *Cerinthus* that Hereticke, and his followers, taught that *Christ* was onely man, and consequently, that He was not yet risen from the dead. But both the proposition, *Matth.* 13. 55. and the conclusion, *Matth.* 28. from *verse* 11. to 16. were made by the blind-hearted *Iewes*, before our *Lords* ascension, and till is it their errour unto this day. But if no man could doe those miracles that He did, except God were with Him, *Iohn* 3. 2. If God alone doth know the heart; If God alone can forgive sinnes, *Mark.* 2. 7, 8. then their seared consciences were bound by their owne words to acknowledge, that He was God: Yet because they ever resisted the *Holy-Ghost*, *Acles* 7. 51. that their conclusion might stand; *that He was not risen from the dead*; therefore with large money hyred they the Souldiers, that had watched, knowne well to bee takers, that they should say, that His Disciples had stollen Him away, while they slept. But this foule lie stinks to him that hath but halfe a nose: 1. For if they slept indeed, how could they say, His Disciples stole Him, rather then that Hee rose againe of Himselfe? 2. Besides when the Disciples themselves did not beleeve, nor when they heard it, understood, that it was possible that He should rise againe, *Mark.* 9. 10. and 31. *Luk.* 18. 34. no, nor yet after it was come to passe, could they beleeve them that had seene Him. *Mark.* 16. 11. and 13. to what end should they be the auctors of such a deviee? 3. Moreover all other circumstances are against it: For if they had stollen Him away, wherefore should they offer themselves the second time to a needlesse danger, as you reade, *Iohn* 20. 4. &c. 4. Wherefore left they the fine linnen wherein He was wrapped; which either respect to the corpes, or covetousnesse, or haste, or feare of the souldiers, or all together, would not have given them time to plucke off, when all places were full of feare, the earth it selfe trembling and quaking, *Matth.* 28. 2. 5. Beside all this, the Priests having such power of themselves, such favour from *Pilate*, why did they not call the Apostles in question for the fact? That the whole trueth, (if it were as they said) might have appeared, and would easily by their wit and greatnesse, have beene fisht out of silly fishers, if they should have gone about to conceale it? But——*male verum examinat omnis Corruptus Iudex*—— And because they knew well enough, that by their further questioning, the trueth of God, and their lie, would bee manifest to all; therefore neither then, nor at any time afterward, durst they endeavour to disproove this trueth, to which, God Himselfe with so great power of miracles and wonders, and gifts of the

Holy-Ghoſt, gave witneſſe: which *Chriſt*, who five times in that one day, and at ſundry times afterwards, ſhewing Himſelfe alive, did confirme: which the glorious Angels, and the holy Women did aſſure: to which the Apoſtles, who did ſee and handle Him, 1. *Iohn* 1. that it was Hee Himſelfe, and not a Spirit, which hath neither fleſh nor bones, with great power gave teſtimony: which His very enemies the Souldiers, while they were yet unbribed, did confeſſe. Yea, all the circumſtances of the action it ſelfe, reproove the blindneſſe and infidelitie of the *Iewes*. O ye fooles and blind, how long will you not underſtand? You ſee not your ſignes and wonders any more, there is not one Prophet more, the figures of your *Meſſiah* are fulfil'ed in *Ieſus* the Soune of the Virgin *Mary*, that great Prophet, that was rayſed unto you, as *Moſes* of your brethren: is there not one man among you that underſtands any more? Doe you not heare the words of your Prophet, *Hoſea* 1.7. *I will ſave them (ſaith GOD) by* IEHOVA *their God, and will not ſave them by bow, nor by ſword, nor by battell, by horſes, nor by horſe-men, as you ſtill dreame.* But which is the greater deliverance, that from hell and the power of ſinne and eternall death, or from any temporary and worldly thraldome? If the greateſt deliverance bee performed, why doate you on the leſſe? Which cannot bee, till you forſake your infidelitie, and returne. Returne therefore unto *Ieſus* your *God*, from whom you are fallen by your unbeliefe: Take with you words, and turne to the Lord your God, and ſay unto Him; *Take away our iniquity, and receive us graciouſly: ſo will wee render the calues of our lips.*

But you will ſay, why did not *Chriſt* ſhew Himſelfe alive to all the *Iewes* at once, that they might all believe? I anſwere, that the life to which our Lord reſeemed us, is a ſpirituall life, unto which we muſt walke by faith, and not by ſight. And if it bee not ſufficient proofe of His reſurrection, that He beſide other times, ſhewed Himſelfe alive to five hundred at once, 1. *Cor.* 15. 6. neither would it have beene ſufficient to them that ſeeing, would not ſee, and hearing, would not heare, who ſaid that His great workes were done by the power of the devill, though Hee had converted among five hundred thouſand of them every day.

ARTI-

ARTICLE VI.

He aſcended into heaven, &c.

CHAP. XXX.

§ 1.

THough the Iuſtification of the Articles of our Creed bee my onely worke: Yet beere I heare two queſtions demanded of mee. The firſt, who thoſe were which are ſaid, *Matth.* 27.52. and 53. to have riſen at the reſurrection of *Chriſt*, and to have ſhewed themſelues to many in *Ieruſalem*? The ſecond, where our Lord was in that time of 40. dayes, betweene His reſurrection and aſcenſion; ſeeing it is manifeſt that He converſed not wholely with His Diſciples, but ſhewed Himſelfe unto them at ſeverall times, and that eſpecially on the firſt dayes of the weeke, as on that day He had riſen from the dead. To theſe I anſwere, where I have the authority of the Scripture, boldly: where I have not, I leave you at your libertie to thinke with mee: Firſt therefore in the number of them that roſe immediately after the reſurrection of our *Lord*, I put thoſe high Saints which are reckoned in the Genealogie of our *Lord*, from *Adam* unto *Ioſeph*, His nurſing Father, except *Henoch*, and with them many of the Saints, who had ſlept in the faith of *Chriſt*, to come in the memory and knowledge of ſuch as were yet alive in *Ieruſalem*, as *Zechary*, and *Elizabeth*, *Simeon*, *Hanna*, and many others, who by ſpeciall grace were rayſed againe, ſhewed themſelues alive unto ſuch as were appointed thereto, and to them bare witneſſe, not onely of the reſurrection of *Chriſt*, but by experience in themſelues, did alſo teſtifie, that the power and vertue of His Reſurrection was of force and availe for the

raiſing up of all them that ſhould beleeue in Him. And of theſe, eſpecially, you muſt underſtand that ſpeech of our Lord, which is *Iohn* 5. *Chapter* from verſe 19. to 30. where He ſaith that the houre was comming, and was even then at hand, when the dead ſhould heare the voice of the Sonne of God, and ſhould live. As you may remember how it was ſaid, *Note* (*a*) *on the laſt Chapter*, that the faithfull are raiſed by the vertue of *Chriſts* reſurrection, but they that ſhall be raiſed up to judgement at the laſt day are raiſed up by the power of the Father: Of theſe faithfull that had dyed, was that word of our Saviour ſpoken, as it is manifeſt by the text. And this is that captivitie or number of Captives, which till then had beene held under the bands of death, but by the victory of *Chriſts* reſurrection, were freed from death, and aſcended with Him on high, when Hee gave gifts unto men. *Eph.* 4. 8. And although ſome will needes interpret that reſurrection only of a new life, by repentance from dead workes; yet the arguments in that place, will not ſo hold. All that are in the graves ſhall heare the voyce of the Father, and ſhall come foorth, ſome to life, ſome to damnation, *ver.* 28. 29. Therfore ſome ſhall heare the voice of the Sonne, and live, *verſe* 25. For the Father quickneth the dead; ſo the Sonne, *verſe* 21. And whatſoever the Father doth, the ſame things doth the Sonne likewiſe. But to raiſe the dead, and to give Repentance, are not the ſame things: So then that which is heere ſpoken by our Lord, is no other thing, than that which was propheſied by *Hoſea* 6. 2. *The third day He will raiſe us up, and wee ſhall live in His ſight:* and was here fulfilled by the teſtimony of the Evangeliſt. And if the firſt fruits be holy, then alſo the whole lumpe. *Rom.* 11. 16. So that we which have the ſame faith, ſhall at laſt receive the end of our hopes, and have our parts in that holy reſurrection, whereof whoſoever is partaker, on Him the ſecond death can have no power. For as that propheſie of *Ioel* 2. 18. was fulfilled in part, after the aſcenſion of our Saviour, *It ſhall be in the latter dayes that I will powre out of my Spirit upon all fleſh, &c. Act.* 2. 17. and for a proofe or aſſurance of that which ſhall be fulfilled, not in 120. Perſons, but in all fleſh, when the earth ſhall be filled with the knowledge of the Lord, as the waters cover the ſea. *Eſ.* 11. 9. *Hab.* 2. 14. So likewiſe was that reſurrection a pledge and aſſurance of that holy reſurrection of the dead in *Chriſt*, which ſhall riſe firſt. 1 *Cor.* 15. 23. 1 *Theſ.* 4. 16. but the reſt of the dead ſhall not riſe till the time be fulfilled that they ſhall be judged according to thoſe things that are written in the bookes. *Revel.* 20. 4. 5. 12. Whereas of theſe it is ſaid, *Iohn* 5. 24. *That they ſhall not come εἰς κρίσιν into iudgement, much leſſe εἰς κατάκριμα into condemnation, but are paſſed from death unto life.* For he that judgeth himſelfe, and condemneth himſelfe, and brings no other plea unto *Chriſt* but that, for mercy, may be ſure to find mercy in the time of need. *See* 1 *Cor.* 11. 31. *Heb.* 4. 16.

Now

Now for the ſecond queſtion, although it ſeeme more curious then profitable, to aske where our Saviour was after the time of His reſurrection, during His abſence from His Diſciples; yet I will anſwere what I thinke, and leave you upon better conſideration to give a better anſwere. Firſt therefore it is manifeſt by the Scripture, that our Lord ſhewed Himſelfe Eleven times after His reſurrection; if oftner, yet is it not manifeſt by the text. Of this number five manifeſtations of Himſelfe were on the day of His reſurrection. 1. To *Mary Magdalen* alone, *Mar.* 16.9. 2. To her againe, and the other *Mary*, *Mat.* 28.9. 3. To *Simon Peter*, *Luke* 24.34. 1. *Cor.* 15.5. 4. To *Cleopas*, and his friend, *Luke* 24.15.35. 5. To all the Apoſtles, except *Thomas*, *Iohn* 20.24. to which, if you put that time when He aſcended on the 40. day, from mount *Olivet*, the five appearances remaining (for I ſpeake not of thoſe extraordinary manifeſtations of Himſelfe after His aſcenſion to *Steven*, *Acts* 7.56. and to *Paul*, *Acts* 9.17. and 1. *Cor.* 15.8.) will bee moſt likely to have beene on thoſe five *Sundayes* (as wee call them) which were betweene, as it may well be gathered from *Iohn* 20.26. becauſe the Lord would fully finiſh the ceremoniall uſe of the *Iewiſh* Sabbath, and ſanctifie the day of His reſurrection, for the remembrance of thoſe benefits which wee receive thereby. This uſe the Primitive Church made of it, *Iuſt. Mart. Apol. ad Anton.* and further (againſt our *Traskits*) becauſe they would prevent their errours, who under the profeſſion of Chriſtianity did ſtill retaine their Iudaiſme; whoſe folly to avoid, in ſtead of the Iewiſh Sabbath, they celebrated the day of *Chriſts* reſurrection *Ign: ep. ad Mag:* Theſe times of ſhewing himſelfe were. 1. To the Diſciples, and *Thomas* with them. *Iohn* 20.26. 2. At the Sea of *Tiberias*. *Iohn* 21.1.3. 3. On a mountaine of *Galilee* appointed to them. *Mat.* 28.16. 4. To above 500. brethren at once. 1 *Cor.* 15.6. 5. To *Iames*. *ver.* 7. And for the times of His abſence from them, becauſe it is ſaid in the text to the *Epheſians*, cited above, *That He did therefore deſcend into the lower parts of the earth, and aſcend farre above all heavens, that He might fill, or fulfill, all things which were written of Him*, not onely thoſe which were neceſſary for our ſaluation, as His Suffering, Reſurrection, Aſcenſion, &c. but alſo whatſoever belonged unto man to doe in that ſtate betweene His reſurrection and aſcenſion, as you may in part underſtand by that which hath been ſaid, *Chapter* 28. *N.* I thinke that in thoſe 33. dayes, He in His manly being, did view this earth and the fulneſſe thereof, and eſpecially viſit and bleſſe thoſe places where He did purpoſe that His Church and trueth ſhould moſt of all flouriſh and continue.

Sect. 2. Thus much for the queſtions by the way. Now turne to that which is the maine. To every degree of the abaſement of our Redeemer, there is a degree of exaltation and glory oppoſed. So this of the Aſcenſion of our Lord into Heaven, is ſet againſt that *Sect.* 2.

that of His deſcent into hell, and that by the authority of Saint *Paul, He that deſcended, is even the ſame that aſcended.* And although it may very well be thought, that after His Paſſion finiſhed on the Croſſe by His death, His going to hell was the beginning of His victory, to take to Himſelfe that power whereby He, as the Sonne of man, is to reigne over all the powers of death and hell; Yet becauſe His body during thoſe three dayes, is by moſt ſuppoſed to have been held under the power of death; and that all the parts of His victory are to belong unto Him, as Hee is Lord both of the quicke and dead, that is, in His intire humanity, ſoule and body together; therefore that deſcent is rather held by many, as the loweſt eſtate of His humiliation, as you might read a little before. *Chap.* 28. § 2. *N.* 3. But that our Lord (after that He had by many and infallible ſignes and arguments, by the ſpace of fourty dayes, given abundant proofe of His reſurrection) did aſcend into heaven, theſe reaſons doe make it manifeſt.

1. Vnto every body is a place due, according to the qualities and properties of that body, as in all natures here below, it appeares that the place is both conſeruative, and alſo generative of thoſe things which are peculiar thereto, as the lower parts of the earth of the mineralls; the ſurface of the vegetables; the water of fiſhes, &c. And againe it is manifeſt that all things under the Moone are ſubject to corruption and change: no beauty, ſtrength, or excellency is ſuch as is not fading: no pleaſure ſuch, but that in the very uſing it growes loathſome: no bravery ſo coſtly, but in three dayes wearing it waxes ſtale; ſo that by the voice and conſent of all men, the Angels and bleſſed ſoules, and all ſuch beings as are free from corruption, and in the ſtate of glory, are ſent into heaven. But it is manifeſt that our Lord by His reſurrection and conqueſt of death, purchaſed firſt to Himſelfe, and then to us, a ſtate of glory and immortality. *Romanes* 6. 9. *Epheſ.* 2. 6. Therefore alſo that *Hee aſcended into heaven.*

2. The bleſſedneſſe of the creature is onely in this, That it may behold the glory of God, in whom alone is the excellency of all perfection; And this glory is ſeene onely in the face of *Ieſus Chriſt* the Mediator, as was ſhewed *Chapter* 24. § 10. *N.* 5. unto which bleſſedneſſe, onely the pure and bleſſed inhabitants of heaven, as the holy Angels and ſoules of men, are dignified. And from hence it muſt follow, that our Lord is aſcended into heaven, the place of Angels and happy ſoules: For no man dwelling in his ruinous houſe of clay, is able to behold that glory. *Exod.* 30. 20.

3. Hell is the place of torments; the earth of troubles, changes and calamities; therefore heaven is the place of happineſſe, or elſe no happineſſe at all is to be found. But that is impoſſible. For ſo all things ſhould be created to wretchedneſſe and miſery onely, which cannot ſtand with the loue of God to His creature, and His infinite goodneſſe. And if any ſuch place of happineſſe be, and He

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our Saviour not brought thereto, then the greateſt obedience performed to the Father for the manifeſtation of His glory, ſhould be without reward. But this were unjuſt with God, and therefore impoſſible. And therefore it was neceſſary that our Lord after His reſurrection, ſhould aſcend into heaven.

4. By the conſent of Chriſtians taught of God, and of Heathens taught by nature, heaven is the place of the greateſt glory and happines, as hell of ſorrow and wretchednes. For although the Heathen allotted a degree of eternall bliſſe to the ſoules which they ſent to *Elyſium*, as you may read of *Anchiſes* and others, *Æneid. 6.* yet they ſuppoſed that their falſe gods, and ſuch as were by them canonized, went up to heaven, as *Hercules*, *Caſtor* and *Pollux*, *Romulus*, and he that was one of the chiefe maſters of the devills ſlaughter-men, *Iulius Cæſar*. From whence you may reaſon thus: The place of the greateſt glory is moſt due to Him that is both the Creator, and Reſtorer of all things. But ſuch was our Lord *Ieſus*, as it hath appeared before. Therefore *He aſcended into heaven.*

5. It is neceſſary that the bleſſed and damned doe differ, by all thoſe meanes whereby the paines of the one, and the bleſſednes of the other may be increaſed. The paines of the damned are increaſed by the horrour of that place wherein they are tormented; therefore the joyes alſo of the bleſſed, are increaſed by the ſuperexcellent beauty and pleaſures of that place of their abode. And becauſe our Lord is bleſſed and holy above all that are bleſſed and holy, therefore it is neceſſary that He ſhould aſcend into heaven.

6. If *Chriſt* after His reſurrection had not aſcended into heaven, then could no other creature bee bleſſed in heaven by His merit: So the place of perfect bliſſe ſhould be without inhabitants, and therefore created in vaine. So God ſhould want that praiſe which were due to Him for His mercy and goodneſſe ſhewed to the creature. But theſe things are impoſſible. Therefore the holy Angels and Saints are bleſſed in heaven, and *Chriſt* our Lord, their King, among them. *See Iohn* 14.2,3. *and Epheſ.* 2.6.

7. If *Chriſt* our Lord had not aſcended into heaven; yea, ſo that His aſcenſion might be witneſſed both by men and Angels, *Actes* 1.10,11. then could not we which beleeve in Him, have full aſſurance of thoſe heavenly joyes that are laid up in ſtore for us. 1. So the Chriſtian faith were all in vaine, and we ſtill ſubject to the puniſhment of our ſinnes. 2. So His Conception, Birth, Miracles, Sufferings, Death and Reſurrection, heretofore prooved, ſhould have beene in vaine; So His owne preaching, and of His meſſengers. 4. So the prophecies of the Scriptures which were before concerning Him, even ſince the world began, ſhould bee without their trueth. 5. So the faith and hope of them which confeſſe the moſt glorious things of God concerning His goodneſſe

nesse and mercy toward His creature; which faith they have in Him, being taught by Him out of his word, and by the succesſe of all things that have come to passe accordingly should be frustrate. But all these things are impossible. And therefore God is gone up on high in triumph, and our Lord with the sound of the trumpet, all the holy Angels, and the spirits and soules of the faithfull joying therein, all the troopes of the heavens, and the heavens of heavens attending His comming, and submitting themselues to Him their Lord and King. *Open your heads, ô yee gates, and be yee set ope yee everlasting doores, that the King of glory may come in. Who is this King of glory? The LORD of hostes mighty in battell,* euen our Lord *IESVS*, who by the warres of His suffering and death on the Crosse, and by the conquest of His resurrection, hath overcome the powers of Hell, He is the King of Glory. *Amen.*

Notes.

(a) *Therefore He ascended into Heaven.*] This Article hath beene gainesayed by the heretickes diversly. *Cerinthus* said, That because *Iesus* was man onely conceived and borne as other men, Hee was not yet risen, but should rise at last. *Aug. de haer: cap.* 8. And thus by consequence he denied that our Lord ascended into heaven. But this *Iew*, both by nation and opinion, is refuted before in all, by the proofe of those Articles which he denied. And because he brought nothing for the proofe of his opinions, but onely opinion, let them all vanish at the authority of the holy Scripture, as mist before the Sunne. *Carpocrates*, as he had beene taught by *Saturnilus*, said, that the soule was onely saved. *Epiph: haeres:* 23. So that the soule of *Christ* onely, after it was freed from the body, ascended to the Father. *Epiph: heres:* 27. Against this heresie you may see the reasons and authorities of the Chapter before, and them that follow in the Article of the resurrection of the body, *Chap.* 38. The errour of *Apelles* you read before, *Note (a)* on *Chap.* 26. § 1. *N.* 3. his reasons and their refutation you have *Note (a)* on *Chapter* 27. *N.* 3. The *Seleucians* confesse that *Christ*, when He ascended, tooke with Him His manly body, and carryed it as high as the Sunne, but there He put it off, and left it there. But Saint *Paul* affirmes that He ascended farre aboue all heavens, that is, all the visible heavens, either of planets or starres: yet they brought their reason out of the 19. *Psalm. vers.* 4. *He hath set His tabernacle in the Sun.* So the vulgar translation of the Latines hath it from the Greeke, and so all the Greeke copies reade it, except that of *Aquila*, who according to the Hebrew hath it thus; *In them* [the heavens] *He set a tabernacle for the Sunne*, and this helpes the *Seleucians* nothing. But the errour which hath swayed most against this Article, and which with their sacriledge, if they could see it, hath now defaced their Church, is that of the *Vbiquitaries*, who because they beleeve that very substance of the body and blood of *Christ* is received with the Bread and Wine; they are compell'd to say, That His naturall body may be in many, and consequently, in all places at once; as His God-head is. And therefore, that this ascension of *Christ* must be nothing else but a disappearance out of the earth, or a vanishing from the sight of men. For the ground of their opinion, they urge the word of our Lord, *This is my body, This is my blood*, but they deny not the Bread and Wine to continue still:

which

which if it be true, then the ſence of the words muſt bee, *In this, or with this Bread and Wine, is my body and blood.* But the words beare no ſuch meaning, but prove much rather, that tranſubſtantiation or change of the Bread and Wine into the body and blood of *Chriſt*, which the Papiſts would. But this opinion of the Papiſts, were to denie *Chriſt* to have taken fleſh of the Virgin-*Mary*, and ſo to have beene made of the ſeed of *David*, at leaſt in part of His bodily being, when His body and blood ſhould be made of bread and wine. I, but it is ſaid, *Matth.* 28.20. *I am with you unto the end of the world.*

Anſwere. Not by His bodily being, but by His continuall providence, and the graces of His Holy Spirit, as Saint *Auguſtine* ſaith, *Corpus ſuum vnulit Cælo, majeſtatem non abſtulit mundo. Tract.* 50. in *Ioh.* But the *Centuriſts* cite alſo the auctorities of the Fathers for their conſubſtantiation, as of *Iuſt. Martyr* in *Tryph.* of *Tertullian* againſt *Marcion*, but corruptly, and falſly; and of *Origen*, but a forged one, *Cent.* 3. *cap.* 10. They bring alſo reaſon; for (ſay they) If the Divine and humane natures in *Chriſt* be united perſonally, then it is neceſſary, that where the one nature is, there muſt alſo be the other. But the two natures are ſo united. *Ergo. Anſwere.* The conſequence of the propoſition is not good; where one of the natures is finite, the other Infinite, as Saint *Auguſtine* ſaith, God and man are one Perſon, and both together are one *Chriſt*; every where as He is God, but as He is man, in heaven, *Ep'la ad Dardanum.* But this queſtion is by many handled at large; and if you deſire further ſatisfaction, See the Catechiſme of *Vrſinus*, a Booke (I thinke) common, and the queſtion is there briefly handled. See Doctor *Willet*, *Synopſis Pap. Contr.* 13. *Part.* 1. See alſo *Bucan: Inſt: Theol: loc:* 48. *queſt.* 60. *&c.* But in ſumme againſt theſe, or any other hereſies which may riſe againſt the trueth of this Article, take the authorities of the holy Scripture. *Pſalm.* 24. 7. *&c. Pſal.* 47. 5. *and* 68.18. The place and circumſtances of His aſcenſion are remembred, *Mark.* 16.18. *Luke* 24. 50. *Act.* 1. 9. *Reade hereto, Epheſ.* 4.8. 1 *Tim.* 3.16. *Hebr.* 4.14. *and* 9.24. And that the naturall property of *Chriſts* humane body, being now glorified, is not deſtroyed, ſo that is, may be every where, as the God-head is; take theſe authorities of the holy Scripture. Firſt it is ſaid of Him, after His reſurrection, *Matth. Mark. Luk. He is riſen, He is not here.* And *Act.* 1. 10. *While they looked up ſtedfaſtly as He went*, which muſt not be by diſappearing, but by leaving of one place and paſſage to another; and againe *verſ.* 11. *This IESVS which is taken from you into Heaven*, therefore not bodily with them ſtill; as He ſaith, *Iohn* 16.7. *It is expedient for you, that I goe away; for if I goe not away, that Comforter will not come; but if I depart, I will ſend Him to you.* And therefore it is ſaid, *Act.* 3.21. *That the Heavens muſt containe Him, until the time that all things bee reſtored.* And this is ſpoken of His body; neither can it be true of His Deity: and if His body be contained in heaven, how can it become a piece of bread, or in a piece of bread on earth? You will ſay, if *Chriſt* were laſt of all ſeene of Saint *Paul.* 1. *Cor.* 15.8. how was Hee ſtill contained in the heauens? for His converſion was after the aſcenſion. *I Anſwere.* Even as Saint *Paul* ſaw in a viſion, a man, named *Ananias*, comming unto Him, whom otherwiſe he ſaw not till afterward. *Act.* 9.12. and yet the ſight, by viſion from God, is a moſt certaine and true ſight: Or if it were ſo, that He were indeed in His body, taken up into the third heaven, as he makes it queſtionable, 2. *Cor.* 12.2. ſo might he ſee as he profeſſeth of himſelfe, in your underſtanding.

CHAP. XXXI.

And ſitteth at the right hand of God the Father Almighty.

THe great antiquitie of this Creed, appearing to be even from the time of the Apoſtles, brought ſome writers into an opinion that the twelue Apoſtles, before their departure from *Ieruſalem*, to preach unto the *Gentiles*, gave out this forme of confeſſion of the faith, to bee acknowledged of every *Convert*, before they might bee baptized, and appointed that all interpretation of Scripture ſhould be made, according to the rule of it, as they will underſtand that text in *Rom.* 12. 16. And ſome will yet bee more particular herein, that every Apoſtle brought in that Article which he thought fit to be beleeved: Yea, and for a need they will tell you which Article every Apoſtle made, and ſo have of neceſſitie limitted the Articles to the number of twelve. But the Scripture admits no other rule of Interpretation than it ſelfe. And ſo I confeſſe that the Creed, may be a rule, in as much as it hath the foundation in the Holy Scripture. As Saint *Auguſtine* ſaith, *lib. 3. de Symb. ad Catech. Chapter* 1. *Deus in eccleſia regulam, &c.* God would have one perpetuall rule to be in the Church, which ſhould be ſimple, briefe, and ſuch as every one might eaſily underſtand, according to which the godly might examine all doctrine, and interpretation of the Scripture: to receive that which is agreeable thereunto, and to refuſe that which is contrary. And although for your ſatisfaction therein, I have followed the faſhion for the number of Articles, as you may ſee; yet it cannot be denied, but that if you take every ſeveral concluſion for an Article, there are in all 17. or 18, at leaſt fifteene ſeverall Articles; of which, this of our *Lords* ſitting at the right hand of God, will be one, although in that number of 12. it goe as a part of the Article before, *Hee aſcended into heaven.* But this is not a thing of any great importance; And therefore let us rather looke to the certainty thereof, for that is neceſſary for us to know and beleeve.

But it may be demanded, why in the Creed, ſuch a Metaphor ſhould be uſed, as might endanger younglings and novices to thinke with the *Anthropomorphites*, that the inviſible God is like to man, with hands and bodily parts. To which wee may anſwere, that the *Chriſtians* (I ſpeake not of wilfull hereticks) were not ſo

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ill inſtructed, but that they knew right well how to diſcerne betweene *Chriſt* and a Vine, *Iohn* 15. betweene a figurative and a proper ſpeech. And therefore the Fathers in the Church, the Author, or Authors of this Creed, having a jealous care of the trueth of God, doubted not to propoſe it in the words of God Himſelfe. Therefore ſeeing this part of *Chriſts* glory is ſo propheſied to bee fulfilled, *Pſal.* 110. cited, *Heb.* 1. 13. *The Lord ſaid unto my Lord, ſit at my right hand, untill I make thine enemies thy foot-ſtoole*, it is ſo to be retained in the Article of our Creed. And although it bee a borrowed ſpeech, yet ſeeing it is ſo taken into uſe by our Lord Himſelfe, and by the Pen-men of the New-Teſtament, it is by all meanes moſt fit ſo to hold it. For ſo our Lord ſpeakes, *Matth.* 26. 64. and *Luke* 22. 69. *Hereafter ſhall you ſee the Sonne of man ſit on the right hand of the Power of God.* So *Col.* 3. 1. *Chriſt ſitteth above at the right hand of God.* So *Hebr.* 1. 3. and 10. 12. and 12. 2. with many other Scriptures to the like purpoſe. The word *To ſit*, ſignifies either to tarry or continue, as in *Luk.* 22. 49. Καθίσατε ἐν πόλει Ἱερουσαλὴμ, *Sit*, that is, abide or ſtay in the Citie of *Ieruſalem*: or elſe it ſignifies to raigne, as in *Eſay* 16. 5. *The Throne ſhall be eſtabliſhed, and Hee ſhall ſit upon it in trueth.* So the right hand of God ſignifies either power, as *Act.* 2. 33. Hee being by the right hand (that is, the power) of God, exalted: or elſe it ſignifies happineſſe, and joy eternall, as it is ſaid, *Pſal.* 16. and 11. *verſe*: *At thy right hand are pleaſures for evermore.* And although ſome Interpreters make the meaning of this Article, that *Chriſt* as God, hath equall glory and power with the Father; yet all theſe Articles, from the ſecond to the eight, ſhew what wee are to beleeve of our Mediatour concerning His man-hood. And as our Saviour, in the ſtate of His humiliation, was for the greater ſcorne and contempt, crucified betweene the two malefactors, one on the right hand, the other on the left; So in this glory of His, oppoſed thereto, He is ſet on the right hand of the Majeſtie on high, the principalities and powers being ſubjected unto Him. 1. *Pet.* 3. 22. So then the meaning of this Article is, not onely that *Chriſt* in our nature (*conſide caro*) ſits at the right hand of God in heaven, but alſo as Hee ſpeaketh, *Matth.* 28. 18. that *All power is given unto Him, both in Heauen and in earth.* Vnto Him (I ſay) is all power given to raigne, and to order the ſtate of the world, not onely as the ſonne of God, which He did, and doth eternally with the Father, and the *Holy-Ghoſt*, *Pro.* 18. 15. but as He is the Son of man, *Iohn* 5. 27. as Saint *Paul* ſaith, 1. *Cor.* 15. 28. *He (that was raiſed from the dead) muſt reigne till Hee hath put all His enemies under His feete.* This glory of *Chriſt* is thus declared, *Ephe.* 1. 20. &c. *God having raiſed Him from the dead, hath ſet Him at His right hand, in the heavenly places, farre above all principalitie and power, and might, and dominion, and every name that is named, not onely in this world, but alſo in that which is to come, and hath put all things under his feete, and hath given Him*

to bee the head over all things unto his Church. The manifeſtation therefore of this glory in the humanitie and the exerciſe of this power is in the diſcharge and execution of thoſe offices and dignities which He hath received of the Father, to bee the King, the Prieſt and Prophet unto His Church. He then as King, doth order the affaires of the world, ſometime reſtraining the power of Tyrants and Perſecutors of His trueth; ſometimes ſuffering their rage to grow on high; yet arming the hearts of His ſeruants and ſubjects with courage and conſtancy againſt their fury, that it may appeare, that He raignes in the hearts of men, and turneth them whitherſoever He will: Otherwhile againe, giving Kings and Queenes to bee nurſing Fathers and nurſing Mothers unto His Church, that trueth may flouriſh in the earth, as Righteouſneſſe hath looked downe from Heaven. And concerning His Prieſthood, this is the ſumme, that wee have ſuch an High-Prieſt, *who is ſet at the right hand of the throne of the Majeſtie of heaven, to appeare in the ſight of God for us, to offer up our Prayers, to pleade our cauſe before the infinite Iuſtice, and thereunto to preſent what Himſelfe hath done, and ſuffered in our behalfe*, *Heb.* 8.1. and 9. 24. and of theſe two, that is His Kingdome, and His Prieſt-hood, Saint *Peter* ſpeaketh, *Actes* 2.36. *Let all the houſe of Iſrael know aſſuredly, that God hath made this Ieſus, both Lord and Chriſt.* The office of His propheſie is in this, that as before His appearance in the fleſh, Hee by His Holy Spirit inſtructed the Prophets: ſo after that, when Hee aſcended on high, He gave gifts unto men; ſome to bee Apoſtles, ſome Evangeliſts, ſome Paſtors and Teachers, for the perfecting of the Saints, for the worke of the miniſtery, for the edifying of the body of *Chriſt*, *Ephe.* 4.11. 12. And hereunto belong all thoſe meanes which he hath made ſubſervient hereunto, by His Holy Spirit, ſtirring up the hearts of Kings and Princes, and other noble benefactors for the eſtabliſhment and maintenance of Vniverſities or Schooles of the Prophets. But as the great rivers are nothing elſe but the gathering together of waters from many ſmaller fountaines and gilz: ſo the particular Schooles, founded by charitable and well-minded men, ſuch as the moſt vertuous *Iohn Colet* Deane of *Paules*, and founder of that Schoole was; are the perpetuall ſupplies, without which the Vniverſities could not be furniſhed either with Prophets, or with Prophets ſonnes. And therefore for theſe alſo doth our Lord, now ſitting at the right hand of the Father, by His Holy Spirit furniſh men with the gift of tongues, and their interpretation. And therefore you my ἀμέτοχοι, τὸ καλὸν πόνητε μὴ ἰκνεῖσθαι, knowing that an account muſt be made for whatſoever wee have received, either of gifts, or maintenance hereunto. And although beſides our endleſſe paines, wee endure the inconveniences of theſe ill and diſſolute times, the idleneſſe and dulneſſe of many untoward and grace-leſſe children, the folly of ſome more wicked and unthankfull parents; though our imployment bee diſ-

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eſteemed: yet ſeeing the hope of the time to come is in our paines, let us for that duety which wee owe to *Chriſt*, that love which wee beare to His Church and our Countrey, endeavour the faithfull diſcharge of our truſt, and remember that our reward is laid up in heaven. Now ſee the reaſons of the concluſion.

1. It is juſtice, that the loweſt degree of humility and abaſement, for obedience ſake unto the will of God, ſhould bee rewarded with the greateſt glory and honour that may be done unto the creature. But it hath appeared heretofore, that our Lord *Chriſt*, for His obedience ſake to the will of His Father, became ſubject to poverty, that we might be rich. 2. *Cor.* 8. 9. *Hee endured ſtripes, that we might bee healed.* 1. *Pet.* 2. 24. That He ſuffered ſhame and death it ſelfe, for our offence, *See hereto Chap.* 27. Therefore *Chriſt* is ſet at the right hand of the Majeſty in heaven. This is the argument of Saint *Paul* himſelfe. *Hebr.* 12. *verſ.* 2. *Chriſt for the joy that was ſet before Him, endured the Croſſe, deſpiſed the ſhame, and ſate downe at the right hand of the throne of God.* This is that argument whereby our Lord ſtrengthened Himſelfe againſt death. *Iohn* 13. 32. *If God be glorified in the Sonne of man, God ſhall alſo glorifie Him in Himſelfe.*

2. To the moſt noble and worthy perſon, the moſt noble dignities and excellencies doe belong. But the perſon of our Mediator, according to His God-head, hath equall glory and honour with the Father, and the *Holy-Ghoſt*. Therefore to Him it belongs alſo, as man, to ſit at the right hand of the Father, (*a*) becauſe of His union with the God-head. For although in His God-head He could not ſuffer nor die: yet becauſe His God-head was clouded in His humanity, the whole Perſon was truely ſaid to bee both humbled and exalted. And as by that humiliation and offering of His body and blood, Hee made a full ſatisfaction to the infinite juſtice, for the ſinne of His people: So did Hee merit and purchaſe, both to Himſelfe and to His choſen, all that honour and happineſſe which either the one or the other can bee capeable of. And therefore in His humanity to ſit at the right hand of God.

3. It is neceſſary that He ſit at the right hand of power, that is, have the ſuperexcellency of all power in Himſelfe: by whom the perfection and happineſſe of the creature is to be wrought, and by whom the greateſt aduerſary to God, and to the happineſſe of the creature, muſt be ſubdued. But it is manifeſt that our happineſſe is to be perfected onely by *Chriſt* our Saviour: and that the workes of the devill our aduerſary, are to be deſtroyed onely by Him. 1. *Iohn* 3. 8. Therefore it is neceſſary that He ſit at the right hand of the power in heaven.

4. It is beſeeming and neceſſary that Hee ſhould have (*b*) ſome preeminence above mankind, by whom all joy and bleſſednеſſe was procured unto mankind; in as much as that

bleſſed-

bleſſednesse belongs properly unto Him that purcha'ſte it: but to him for whom it was purcha'ſte, it belongs onely by grace and participation. But the reſurrection of the body, and aſcenſion into heaven, belong to us, as it were in common with *Chriſt*, in as much as the faithfull muſt riſe againe, and after judgement aſcend with Him into Heaven. *Iohn* 17. 24. and 2 *Theſ.* 5.17. Therefore to ſit at the right hand of the power of God, is peculiar unto *Chriſt* alone. And although it be ſaid, *Epheſ.* 2.6. that we are made to ſit together in heavenly places in *Chriſt*; yet that is ſpoken onely of that abundant happineſſe and joy which we ſhall finde in eternall life, as the text was cited euen now, out of *Pſal.* 16.11.

Notes.

(a) *Because of His vnion with the God-head.* The Apoſtle, in the firſt *Chap.* of the *Epiſtle* to the *Hebrewes*, proves by many arguments that the Mediator muſt be God: in the ſecond *Chapter*, that Hee muſt bee man. Among thoſe reaſons, whereby He proves that *Chriſt* is God, this is one: becauſe it was ſaid vnto Him, *Sit at my right hand.* For God that gives not His glory unto another, *Eſay* 42.8. doth not give this glory to ſit at His right hand, unto any one that is a creature onely. Therefore doth not our Lord ſit at the right hand of God, but as man ſubſiſting in the Perſon of the Sonne of God: neither yet as God, being one with the Father in the infinitie of being and power, is Hee ſaid to bee ſo exalted, as to *Sit at the right hand of God*, but onely as He is God manifeſted in the fleſh. For this exaltation and glory was given unto *Chriſt*, as the reward of His humiliation, as it is ſaid, *Phil.* 2.8. 9. *Hee humbled Himſelfe, and became obedient unto death, even the death of the Croſſe: Wherefore God alſo hath highly exalted Him, and given Him a Name which is above every name, &c.* So that the glory of ſitting at the right hand of God, is due unto *Chriſt* as the *Mediator*, that is both God and man in one Perſon.

(b) *Some prehéminence above man-kind*: Although the graces and perfections, and conſequently the glory of *Chriſts* humanity in the Perſon of the God-head be ſo ſuper-excellent, as all the Angels in heaven cannot comprehend: yet doth not that glory and perfection take away the proprieties of the humane nature; nor yet *His ſitting at the right hand of God*, take away His ſubjection unto God. For Hee is excepted that did put all things under Him: and when all things are ſubdued unto Him, then the Sonne alſo Himſelfe ſhalbe ſubject, that God may be All in All, 1.*Cor.* 15.27.28. becauſe that then the government and mediation of the Sonne is perfected in the creature, when it doth appeare, that God hath loved the Church, euen as He hath loved Him. *Iohn* 17.23. If then *Chriſt* our Lord be ſtill God and man; or elſe He ceaſes to be our Mediator: and if to take away the properties of His humanity, as to be contained in a certaine place, be to deny Him to be man, as Saint *Auguſtine* ſaith; Take away place and you deny all bodily being. How can that falſhood of the every-where being, of *Chriſts* body, be iuſtified? I ſaid enough againſt this errour, in the *Note* on the Chapter before: but they argue alſo from this Article thus; The right hand of God is every where. *Chriſt* in His bodily being, ſits at the right hand of God; *Ergo*, His body is every where. If this be a good

concluſion,

conclusion, then why not this? The right hand of God is eternall. *Christ* in His bodily being, sits at the right hand of God: *Ergo*, His body is eternall. But this against the Article, *He was borne of a Virgin*. Beside, the Assumption should be, the body of *Christ* is the right hand of God; but that is most false: and this is most faulty of all, to take a tropicall speech, as if it did signifie properly. *See Log: chap. 21. N. 5.* The errours mentioned, with this, in the Note on the Chapter before, need not to be remembred.

Another errour against this Article of *Christs* sitting at the right hand of God, and making intercession for the Saints, is of them who pray to Saints and Angels, and so deny the Al-sufficiency of His mediation, and make void that text of the Scripture. 1. *Tim.* 2. 5. *There is one Mediator betweene God and man, the man Christ IESVS.* But they have a pretty distinction for it, if it were ought worth, that the Saints are not Mediators of satisfaction; for so is *Christ* alone; but of Intercession only: If we should be content with this, yet all their workes of Supererogation are vanished, and all their saleable treasure of their Church not worth a mite. For the merit of *Christ* is not saleable, but for every one that will, to buy without money. *Esay* 55. 1. And that because it is infinite and unvaluable, as the ransome of sinne must be, and no mans merit can be. Beside, the Scripture saith, *That Abraham knowes us not, and Israel is ignorant of us. Esay* 63. 16. And therefore, as a Father saith, It is the most safe aduenture, for a man to commit himselfe onely to the hands of God.

A third errour is of them who sacrilegiously withhold those tithes which God hath allotted for the Ministers of the Church, as you may see it prooved by them who have writ to this argument, whatsoever any lying Legend hath brought to the contrary: you may reade Sir *Henry Spelman*, *Iames Sempil*, and especially the Reverend Bishop of *Chichester* to this argument. And so no lesse are they in this heresie, who withhold, or curtaile, or inuert by any meanes, those maintenances which the founders of Schooles or Colledges have appointed, as Seed-plots, for the Church. And these sacrilegious errours are the more damnable; as an errour in fact, is worse then an errour in opinion. And if you looke unto the state of those Churches, where that competency of which they prate was first established, in *France*, in *Germany*, and else-where: you may see not onely the contempt and beggery wherein the Ministers live; but that even the whole Churches, have ever since the time of this competency, lived under persecution. And if whole Churches and Common-wealths suffer for this, shall you sacrilegious Impropriators, you saleable Latrones, and you false feoffees, that are unfaithfull in other mens wealth, unfaithfull in that which is committed unto you onely in trust, escape, though you be long forborne? He that shall come, will come, and will not stay, to give to every man as his workes shall be, not as they are here in shew, or with pretext, that I am but one. And this is the next Article whereto ye shall be summoned. *Arise ye dead, and come to judgement.*

ARTI-

ARTICLE VII.

From thence He ſhall come to judge the quick and the dead.

CHAP. XXXII.

§ 1.

THe word, *to Iudge*, hath many ſignifications, in the Holy Scripture. But in this Article of our Creed, it is taken onely for the execution of that eternal doome upon men and Angels, when God by *Chriſt* ſhall raiſe up all that are dead, and by the miniſtery of the Angels ſhall bring all both good and bad before Him, that every man may receive the things done in his body, according to that which he hath done, whether it bee good or ill, 2. *Cor.* 5.10. So the reſurrection of the body, is in order of time before this Iudgement: yet is it here ſet before it, becauſe it is a part of that glory which is given unto *Chriſt*, for that abaſement and blaſphemy of ſinners, which He endured when He was moſt ſhamefully and deſpitefully intreated before the Prieſts (when they ſmote the Iudge of *Iſrael* with a rod upon the cheeke, *Mic.* 5.1. *Luk.* 22.64. and after, moſt unjuſtly condemned him before *Pontius Pilate*) And becauſe it is fit that they which are to bee judged ſhould behold their judge: therefore the Father judgeth no man, but hath committed all judgement unto the Sonne, *Iohn* 5.22. as it is ſaid,

Acts 17.31. That God hath appointed a day, in which Hee will judge the world in righteouſneſſe, by the man whom Hee hath ordained; whereof He hath given aſſurance unto all men, in that He hath raiſed Him from the dead. So the authority or power is of the Father: the adminiſtration or performance of the judgement, is by the Sonne, and that, as He is the Sonne of man in the Perſon of the Deitie. For as by the perpetuall influence of the Deitie upon the ſoule of *Chriſt*, Hee is able to know the ſecrets of all hearts: ſo being man, touched with the feeling of our infirmities, as having beene tempted in all points, like as wee are, yet without ſinne, *Hebr.* 4.15. He ſhall adminiſter juſtice, and pronounce His ſentence with that equitie, that even the damned ſhall confeſſe that their condemnation is moſt juſt. But the judgement is either particular or generall. For, inaſmuch as the ſoule being ſeparate from the body, is capable of joy or paine, therefore immediately after the departure, doth it goe, either to happineſſe, or ſorrow, as it is plaine by the hiſtory of *Lazarus*, and the rich man, *Luk.* 16. and as our Lord ſaid unto the thiefe, *Luke* 23.43. *This day ſhalt thou bee with mee in Paradiſe.* So Saint *Paul* deſired to depart and to bee with *Chriſt*. *Phil.* 1.23. To this purpoſe you may reade more, 2. *Cor.* 5. from *verſe* 1. to 9. For becauſe the deedes to which puniſhment is due, are voluntary: For otherwiſe they were not ſinfully ſinfull: and that the will is in the ſoule, not in the body: therefore the puniſhment comes firſt upon the ſoule, as it is ſaid, *Ezech.* 4.18. *The ſoule that ſinneth ſhall die*: and by the ſoule upon the body, at the reſurrection. In the meane while (as it hath beene ſaid) the ſoule hath a feeling of the wrath of God, being ſhut out from His preſence, and a fearefull expectation of thoſe torments which it ſhall endure, when it ſhall be joyned to the body againe. So alſo the ſoules of the Saints immediately after they are delivered from the burden of the fleſh, are in joy and felicity, having the feeling of the favour of God, and the full and aſſured knowledge of the forgiveneſſe of their ſinnes, and waiting for the time of that bleſſed Reſurrection, when they ſhall enjoy their bodies againe, and in the meane time, this is their Paradiſe, this is their heaven.

And thus the ſentence being beforehand paſſed on every man particularly: that generall Iudgement is onely the publication and execution of that ſentence, when the bleſſed ſhall both in body and ſoule receive the full accompliſhment of all their happineſſe, and the damned likewiſe, the full meaſure of their torment in hell: And therefore is that day, *Rom.* 2.5. called the day of wrath and revelation of the righteous Iudgement of God. And if for the authorities and reaſons brought, it bee evident, that the ſoule immediately after it is departed, is a partaker of joy or paine: How ſhall we hearken to that doctrine of the *Sadduces*, *Act.* 23.8. or to that *Arabian* errour of the *Thnetopſychitæ*, that the ſoule doth die

die with the body? Or to our late dreamers the *Psychopannychitæ*, who affirme, that the ſoule ſleepes in the grave till it bee awaked againe with the body at the generall reſurrection?

§. 2. Now concerning the circumſtances of the generall judgement, it is manifeſt by the word of the Holy Scripture, firſt that, that the time thereof is unknowne. *For Hee ſhall come as a thiefe in the night*, 1. *Theſ.* 5. 2. and 2. *Pet.* 3. 10. or as in the dayes of *Noah*, *Matth.* 24. 37. to 47. For as the houre of death, or the time of the particular Iudgment is uncertaine to every man, and that for our exceeding benefit; that wee ſhould not through careleſneſſe run into ſinne, but that wee ſhould ever be mindfull to watch: So likewiſe is that day of the univerſall judgement. For ſeeing all mankind muſt ſtand in this generall judgement, therefore it cannot be, but at the end of the world, as it is manifeſt, *Matth.* 13. 40. &c. to 49. *Apoc.* 20. 21. And therefore in His power onely that made the world. And as no wiſedome beſide His owne was in the making of the world; ſo ſhall there be no other wiſedome either in the continuance, or putting an end thereto, beſide His owne. And ſeeing wee know nothing of the Fathers will, but by the Sonne; if the Sonne Himſelfe knew not the time, *Mark.* 13. 32. who may preſume to know it without Him? But you will ſay, how could the Sonne bee ignorant of that day; ſeeing by the influence of the Deitie on His humane ſoule, Hee might know what Hee would know? *I Anſwere.* His comming was to give life unto the world, and withall, the knowledge of all thoſe things, and them onely which were profitable for His Church to know: and becauſe the knowledge of the time of this judgement for the avoyding of ſecurity, was no way either neceſſary or convenient to bee knowne, therefore our Mediator would not know that which was not fit to bee revealed to His Church. For He would be like to us in all things, except our ſinne. And I have heretofore ſhewed, that ſome kindes of ignorance are not ſinfull. And therefore that womaniſh fancie that will limit the day of Iudgement, to the moneth of *February*, which ſhall be in the yeere of our Lord, 1645. is very weake, and contrary to thoſe propheſies of Scripture, which teach us to expect the conuerſion of the *Iewes*; And with them, the fulneſſe of the *Gentiles*, and that Sabbatiſme or reſtitution of the creature, which is ſo often promiſed both in the old and in the new *Teſtament*, as it may hereafter appeare more at large. Yet as by the Spring wee know the approach of Summer; ſo hath He given us certaine ſignes, that wee may lift up our heads, and know that our redemption is nigh at hand. For as it is a manifeſt ſigne, that the deſtruction of that Nation is nigh, when every man is oppreſſed one by another, when the Boy ſhall behave Himſelfe proudly againſt the Ancient, the baſe againſt the honourable, *Eſay* 3. 5. yea, and bee upheld therein; O *times!* Into what corruption of manners are wee fallen? So when all charity is put only in the

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maintenance of idleneſſe and begging Gangrels, being otherwiſe dead and cold, when the apoſtaſie is fully revealed, and the man of ſinne detected, which exalteth Himſelfe above all that is called God. Moreover when by the working of the falſe apoſtles of that apoſtaſie, there is a daylie falling from the faith, 2. *Theſ. chap.* 2. *when that ill ſervant hath ſaid in his heart, My Lord delayes his comming, and hath begun, and ſo continues to ſmite his fellow-ſervants, Matth.*24.28,29. what wants, but onely that the Tribes of *Iſrael* ſhould be gathered to the Church; that all the wicked ſhould bee put away like droſſe, *Pſal.*119. *verſe* 119. *For the ungodly ſhall not ſtand in the judgement, nor the ſinners in the congregation of the righteous.* Other ſignes you may reade in the Holy Text, and conſider of them: But that ſigne of the Son of man, ſpoken of *Matth.* 24. 30. is doubtfull. Some thinke it ſhall be a croſſe; ſome a great light, *Lactantius Lib.*7.*Cap.*19. thinkes it ſhall bee a ſword which ſhall fall from heaven, like the *ancyle*, *Ovid. Faſt. lib.*3. But *Sibyl orac. lib.*2. ſaith, it ſhall be a glorious Starre in the likeneſſe of a Crowne; except by an *Enallage* of number, ſhee meanes a Crowne of Starres, as the word ἀστὴρ ſometime doth ſignifie a conſtellation. Her Verſes are theſe.

Λάμψει γὰρ φαέσφ λαμπρῷ παρομοίϊ ἀστὴρ
Λαμπρὸς παμφαίνων, ἀπ' ὐρανῷ αἰγλήεντ
ἤματσιν ὲν ὀλίγοις.

A ſhining Starre like to a Crowne moſt ſheen,
In the bright heaven of all men ſhalbe ſeen
For many dayes.———

Next after the ſignes of our Lords comming to Iudgement, you may reade the manner of His comming, as it is delivered in the Scripture, ſo farre as our underſtanding can conceive, to bee with power and glory, *Mat.* 24. 31. euen the glory of the Father, *Mat.* 16.27. and all the holy Angels with Him, *Matt.* 25. 31. In flaming fire rendring vengeance on them that know not God, and that obey not the Goſpel of our Lord *Ieſus Chriſt*, 2.*Theſſ.* 1. 8.

§. 3. But that we dwell not on theſe things which are either beyond our underſtanding, as the enquiry of the time, which is therefore hid, that it may ſtint our curious ſearch, or elſe ſo plaine, that wee need not doubt, let us goe forward to thoſe queſtions which ſeeme to offer ſome doubt unto us.

1. And firſt, if *Chriſt* our Lord ſhall judge the world in righteouſneſſe, *Pſalm.*9.8. how is it ſaid, *Matth.*19.28. *That the Apoſtles ſhall ſit upon twelue Thrones, and judge the twelue tribes of Iſrael?* And againe, 1 *Cor.*6.2. *Doe ye not know, that the Saints ſhall judge the world?* and *verſ.*3. *Know ye not, that we ſhall judge the Angels?* To which the anſwere is returned, That the Apoſtles, by their faith and doctrine, ſhall take away all excuſe from the Iſraelites, and ſo judge and condemne them. For this is their condemnation, *That they*

they beleeved not in the Name of the onely begotten Sonne of God. Iohn 3.18. So the Saints in generall ſhall judge the wicked by their faith and repentance, whoſe example the wicked would not follow, that they might be ſaved. Moreover, ſeeing the faithfull are the members of that myſticall body, of which *Chriſt* is the head, they in Him are ſaid to judge the world, that is, the unbeleevers. And ſeeing all the enemies of *Chriſt*, are to bee brought before the Throne of *Chriſt* and His Church, in as much as *Chriſt* ſhall judge the world and the wicked Angels, in trueth and righteouſneſſe, all the faithful ſhal ſubſcribe to the judgement, as moſt holy and juſt; and ſo are rightly ſaid to judge the Angels. And as the holy Angels ſhall then rejoyce with joy unſpeakeable, for that glory and mercy which God ſhall vouchſafe unto His Saints; So the Saints likewiſe ſhall give glory and thankes to God, for that encreaſe of glory and happineſſe which He ſhall give unto the holy Angels, as the reward of their continuall watch and guard which they have held about us, all the time of our pilgrimage upon earth, and at the houre of death, helping the ſoule out of the priſon of the body, and conducting it unto the place of joy.

But it is ſaid, *Iohn* 16.11. *That the Prince of this world is judged already*; how then ſhall we judge the Angels? *Anſwer.* The devill is judged already. 1. In the decree of God. 2. By the word of God, he is declared to be reſerued in chaines of darkneſſe, and that hell fire is prepared for him and his angels. 3. By his owne knowledge of his owne eſtate. 4. Becauſe his torment is in part begun. But in judgement there be two things; Firſt the enquiry of the fact, then the award of the reward. Neither the deeds of the good or bad angels ſhall bee enquired into at the judgement ((*a*) as ſome have thought) but the reward ſhall bee aſſigned unto them both, and acknowledged to be moſt juſt by the Church (as I ſaid before) and this is our judgement of them. Neither yet ſhall the ſenceleſſe creatures be exempted from this judgment, in as much as *The elements ſhall melt with heate, and the earth with the workes thereof ſhall burne.* 2. *Pet.*3.10. that they may be freed from that corruption to which they are ſubject for the ſinne of man. For when man ſinned, the whole bodily creature which was made for man, was thereby ſubjected to vanity, not of it owne will, or any inclination which was therein, in reſpect of any weakeneſſe of ſtate wherein it was created, *For all was exceeding good. Gen.* 1.31. but that the juſtice of God againſt ſinne might be manifeſt, is it ſubjected to the curſe, *Gen.*3.18,19. yet under hope that when man is freed from his ſinne, the creature alſo ſhall be reſtored unto that libertie from corruption, wherein it was created, *Rom.*8.20. *&c.* as it is ſaid, *Rev.* 21.1. and 5. *Behold I create all things new, See* 1. *Pet.*3.13.

2. Another doubt may bee concerning the forme of the ſentence, whereby it may ſeeme that the merit of workes is juſtified: For

For ſo is the ſentence pronounced, *Come yee bleſſed, receive the Kingdome prepared for you; for I was hungry, and ye gave Mee meat, &c.* and on the other ſide, *Depart ye curſed, for I was hungry, and ye gave Me no meat, &c. Mat.* 25.35. to 46. *Anſ.* It cannot bedenied, but that the ſentence of condemnation upon the reprobate, is according to their workes, as the deſeruing cauſes thereof; For not tobeleeve in *Chriſt*, is that great ſin which is the cauſe of condemnation. *Ioh.* 3.18. and 16.9. Neither is a dead faith ought worth, but that faith onely is accepted which worketh by love. *Galat.* 5.6. *without which, it is impoſſible to pleaſe God. Hebr.* 11.6. And if all things that are not of faith, be ſinne. *Rom.* 14.23. Then the wicked works of Infidels and Hypocrites, and much more their violent and wilfull rebellions, muſt needs be concurrent cauſes of their condemnation. But the faithfull are therefore called to poſſeſſe the kingdome. 1. Becauſe they are bleſſed of the Father. 2. Becauſe they are predeſtinate thereto, and the kingdome prepared for them, from the beginning of the world. So their workes come not as cauſes of their happineſſe, but onely as the fruits of their faith. But becauſe workes onely, and not faith in the heart, are manifeſt to the world; therefore is the compariſon made onely of the workes, both of the godly and of the wicked, that the juſtice of God may be manifeſted in rewarding the workes that are manifeſt to man.

But you will ſay, if men for their ill deeds doe merit hell, why ſhould they not by their good workes merit heaven? *See the anſwere, Chap.* 19. *Obiect.* 2. *and* 3.

3. A third queſtion may ariſe concerning that which is ſaid, *Luke* 21.32. *This generation ſhall not paſſe, till all be fulfilled*: why then was not the judgement long agoe? *Anſwer.* The word γενεὰ a generation, in the narrow ſignification, doth ſignifie that multitude of men which are alive at once, and withall, that time in which it is ſuppoſed they ſhall all be dead, which in common reckoning is 100. yeeres. And in this ſence the ſaying of our Lord muſt be referred only to that which He had ſpoken concerning the overthrow of *Ieruſalem*, which followed about fourty yeeres after, and the ſignes which ſhould goe before that; As the preaching of the Goſpel in all the world, *See Col.* 1.6. Falſe *Chriſts*, *See Note* (*g*) *on Chapter* 24. Warres, Peſtilence, &c. But becauſe our Lord after the anſweres to the three queſtions made by the diſciples, *Matth.* 24.3. 1 Of the deſtruction of *Ieruſalem*. 2. Of the ſigne of His comming. 3. Of the end of the world, addes theſe ſame words, *This generation ſhall not paſſe &c. verſ.* 34. a generation cannot bee ſo narrowly taken in this place, but rather it muſt ſignifie as much as αἰὼν, or *Sæculum*: and ſo taking the infancy of the world, in the time of nature, for one generation; that middle age under the Law for another, and then this old age of the word, under the Goſpel; there is no other generation or change of ſtate in the Church to be looked for; but in this very generation, all things ſhall be fulfilled.

And

And therefore Saint *Iohn* ſaith, 1 *Epiſt.* 2. 18. *This is the laſt time.* And although Saint *Peter* ſay, 1 *Epiſt.* 4. 7. *That the end of all things is at hand*, and that therefore we ſhould be ſober and watch unto prayer; becauſe we know not when our Lord ſhall call us to a particular account of our ſtewardſhip, when all things of this world are ended with us: Yet Saint *Paul*, 2 *Theſſ.* 2. directly affirmeth, in his time, that that great day of God ſhould not come, till the Apoſtaſie was revealed, which could not be till he that withheld, that is, the Imperiall power that then ruled, was taken out of the way.

4. But ſeeing that day of God is ſo terrible to the wicked, as that they put it farre from them, and againe ſo much deſired of the godly, as that they cry, *Come Lord Ieſu, Come*; it may ſeeme not altogether unfit to ſee ſome reaſons of their different deſires. Concerning the wicked, it is manifeſt, that they being condemned already in their owne conſciences, have great cauſe to wiſh that there were no day of judgement, no judge, no tormentors. But the faithfull in *Chriſt*, who have the teſtimony of God in their hearts, that their ſinnes are covered, have great reaſon to deſire that day. Firſt and above all, that the glory of God, His mercy and juſtice may be manifeſt. Secondly, that the merit of *Chriſts* ſufferings may appeare to the glory of His grace, in them, that they may have the actuall poſſeſſion of that happineſſe which they have here onely in the aſſurance of hope. And no leſſe doe they deſire that comming, that the body of ſinne may be truely aboliſhed. For which deſires ſake, even death it ſelfe, is here in life oftentimes deſired, and when it comes, is moſt willingly embraced; becauſe that thereby they are juſtified from their ſin. *Rom.* 6. 7. And among other cauſes, for which they pray that the Kingdome of God may come, this is one, that although euen becauſe they refraine from ill, therefore doe they make themſelues as a prey. *Eſay* 59. 15. yet in that day the trueth of their innocency ſhall be knowne. And although here the more innocent and harmeleſſe a man is, the more is hee ſubject to injuries, ſlanders and ſurmiſes, and that becauſe men have forſaken the feare of the Almightie, and having forgotten that he that taketh up, not onely hee that raiſeth a ſlander (which every baſe varlet may doe) but hee that beleeveth it, and and much more he that furthereth it, hath no part in that Kingdome, *Pſal.* 15. 3. Yet they uſe their tongues as if they were their owne, and remember not that they muſt give an account of every idle, much more of every lying and hurtfull word. And heere there be ſome which doubt not to ſay, that the godly may deſire the comming of that day, that they may ſee the reward of the wicked, perhaps upon that text where it is ſaid, *The Righteous ſhall be glad when he ſeeth the vengeance*. *Pſal.* 58. 10. But I ſuppoſe it neceſſary to anſwere with this difference; That ſo farre foorth as a wicked man, or men are declared the enemies of God, of *Chriſt*, of His Church, a Chriſtian may ſay: *Doe not I hate them, O Lord,*

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that hate thee? yea, I hate them with perfect hatred, as if they were mine enemies. Pſal. 139. *ver.* 21. 22. (the hatred muſt be of their ſinnes, not of their perſons) but concerning thoſe offences that are towards a mans owne ſelfe; let the ſame mind be in us which was in *Chriſt Ieſus*, who ſuffered for us, leaving us an example, that we ſhould follow His ſteps, who being reviled, reviled not againe; who being mocked and wounded, yet made interceſſion for the tranſgreſſors. Therefore, though thine enemies deſpight thee dayly without a cauſe; though he that eates thy bread, lift up his heele againſt thee; though the drunkards make ſongs upon thee, yet remember that there is a reward for the righteous, that thy innocency ſhall breake forth as the light, and thy patience ſhall ſhine as the noone day. And remember that unthankefull wretches are no new thing in the world, for the Orator ſaid long agoe, and I have often found it true, Τὸ πρᾶγμα ἀνθρώπου, ὑμᾶς οὐδὲν τῶν τὰς ἀλλοτρίας κτήσεις, &c. But if that Punke could ſay, *Men' moveat cimex Pantilius?* Shall he that hath experience of ſuch monſters of ingratitude, put it in the power of a ſonne of *Belial* to diſquiet his peace? Therefore let the Rymer read what others judge of him. *Feltham Reſolu. Cent.* 2. *Ch.* 56. Let him write a booke againſt me; I will bind it as a Crowne upon my head. And if for my love, and for my beſt deſerts I find enemies, yet will I pray for them, *Pſal.* 109. 4. For ſeeing we know, that if we ſuffer with *Chriſt*, we ſhall alſo reigne with Him, ſhall we not pray for them that ſeale unto us the aſſurance of this hope? Therefore ſhall this be among my chiefeſt joyes, That the drunkards make ſongs upon me.

5. It may further be objected from *Iohn.* 3. 17. *That God ſent not His Son into the world, to condemne the world, but that the world by Him might be ſaved.* And if He came to ſave the world, how ſhall He judge and condemne the wicked to Hell fire, ſeeing this is contrary to the end of His comming? *Anſwer.* Firſt, that is ſpoken of His firſt comming onely. Secondly, it is manifeſt by the verſe before, *verſe* 16. that the world in this place ſignifies onely the faithfull in the world, for whoſe ſake the world is, and continues. For to theſe only, God gave His only Son, that they ſhould not periſh, but have everlaſting life. And as *Chriſt* was once offered for theſe, at His firſt comming; ſo for theſe ſhall He appeare the ſecond time to ſalvation. *Heb.* 9. 28. For the laſt judgment being but the confirmation of the ſentence of their juſtification, by the death of *Chriſt*, and the putting of them in the actuall poſſeſſion of thoſe promiſes that depend thereon; their ſinnes are ſo covered, as that (*b*) there ſhall not be any remembrance of them in the judgement. For the worſhippers that are once purged, have no more conſcience of ſinne to their condemnation. *Hebr.* 10. 2. ſeeing the gifts and calling of God are without repentance. And therefore (as a countrey-man of ours ſaith well. *Ames Med: Theol: Cap.* 41) This judgement, in reſpect of the faithfull, is eſſentiall unto *Chriſt*,

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as He is the Mediator: but in respect of the unfaithfull, it is of power onely, given Him by the Father, not essentiall to His mediation, but some way belonging to the perfection thereof; because the Father hath committed all judgement to the Sonne. Yet let me adde thus much, that although the judgement of condemnation be not essentiall to *Christ*, as the Mediator of reconciliation; yet He being the great Steward of the house of God, it is essentiall to Him as the Son of God, to take vengeance without mercy on them that dishonour His Father, and despight the Holy Spirit of grace, which by the light of their consciences proclaimes their sin unto them, which they will in nowise forsake.

§. 4. 6. The last question is with those mockers that say either in words, or by their continuance in their wicked deedes, where is the promise of His comming? For since the dayes of *Henoch*, who threatned that Iudgement. *Iud.* 14. above 4500. yeeres are passed, and yet the world continues, and that which hath beene, is even that which shall be, neither is any thing new under the Sun, *Eccles.* 1.9. Moreover though for your reasons against the eternitie of the world, *Chap.* 13. it may seeme the world is not eternall, *à parte antè*, but that it had a beginning; yet is it not cleare, but that it may be eternall, *à parte pòst*, and continue for ever, in as much as the Creator cannot repent Himselfe to bee the work-master of so glorious a frame: So not to continue it in that being which it hath, and to doe good unto it, as the Psalmist confesseth, *Psal.* 104. *verse* 31. *The glory of the Lord shall endure for ever; the Lord shall rejoyce in His workes.* And if all the creature being made, was exceeding good, *Gen.* 1. the destroying of so great a good cannot bee but a very great ill, which is farre from that goodnesse, by which it was created. *I answere.* That the Text of *Eccles.* prooves not but that the judgement shall sit at last, and the bookes of every mans conscience shall be open, that the judgement may be acknowledged to be according to their workes. And although the time seems to us to bee prolonged, that the number of the elect may bee fulfilled, that the patience and long-suffering of God towards the wicked may be manifest, for their repentance, that the desire of the godly, and their longing for His comming may be inflamed: Yet to Him the time is determined, and can neither be longer nor shorter than He hath appointed: onely that comming to judgement hath been proclaimed so long before, that in all ages, men remembring the judgement, might avoid those things for which they should bee condemned. So for those reasons wherby you would enforce the continuance of the world for ever, it hath beene answered, that it is for the greater good to man and the creature which was made for his use, that this world should have an end, that the creature might be freed from that corruption to which it is subject by reason of his sinne, then that it shou'd still continue. Neither doth that text of the 104. *Psalme*, prove any thing to the contrary. For as

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the glory of God had endured in eternity before the world: so shall it continue, when neither the heaven nor the earth, nor yet their places shall be found any more, *Rev.*20.11. And as for that glory of His, which is manifest in the creature, it shall bee more wonderfull and excellent in that worke of His recreation, which the *Cabalists* call *de Mercava*, when the creature in the world to come shall be brought to glory, and be able to consider the super-excellency of His mercy and goodnesse, than it is in this worke, *de Bereshith*, or state of creation in this present world. And if the deprivation of this present being, seeme to be ill, because the being of the creature was good in the state of creation: then the taking away of all this ill, and misery which is since come upon the creature by reason of sinne, and the restoring of it into an estate of happinesse, without comparison, better and surer than that wherein it was created, must in both respects be a far greater good, than either to have created it such as it was, or to continue it in the present being. Bring hither what you finde in the 18. *Chapter*, §. 2.

But because it seemes not fully proved unto you, that this race and state of man-kind, and the world with him must come to an end, take with you a reason or two, and thinke on them.

1. It hath already beene shewed, *Chap.*13. that no kind of infinitie, either of continuance, of power, of number, &c. can belong unto the world, or to the creatures therein contained, from whence the present doubt is easily assoyled.

2. Also it hath beene proved before, *Chap.* 15. that man was created innocent: and our miserable experience shewes, that wee are now subject to sinne, and the punishment thereof, death. It hath likewise appeared, that there is a restoring of man-kind to a better life than that in which man was created, which cannot be but in the perfection of the whole man, both in body and soule, as it will appeare further in the 38. *Chapter*. But it is impossible that a finite matter, should be sufficient for infinite bodies: yet if the race and generation of man-kind should have no end, then their bodies must needs be infinite, which because it is impossible, therefore the generation of mankind must have an end.

3. The generation of man-kind is either by chance and fortune, and so it cannot be continuall, either before, or after; or else it is naturall, and so it must needs bee for some end: For every motion hath an end when it is come to that period or bound wherein it doth rest; otherwise, nature should worke in vaine, which cannot stand with that wisedome which gave power unto nature, and prescribed unto it how it should worke, and proposed to what end. But if the generation of man-kind be infinite, then it is impossible that ever it should come unto that uttermost end for which it was ordained. For although these, and the millions of men that have beene, and are, shall arive unto that end for which they were created:

ted: yet they that are to come in infinitie, cannot all be brought to that endwhich is finite and determined. Therefore the generation of man-kind must needs be finite.

4. If there shall not be an end of the generation of men, then there can be no differences among them: as to bee vertuous, and vitious; wise, and fooles; good, and bad, &c. But this is most false and contrary to experience: yet the former consequence is necessary. For it being put (as the reasons before partly shew, and partly suppose) that every man shall have his owne body, and his owne soule: yet if the matier whereof their bodies shall be made, bee finite, it will be impossible that infinite bodies be made thereof: If it be infinite, yet an infinite number of bodies will bee answerable thereto: So that if the number of Wise-men be infinite, there will be no matier for the bodies of fooles: if that number of fooles bee infinite, there will be no matier for the bodies of the wise; if both be infinite, yet one infinitie of matier cannot be sufficient for two infinities of bodies: if both bee finite, then have wee that wee sought for, and the generation of men must of necessity have an end.

5. Nothing that is infinite, can consist of parts that are finite; for these being termes contradictory, and most opposed, cannot be the originall one of another. But every particular man in this supposed infinitie of the generation of men, is finite in his being, in his continuance, and in every other circumstance of his being: So this infinitie in every of the parts thereof, must be finite, and measurable to a time that is finite, and so must have an end: or if to avoid this end, wee must suppose that the time must be infinite, yet so an infinite measure must be necessary, to measure those parts that are finite. But this is impossible, and therefore the generation of men must needs be finite. And if the generation of man-kind must have an end, then also all this creature which was made for his sake; for after him, the continuance thereof should be to no use; but neither the worke of God, nor of Nature His servant can be in vaine. Therefore the generation of man-kind is finite.

§. 5. But you will say, if every man immediately after death receive the sentence of joy or punishment everlasting, what needs any such generall Iudgement, as wee understand in the Creed? *Sect. 5.*

Answere. 1. If the body being the instrument of all the workes of the soule, should not partake with the soule in the reward to those workes: then the justice of God should not bee perfect. Therefore for the manifestation of the justice of God, it is necessary, first that there be a resurrection of the body, then that there be a judgement, that as men have done either good or bad in their bodies, so in their bodies they may receive their reward. And this answere shall be the first argument against those mockers, that say, where is the promise of His comming?

2. If all men must rise againe with their bodies, that they may

receive according to that which they have done in their bodies; then it is neceſſary that there bee an examination of thoſe workes which they have done. And this examination of every mans works, with the execution of that ſentence that followes thereon, is that which wee call the generall Iudgement. But the firſt is neceſſary, as it will appeare in that Article of the Reſurrection. Therefore alſo that there bee a judgement of the quicke and the dead.

3. Neither can there be any ſevering of the godly from the wicked, nor diſcerning or comparing of their different workes, nor any aſſignement of a reward anſwerable thereto, but by a judgement wherein all are aſſembled. But all theſe things are neceſſary to be. Firſt, that the ſheepe may find themſelues freed from the violence and injury of the goats, who in all the time of this world have puſh't them on the ſides, have eaten up their paſture, and troden the reſidue under their feete, *Ezech.*34.18.&c. Compare herewith, 2.*Pet.*2.8.9. Secondly, that the commandements of God firſt written in the heart of every man; then expreſſed in the tables of ſtone; and at laſt moſt lively interpreted by *Chriſt* Himſelfe, *Matth.*5. may be found to bee moſt juſt, when the doers of the Law are rewarded, and the breakers puniſhed. Neither is it ſufficient that every mans deeds be diſcuſſed in the particular judgement at his death; for ſo neither their deeds nor rewards, nor the cauſes of them ſhould be knowne unto all; Therefore it is neceſſary that there be a generall judgement.

4. If there be not a generall judgement wherein the deeds of all men ſhall be tryed and rewarded, then the hope of all vertuous men ſhould be vtterly void, and their obedience to the Commandements of Meekneſſe and Patience, without reward; *See Matth.* 5.43. and *Luk.*6.27,28,&c. So alſo the promiſes of *Chriſt* ſhould faile of their trueth and performance, *See Matth.*5.10. but theſe things are impoſſible. So alſo vertue ſhould have no aduantage above vice, or rather ſhould be no vertue at all, when there were no difference in the reward. Nay, rather vertue ſhould be vice, and and vice vertue, and every man the more wicked, violent, and bold he were, ſhould be ſo much the more vertuous and bleſſed, in as much as by violence and cruelty, he might without feare bring his purpoſes to paſſe, to the hurt of others, although it were onely to pleaſe himſelfe. But all theſe things are impoſſible, and utterly againſt the truth and Iuſtice of God. Therefore there ſhall be a generall judgement, wherein the deeds of all men ſhall be tryed and rewarded.

5. That which was threatned from the beginning, by God Himſelfe, muſt of neceſſity come to paſſe at the laſt. But the judgment was threatned to *Adam*, the common father of us all, and in him, againſt us all, becauſe we were all in him originally; that upon the breach of the commandement of God, *Gen.*2.17. we ſhould be

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lyable to death, both of body and ſoule. Neither was this onely threatned at the beginning, but ever ſince written as it were by the finger of God in every mans heart, their owne conſciences accuſing or excuſing them in the day when God ſhall judge the ſecrets of all men by *Ieſus Chriſt*. *Rom.* 2.15,16. Therefore there ſhall be a judgement.

6. It is neceſſary, that the judgements of God done in this world, doe appeare to be juſt: *For ſhall not the Iudge of all the world doe right?* *Geneſ.* 18.25. But many of His judgements are yet hid, and unknowne, and of them that are knowne, yet the faithfull doe not alwayes ſee the reaſon thereof, and ſo the praiſe which is due unto God for His juſtice therein is loſt. But it is neceſſary that the equity and juſtice of God be manifeſt to all, that His workes may be magnified and He acknowledged to be juſt in His words, and pure in His judgements. *Pſal.* 51.4. Therefore it is neceſſary, that there be a revelation of the righteous judgement of God in the world to come.

7. No perfect judgement can be made of any thing, till the full end thereof doe appeare: ſo that although the life of man be ended, and a particular judgement paſſed upon him; yet becauſe many things ſucceed in the time to come, which depend upon thoſe things which he hath done in his life; therefore it is neceſſary that there be a finall judgement at the laſt day, when thoſe dependances alſo ſhall have an end. For in reſpect of theſe dependances, a man may bee ſaid to live after his body is dead, and that in divers reſpects; As in his fame, either good or bad, which oftentimes is very falſe, but at the laſt judgement the trueth ſhall appeare: then in his writings, as the holy Prophets and the Apoſtles live in thoſe Oracles which the *Holy-Ghoſt* gave out by them. So *Arius* and other Heretickes live yet in thoſe venomous opinions which they broached, and other vaine people doe hold after them. So parents live by the example of their life, to the inſtruction, or corruption of their children (*Maxima debetur pueris reverentia*) So by their correction and precepts to them, in the feare and nurture of the Lord, or by the neglect thereof to their deſtruction. Doe you not heare me, ye fooliſh and wicked parents? know you not yet that you ſhall anſwere for that wickedneſſe of your children, which they ſhall doe through your default? And if there be any other way whereby a man may be ſaid to live, as in the furthering of good lawes: So a man lives in his buildings, or in the havocke of that eſtate which his Anceſtors diſpoſed to the uſe of his children, in new faſhions daily deviſed worſe and worſe, and if there be any other thing which remaines for example, either good or bad, after death, it is neceſſary that it be enquired of, and rewarded in the laſt judgement.

8. If there be not a generall judgement, in which the bleſſednes ſe of the faithfull, both in ſoule and body ſhall be perfected, then he

the ſufferings of *Chriſt*, and thoſe glories that followed thereon, ſhould be to no end, ſeeing He being in Himſelfe God bleſſed above all, neither ſuffered nor did any of all that which was wrought in His manhood, for any increaſe of happines to Himſelfe, for that was impoſſible, but that the benefit thereof might be manifeſt in us. But this cannot be till the generall judgement: For then ſhall the wicked ſee that there is a reward for the righteous; Then ſhall they know that there is a God that judgeth the earth. *Pſalm.* 58. 11. Reade hereto, *Wiſd. Chap.* 5.

9. All the dignities of God, have heretofore beene proved to be infinite, therefore alſo His juſtice; which ſhould be defective, if it had not given a perfect rule, according to which, all judgements ought to be guided: and if it did not examine all judgements, thereby to ratifie or cancell them. And becauſe not onely the adminiſtration of publike juſtice is with judgement, but alſo every particular action whereto the will doth conſent; therefore it is neceſſary that there be an univerſall judgement, wherein all judgements and actions of men ſhall be examined and rewarded. From this juſtice alſo it followeth, that it ought to be well with the good, and ill with the wicked. And becauſe for the moſt part, it falles out contrary in this life, therefore it is neceſſary ſo to be in the life to come. *See* 2 *Theſſ.* 1. 5,6,7.

10 And becauſe judgement is not fully executed according to juſtice in this world upon many offenders, in great and grievous, and hidden ſinnes, and that eſpecially on great perſons, who live as they liſt, oppreſſe others, and hold themſelues beyond the compaſſe of all lawes: And moreover, becauſe in this ſtate of mortality, man is not able to endure that puniſhment which is due to His ſinne; therefore is it neceſſary, in the juſtice of God, that ſuch ſinnes being not repented of, ſhould be openly and fully puniſhed in the world to come, as it is ſaid, *Eſay* 30.33. *Tophet is ordained of old: yea, for the King it is prepared: He hath made it deepe and large, the pyle thereof is fire and much wood, the breath of the Lord, like a ſtreame of brimſtone, doth kindle it.* Therefore there ſhall be a generall judgement.

11. And if you will admit of an argument inductive, it may eaſily be admitted, that there ſhall be a generall judgement at the end of the world; by that ſeverity which God hath ſo often ſhewed, and doth ſhew, againſt ſinners, to put men in remembrance of that great day; As the drowning of the world, for their cruelty, in the dayes of *Noah*; The overthrow of *Sodom*, for their unnaturall luſt; The captivity of *Ieruſalem* by *Nebuchadnezzar*, for their idolatry; And at laſt, the utter caſting off of that nation for their unbeliefe; The publike calamities of Plague, Warres, Earthquakes, and overflowings of Waters, to the overthrowing of Cities and Countreys, famine and death, every houre, attending on every man in his greateſt ſecurity, are ſo many ſummons to every man to think on

on that day. For as the pilgrimage of Israel in the wildernesse was the type of our pilgrimage in this world; so their punishments were types unto us. 1 *Cor.* 10.11. But there is no type but of some thing which is to be indeed: So that the destruction of the people in the wildernesse, were both to them, and especially to us on whom the ends of the world are come, an assured argument of this great judgement at the last day. And as the carcasses of them that were disobedient, fell in the wildernesse, whereas the rest enjoyed the promised land; So all those punishments that were remembred, bring to the faithfull an assured hope that God will deliver them. For *Noah* and *Lot* were saved from destruction. *Ebedmelech* and *Baruch* had their lives given as a prey. *Ezechiel*, *Daniel*, and they that were signified by the basket of good figges, *Iere.* 24. 5. were carryed away for their good. The Christians likewise were safe at *Pella*, in the destruction of *Ierusalem*. *Euseb: Eccleſiaſt: hiſt: lib.* 3 *Cap.* 5. So He delivereth from the noysome pestilence. *Psalm.* 91.3. *&c.* and in the dayes of famine, those that wait on Him shall have enough. *Psal.* 37.19. So these things are testimonies unto us, both that there shall be a judgement, and that the godly shall be saved, and the wicked condemned.

12 And as if nature it selfe had imprinted the acknowledgment of this judgement in every mans mind; so there was never any man (*c*) that confessed the resurrection, but did withall confesse this generall judgement. And therefore, though every other Article of our Creed have been impugned by some hereticke or other, yet never any gainesayd this, I meane since those errours were stilled in the Apostles time. *See* 2 *Thess.* 2.1,2,3. But whether it be, that every man acknowledging the justice of God (as no man can confesse him to be God, whom he doth not beleeve to be just, and a rewarder of them that diligently seeke Him) *Hebr.* 11.6. or whether it be that the testimonies of the holy Scripture are so cleare in this point, as that they have stopped the mouthes of all hereticks; the thing it selfe is most certaine to be, as it may appeare by the texts of Scripture already cited, and by these also that follow, *Psalm.* 9. *vers.* 8. *The Lord hath prepared His Throne for judgment: He shall judge the world in righteousnesse, He shall minister judgment unto the people in uprightnesse*; And *Psalm.* 50. *vers.* 3,4,5,6. *God shall come—A fire shall devoure before Him.—Hee shall call to the heavens from above, and to the earth, that Hee may judge His people, &c. Psalm.* 96. 13. *The Lord commeth to judge the earth, Hee shall judge the world with righteousnesse, and the people with His trueth*: As it is also *Psalm.* 98.9. *Eccles.* 11.9. *Rejoyce, ô young man, in thy youth, &c.* but know, that for all these things God will bring thee unto judgement: And *Eccles.* 12.14. *God shall bring every worke into judgement, with every secret thing, whether it be good, or whether it bee ill.* Reade hereto, 2 *Pet.* 3. *Chap.* from *vers.* 7. to 15. and *Reu.* 20. *Chap.* from *vers.* 11. to the end.

§ 6. Thus

Sect. 6.

§ 6. Thus it being manifeſt that the judgement ſhall be, it muſt alſo appeare, that our Lord *Ieſus* muſt bee that judge. Whereto, though I have ſaid that which may be ſufficient, at the beginning of the Chapter; yet becauſe it is our ſpeciall hope and comfort, that He ſhall be our judge, that was our Creator, that hath ſo dearely bought us, that hath been our Mediator, that doth evermore preſerue us from the power of the enemy; let us both begin and end with this, leſt the conſcience of our owne ſinnes, and the remembrance of that fearefull time, ſhould cauſe us not to long for that comming. For if God be very terrible in the aſſembly of His Saints, *Pſalm.* 89.7. how much more in that gloomy day, when He comes to render vengeance with devouring fire before Him, and to repay His aduerſaries to their face? and to paſſe on them, that fearefull ſentence, that ſhall (*d*) never be reverſed, and from which there is no appeale? But lift up your heads, you that are little in your owne eyes, and tremble at His words, for that is the day of your redemption, and God Himſelfe will come and ſaue you. And becauſe He is God, He knowes the ſecrets of your hearts, and ſees your reverence and your feare before Him, and your acknowledgment of your owne unworthineſſe: And becauſe He is man, and hath had experience of ſorrowes, and paſſed under the burden of unjuſt and cruell judgement, and hath for us endured the Croſſe and ſhame, that we might be delivered from the wrath to come: therefore lift up your heads, and receive the reward of your faith and patience; and the end of your hopes, the eternall ſaluation of your ſoules and bodies.

1. For if our Lord having ſuffered ſuch things for us, and having overcome in all His ſufferings, having aſcended into heaven, to be our continuall intercеſſor for us, ſhould not then give unto us that everlaſting life which He hath purchaſed for us; His ſufferings and interceſſion ſhould be altogether in vaine, and our faith in Him, which He hath wrought in us by His holy Spirit, ſhould be utterly void; and thoſe promiſes which Hee hath giuen us in His holy Word, ſhould faile of their trueth and performance. But all theſe things are impoſſible. And therefore our Lord *Ieſus* ſhall come to give reward unto His ſeruants, both ſmall and great, *Revel.* 11.18. and to caſt out the unbeleevers out of His kingdome.

2. In things that are orderly diſpoſed for an end, nothing may be omitted of thoſe things that are neceſſary for the attainement of that end. The end of our Lords incarnation and ſufferings concernes either God or man. Concerning mankind, euerlaſting life in all happineſſe and joy, is that great end for which our Saviour was incarnate, died, and roſe againe, and ſhall raiſe us up at the laſt day; And by His judgement of mercy and compaſſion on us, ſhall deliver unto us the ſeiſure and poſſeſſion of that eternall happineſſe. Therefore our Lord *Ieſus* ſhall be judge of the quicke and the dead. Concerning God, it is neceſſary that in His love to His Father,

Father and zeale to His honour, Hee take vengeance on them that have offended the infinite juſtice, and deſpiſed that mercy and pardon which hath beene offered unto them, and ſtill have continued in their ſin, and followed it with greedineſſe. Therefore in this reſpect alſo, our Lord *Ieſus Chriſt* ſhall be the Iudge of the quicke and the dead.

3. And ſeeing our Lord *Ieſus* hath undertaken that honourable enterpriſe vtterly to deſtroy the workes of the devill, it is neceſſary that He leave nothing unperformed, which doth belong to the accompliſhment thereof. Therefore Hee ſhall judge thoſe Angels which are reſerved in chaines of darkneſſe unto that day, and bring upon them that deſtruction which they ſought to bring upon all man-kind; And ſhall alſo reward thoſe ſervants of His, which have continued faithfull in His ſervice, whether they be Angels or men.

4. None is ſo fit to judge betweene two, as hee that hath intereſt in both parties, and knowes the worthineſſe of them both, and that not onely in his underſtanding, but alſo by his experience of them both. But man-kind is to be judged for that which hee hath done contrary or according to the will of God. Therefore ſeeing our Lord *Ieſus* is very God and very man (as it hath beene prooved) Hee ſhall be the judge of the quicke and the dead.

5. In every orderly and juſt judgement, both the Iudge and the ſentence ought to be manifeſt and knowne to all them that are to be judged. And becauſe man-kind is to bee ſentenced to joy or paine eternall, both in ſoule and body: And that if either the Perſon of the Father, or of the *Holy-Ghoſt* ſhould judge, otherwayes than by the Son, as they are no way to bee apprehended by the bodily ſences of the wicked: ſo neither could the judge be ſeene, nor the ſentence heard; Therefore it is neceſſary that our Lord *Ieſus* doe execute the generall judgement, as being the Mediator betweene God, and His creature, And that the performance of that judgement bee by Him in His manly being, as it is ſaid, *Iohn* 5. 27. 1. For ſeeing the exaltation and glory of *Chriſt* is the reward of His humilitie, *Phil.* 2.8.9. it is juſt with God, that He that was moſt unjuſtly judged, ſhould be the Iudge of all the world. 2. Moreover, ſeeing He hath received power to raiſe the dead, for that which He performed in His man-hood, it is fit that the judgement ſhould be by Him in His man-hood. 3. And ſeeing in His manly being, He taught the way to everlaſting life; it is fit that He in His manly being, ſhould require of us an account of the practiſe of His precepts.

6. None is ſo fit to judge the world, as He in whom the perfection of juſtice, and compaſſion on man-kind are accorded. Our Lord *Ieſus* becauſe He is God, is infinite in His juſtice: and becauſe He is man, and knowes mans weakeneſſe, better than man himſelfe; therefore can none be ſo merciſull and compaſſionate on

man as He, eſpecially, having Himſelfe beene oppreſſed by the moſt unjuſt judgements of the Prieſts, and of *Pilate*. Therefore our Lord *Ieſus* ſhall judge the quicke and the dead: For being pronounced innocent, and yet condemned, *Iohn* 18. 38. and 19. 6. 16. Hee hath power to acquit them that are condemned in themſelues, and to give them His innocencie, that it may bee availeable to them, which was not availeable to Himſelfe.

7. This is that doctrine which He left unto His Church, as it is ſaid, *Acts* 10. 42. *Ieſus* of *Nazareth* commanded us to preach unto the people, and to teſtifie that it is Hee which was ordained of God to be the judge of the quicke and the dead. So Saint *Paul*, *Rom.* 14. 10, 11. ſaith from the Prophet *Eſay*, 45. 23. *Wee ſhall all ſtand before the judgement Seate of Chriſt*. For it is written, *as I live ſaith the Lord, every knee ſhall bow to mee, and every tongue ſhall confeſſe to God*. 2. *Tim.* 4. 1. *The Lord Ieſus ſhall judge the quicke and the dead at his appearing, and his Kingdome*. *And Rev.* 1. 7. *Behold, Hee commeth with the cloudes, and every eye ſhall ſee Him, even they that pierced Him, and all kindreds of the earth ſhall waile becauſe of Him; Even ſo Amen*.

Notes.

§. 1.

Sect. 1. (*a*) *AS ſome have thought.*] Divers unneceſſary queſtions have beene moved about this generall judgement. Some concerning the ſignes, and circumſtances that goe before it; As whether that fire which goes before the face of the judge, be it, by which the Heaven and earth ſhall be purged. Some concerning the adjuncts of the judgement, as concerning the place, whether it ſhall be in the valley of *Iehoſhaphat*; For which they bring *Ioel*, 3. *verſe* 2. and 12. And reaſon that He ſhall judge there where He was judged, and deſpitefully entreated. For this valley is betweene *Ieruſalem* and *Mount Olivet*, over which our Lord was led to *Ieruſalem*, after He was taken in the cloſe of *Gethſemane*, which valley ſome ſuppoſe to bee named of *Iehoſhaphat* the King; and that becauſe he gave thankes there with his Armie, after his ſpoile of the *Ammonites*, 2. *Chron.* 20. But the circumſtances of the hiſtory accord not well with this, but rather that that valley of *Barachah*, where the King gave thankes, was in the Tribe of *Iuda*, neere to the wilderneſſe of *Ieruel*, as *Adrichomius* deſcribes it from *Ierom*, *Brocard*, and others. But this being put, that the Lord ſhall deſcend from heaven to judge; whereſoever He ſhall judge, according to the interpretation of the Name *Iehova is Iudge*, there is the valley of *Iehoſhaphat*, which the Prophet therfore mentioneth, becauſe that valley was the uſuall place where they buryed the *Iſraelites* that died at *Ieruſalem*. So they move queſtion heere, what cauſes and perſons ſhall come into Iudgement? And the conſequents of the judgement they enquire, what manner of fire the fire of hell is; and ſuppoſing it to bee bodily, to torment the bodies of the damned, how the devills, which they ſuppoſe to be purely Spirits, can be tormented by a bodily fire?

fire. And hereupon alſo, they move doubt about the qualities of the bodies which (according to the opinion of the *Stoicks* concerning the ſoules, *Lactant. lib. 7. cap. 20.* to the damned they thinke, ſhall be baſe and ſubject to paſsion, to the bleſſed contrary; with many ſuch curious queſtions, as you may ſee in *Tho. Aqu.* in *Sent. lib. 4. Diſt. 44. 5, 6.* &c. of which, perhaps you may find ſome anſwered heere, as far as it ſtands with the clearing of this Article.

1. And firſt becauſe the ill angels were utterly given over for their ſinne, and they by their malice confirmed onely in ill, their actions being ever unanſverable, and they before-hand condemned, therfore it may ſeeme that there ſhall be no enquirie of their actions, but onely the ſentence of condemnation is to paſſe upon them, and accordingly the execution: So the good Angels, becauſe they have beene kept from ſinne, and confirmed in goodneſſe, are exempted from enquiry of their actions, being onely good: ſo they ſhall have the ſentence of approbation.

2. Concerning Infants, there is much more queſtion. For ſome will have all the Infants of infidels to bee damned: others put to them the infants of beleevers alſo that were never baptized: And this hard ſentence is paſſed on them, becauſe their originall ſinne was never waſhed away in baptiſme: But ſeeing originall guiltineſſe in Infants is onely by the ſtaine of nature, that the whole world may be guilty before God, and ſo be the ſubject of His mercie, *Rom. 3. 19.* may it not ſtand as well with the mercy of God, that the faith of their Parents ſhould bee imputed to them for their juſtification unto life, although they were not baptized, as it doth ſtand with His juſtice to condemne them, becauſe they are tainted by their Parents? For the children of the faithfull, ſee the judgement of Saint *Paul*, *1. Cor. 7. 14.* For the Infants of infidels, I ſay onely this, *What haſt thou to doe to judge another mans ſervant? Hierax* and his followers are accounted hereticks, becauſe they condemned the Children that died before they had knowledge; yet brought he a ſhew of authoritie for his opinion, out of *2. Tim. 2. 5. No man is crowned except he ſtrive.* But I anſwere, that *Chriſt* in His agony did ſtrive for them, and His merit apprehended by the faith of the Parents, brings them within the compaſſe of the Covenant made to *Abraham* and to his ſeed, as Saint *Paul* argues, *Rom. 4. 16. Gal. 3. 6, 7, 8.* and *1. Cor.* cited before. *Epiph. Har. 67.* addes hereunto auctorities which make the caſe moſt cleere, eſpecially for the Infants of the faithfull, as that in *Pſal. 145. 9. His tender mercies are over all his workes*: and *Matth. 21. 16. Out of the mouth of Babes and Sucklings haſt thou perfected thy prayſe, Matt. 19. 14. Of ſuch is the Kingdome of Heaven*, and argues that although the Children of *Bethlehem* had not knowledge of Him, for whom they ſuffered; yet can it not bee, but that they ſhould bee partakers of glory for His ſake for whom they ſuffered. Hereto you may take that in *Matth. 18. 14. It is not the will of your Father which is in heaven, that one of theſe little ones ſhould periſh.*

3. But the Doctors ſquare moſt about them, that lived both to know and to doe both good and ill: For ſome thinke that all ſuch muſt come into judgement for all their workes, their words, and thoughts. But others ſay, that neither the Infidells, becauſe *he that beleeveth not is condemned already, Iohn 3. 18. nor among the beleevers, they that are perfect ſhall come into judgement*; becauſe there is nothing in them for which they ſhould be condemned (But if the infidells never heard, how could they beleeve, *Rom. 10. 17. and is there any among the beleevers that can ſay, his heart is cleane?*) Therefore the great buſineſſe in the judgement will be (as they ſuppoſe) about them that knew God, and lived in His Religion, whoſe workes, good and bad, being examined and compared together, if the good be moe, and over-ballance the bad, the doers ſhall be juſtified unto eternall life: but if the ill deeds exceed, they ſhall be condemned to puniſhment. This ſeemes to bee the judgement of *Lactantius lib. 7. cap. 20.* to whom as ſyding with him, *Iohn Voſſ. De extr. Iud. Pte. 1. Theſſ. 4.* writes. *Ie-*

rom. Auguſt. Greg. the Greate, and *Iſidore* of *Sivil.* But *Lactantius* hath many things concerning the worlds reſtoring, and the laſt judgement, which to many of this age would ſeeme ſtrange, which perhaps wee may ſee hereafter. *Ierom* and *Auguſtine* are by and by brought by him into the number of them that thinke that all ſinnes indifferently ſhall be brought into judgement, though not by way of enquirie or examination, yet of condemnation, as *Ierom* ſpeakes, *impios & negatores non judicabit, ſed arguet condemnatos.* And thus you ſee how the Saints already have judged the world. But let us ſee how farre it is fit to approve, or reprove their judgment.

Sect. 2. §. 2. Firſt concerning the faithfull in *Chriſt*, becauſe they (as I ſaid before, §. 3. *num.* 5.) at the houre of their death are admitted into a degree of everlaſting happineſſe, and are put in the full aſſurance of the perfection thereof, at the reſurrection of their bodies: their ſinnes are aſſuredly pardoned, and the pardon by thoſe graces is ſealed unto them. And after their ſinnes fully pardoned, to bring them againe into remembrance at the generall judgement, ſeemes too inconvenient. Therefore they ſhall be partakers of that bleſsing, which is, *Iohn* 5. 24. never to come into judgement. And *Pſal.* 32. *verſe* 1. 2. that their ſinnes ſhall be forgiven, fullie covered, and no way imputed unto them; and in this reſpect are they equall unto the Angels, becauſe their ſinnes ſhall be forgotten, as caſt into the botome of the Sea: but the good deeds which God hath wrought in them, and by them, ſhall be remembred, that they may be rewarded: and thus far wee follow the Doctors. But becauſe their judgements are otherwayes contrary to the rule which is, 1. *Cor.* 4. 5. *Iudge nothing before the time, untill the Lord come who will both bring to light the hidden things of darkneſſe, and will make manifeſt the Counſells of the hearts*: Let us firſt ſee what the Scripture ſaith of the infidells whom they ſo caſt away, as that they hold them not fit to be judged: then let us looke on that which they ſpeake concerning the compariſon of good and ill workes together, for eternall life, or eternall puniſhment.

1 For the firſt, it is manifeſt by Saint *Paul*, that the workes of the *Gentiles*, whom they call infidells, ſhall come into judgement, where hee ſaith, *Rom.* 2. *verſe* 14, 15, 16. That the *Gentiles* doing by nature the things contained in the Law, ſhew the worke of the Law written in their hearts, their conſcience bearing witneſſe, and their thoughts accuſing or excuſing them in the day when God ſhall judge the ſecrets of men by *Ieſus Chriſt*. Now this ἔργον νομοῦ, this written word of the Law, is the knowledge of ſinne, *Rom.* 3. 20. And ſeeing every man, whether Chriſtian, Iew, or Gentile, hath the knowledge of ſinne in himſelfe: therefore is every mouth ſtopped thereby, and all the world is become guilty before God, and conſequently, ſubject to judgement, as Saint *Iude* ſaith, *verſe* 14. and 15. *Behold the Lord commeth to execute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deedes, and of all their hard ſpeeches.*

2. Moreover ſeeing wee doe not put all ſinnes to be equall, as the *Stoicks*, but doe beleeve and know, that the Iudge of all the world will doe right, and that the greater ſinnes ſhall have the ſorer puniſhment; if all the *Gentiles* or infidells bee not equally ſinners, it is neceſſary that the award of their puniſhment, and ſo the execution thereof be alſo different and unequal, as it is ſaid, *That every one ſhall receive the things done in his body, according to that hee hath done, whether it bee good or ill.* Vpon which ground wee may ſafely conclude againſt them of the contrary opinion, that every mans deeds, of what Nation or ſect ſoever hee bee, (except before excepted) and eſpecially the deeds of the reprobate, ſhall bee particularly examined, that the cauſe of their condemnation may appeare to be moſt juſt.

3. Thus our Lord ſpeaks of the Queene of the *South*, and the men of *Nineve* that ſhall riſe in judgement and condemne that hard-hearted generation: thus of *Tyre* and *Sidon*, that ſhould more favourably be dealt with, then thoſe wicked

wicked Cities where his glorious miracles being wrought had no power to turne them unto God. But no such condemnation of the one by the other can be, but by comparison of their workes. Therefore the workes of the Infidels must come into iudgement.

That which they bring for proofe, that the Heathen shall not be judged in His sight, hath no sure ground, as that in *Psalm.* 1. *The wicked shall not rise againe in the judgement*, as the greeks translated לא יקמו *Lo Yakyma'u* ἀναστήσονται which had beene better στηθήσονται, for the word קמו *Kom*, here signifies not onely to arise, but to stand firme and sure, as they that are risen and stand upright. So the meaning is, They shall not stand or be established, that is, not justified in the judgement. So they bring that in the third of *Iohn verse* 18. *He that beleeveth not, is condemned already*; but that is not spoken of the Gentiles that never heard of *Christ*: but of such Infidells as were in the Church of the *Iewes* that knew *Christ* to have suffered, and beleeved not in Him, as it is manifest by the 14 and 15. verses: And these having the conscience of their sin, and refusing the meanes of satisfaction to the justice of God, must be condemned in themselues. Neither doe they say any thing to the contrary, who object that a long time must be needfull to the examination of the wicked mens deeds, words and purposes. For the booke of every mans conscience shall be opened, and they shall at once be made to see the whole story of their sinfull life. Neither shall words be needfull, where the deeds are manifest. But what time soever is taken thereto (as there is a time for every thing) it will neither seeme long to the blessed, nor long enough to them that are damned. And thus I thinke it is plaine, that the workes of the Gentiles shall come into judgement.

4. Moreover, seeing the Gentiles, though they have not the Law written, yet are a law unto themselues; And seeing God, the just rewarder of all men, renders to every man, whether Iew or Gentile, according to his deeds; to them that by continuance in well-doing, seeke glory and immortality, eternall life; What brazen fac't hypocrite art thou, who contrary to the commandement of God Himselfe, *Mat.* 7. 1, 2. and *Rom.* 14. 4. dost presume to judge; yea, and that being so threatned, that with what judgement ye judge, ye shall be judged? If God be no accepter of persons, but that in every nation he that feares God, and worketh righteousnesse, is accepted of Him, (for the prayers of *Cornelius*, *Act.* 10. and his almes came up for a memoriall before God, before he heard the Gospel preached by *Peter*) why shall we presume to judge them that are without, the judgement of whom belongs onely unto God. 1. *Corinthians* 15. 13. How shall any one bee able to moove the sure foundation of God? or bee so bold as to breake His seale? *The Lord knoweth who are His!* I say not of the heathens, *Pythagoras*, *Heraclitus*, or the rest, as *Iustin Martyr Apol. ad Antonin.* said of *Socrates*, that he walked with God, as *Abraham* and *Elias*; yet he had this hope, that after death it should be better to them that had lived well, then to the wicked, *Plat. in Phad.* And certaine it is, that he died by the sentence of the unjust *Athenians* for this, Because he taught that there was one onely true God, which I doubt these busie censurers would hardly doe. But this I say, That seeing *Christ* is the propitiation for our sinnes, and not for ours onely, but for the sinnes of the whole world. 1 *Iohn* 2. 2. Let no man enquire how this satisfaction of *Christ* is made effectuall unto them, seeing He is found of them that sought Him not. *Esay* 65. 1. Neither let the Christian, that one sheepe of an hundred, which the good Shepherd hath sought and brought home, be so uncharitable as to give those ninety and nine left alone in the wildernesse of this world, as a prey devoted to the roaring lyon. But shall we not follow our Guides? and what is more usuall with them then *Esau* the reprobate, *Saul* the reprobate: So *Ishmael*, *Pharaoh*, and who they please beside? Yea, and *Solomon* that glorious Type of *Christ*, in the Church restored, is somewhat doubted of. It is well that he was a Prophet, and so by the word of *Christ* in the Kingdome of Heaven,

Luke

Luke 13. 28. for the reſt you may underſtand the teachers according to their true meaning. Concerning *Iſhmael* and his mother *Hagar*, the allegory is expounded by Saint *Paul*, *Gal.* 3. 22. *&c.* that he ſignified the Church of the *Iewes*, and their ſeruitude under the Ceremoniall Law, and laſtly their rejection. But yet he himſelfe held the worſhip of God as his father taught him, as it is manifeſt in *Gen.* 18. 19. and 28. 6, 7, 8, 9. And though *Pharaoh* were a figure of the perſecuters of the Church that were to come; though *Saul* were caſt out from the kingdome, becauſe the eternall kingdome was to be ſet up in *Iuda*, *Geneſ.* 49. 8, 11. though *Eſau* was a type of the preſent apoſtaſie, yet doth it not thereupon follow, that they were damned. And although *Eſau* the profane, prized not his birth-right, the gift of God, as hee ought, Οὐκ ἀπέλαυσεν οἷς ἱερωσύνης δίδει. ——His glorious gift ought not to be ſet light by: nay, though it be ſaid of him, *Mal.* 1. 3. *Eſau have I hated*, yet ought we not from thence to judge, that this was to eternall damnation of him and his for ever: but becauſe the promiſed ſeed was to come of *Iacob*, not of *Eſau*: becauſe not onely worldly preferments, as that the poſterity of *Iacob* ſhould rule over the *Edomites*, but that the giving of the Law alſo, and the ſucceſſion of the Church was to be continued in the poſterity of *Iacob*, till *Chriſt* came; therefore, in compariſon of *Iacob*, *Eſau*, after a ſort, that is, for ſuch degrees of preeminence, might ſeeme to be hated: yet held he and his the true Religion; for both *Iobab*, or *Iob*, and his three friends, *Eliphaz*, *Bildad*, and *Zophar*, are all accounted *Edomites*, See *Lam.* 4. 21. and the addition to the booke of *Iob*, in the Greeke tranſlation. *Obiect.* But they are held accurſed that ſay, that every man ſhall be ſaved by that law, or ſect, which he profeſſeth, ſeeing the Scriptures affirme, that there is no name given under heaven, by which men may be ſaved, but onely the Name of *Ieſus Chriſt*. *Article Eccleſ.* 8. *Anſwer.* And moſt juſtly are they to be held accurſed: For it was ſhewed, even now, that there is no Law which brought not with it the knowledge of ſinne, and therefore enforceth the neceſsity of a Mediator, which wee according to the Scripture have manifeſted, in *Chap.* 24. to be our Lord *Ieſus Chriſt*, apprehended by a true faith, which is wrought in us inwardly by the Spirit of God, and outwardly by His Word read and preached; And beſide this, in the viſible Church, there is no meanes of ſalvation: But becauſe the *Gentiles* have not this knowledge of *Chriſt*, and yet whoſoever is ſaved among them, cannot be ſaved by any other meanes then by His mediation, and ſatisfaction: therfore this being among thoſe ſecret things which belong unto God, *Deut.* 29. 29. Wee muſt leave it unto Him, as to chooſe among them whom He will take to Himſelfe, So alſo how Hee will make the Saviour knowne unto them.

§ 3. Now concerning that ſentence which is to paſſe upon them that are to be judged by the ballancing of their workes, good and ill, as was ſhewed before, I affirme as our holy Church hath taught me out of the holy Scriptures, *Art.* 12. "That good workes can neither put away our ſinnes, nor availe vs any thing, for "ſatisfaction for our ſinnes towards God; much leſſe merit eternall life; no "nor endure the ſeverity of Gods judgement, if He ſhould examine our beſt workes: yea even our prayers are not without ſinne, according to the rule of His juſtice. And therefore to teach that we ſhall be juſtified unto everlaſting life, if our good workes ſhall be moe, and more heauy then our ill; or if our ill exceed, we ſhall be damned, is a line of hereſie, contrary to the wholeſome words of the holy Scripture: as where our Lord ſaith, *Luke* 17. 10. *When yee ſhall have done all thoſe things which are commanded you, ſay, wee are unprofitable ſervants, wee have done that which was our duty to doe.* Saint *Paul alſo ſaith, Rom.* 3. 24. *Wee are juſtified freely by his grace, through the redemption that is in Chriſt Ieſus.* Read further what you find to this purpoſe, to the 15. *verſe* of *Chap.* 4. Moreover, ſeeing in many things wee ſinne all, how can it be thought, that the workes of a finite creature, can any way be accepted for ſatisfaction of ſinnes againſt an infi-

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nite justice? *I answer.* That it doth. I, but we are commanded to worke out our salvation. *Answer.* This argument, with other to the like purpose, you may find with their answeres, in the end of the 19. *Chapter.* One text of Scripture there is, 2 *Cor.* 5. 10. which is directly to this Article of the last judgement. And because it troubled me for a long time, and may perhaps trouble the minds of others that have as little understanding as my selfe, I will willingly helpe them, as I was holpen; The words are, *We must all appeare before the judgement seat of Christ; that every man may receive the things done in his body, according to that he hath done, whether it be good or bad.* Why blessed *Paul* (quoth I) what new Gospel is this? Is the merit of *Christ* so vanished, that we must be justified according to our workes? If so, then certainely *Christ* did die in vaine. I imparted my doubt, but found no satisfaction; then I remembred that this second Epistle was as it were παραλειπομένων an addition, or further explication of such things as the *Corinthians* had enquired, and to which he had answered in the former, as you read, *Chap.* 7. 1. And so I tooke this text, to stand as a proposition for further proofe of the resurrection; thus, The Law of justice requires that every man should suffer in his body, according to that which he hath done, be it good or bad. Therefore the body shall rise againe. At last, conferring with my reverend and learned friend, Master *R. S.* about this text, he taught me the true understanding thereof, with more joy to me, then if he should have given me the wealth of an Alderman, or the honour of a great Lord, to wit, That the faithfull being received into everlasting life, for the merit and satisfaction of *Christ*, which is made theirs by faith, and so the penny given, *Mat.* 20. their obedience also shall be crowned according to the difference of their workes. And thus the Saints in the resurrection shall differ, as one starre differeth from another in glory. And as it is in the reward of the Saints, so shall the difference be in those punishments which shalbe awarded unto the wicked, as it is said, *Lu.* 12 47, 48. The seruant that knew His Lords will, and prepared not himselfe, neither did according to His will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. And therefore thou that art called by that glorious name of a Christian, see that thy workes be answerable to thy profession: for it is not the bare name or profession onely, that shall availe thee any thing. *Non honor est sed onus, species lasura ferentem,* unlesse thou doest walke according to the rule of Christianity. *Let every one that calleth on the Name of the Lord, depart from iniquity*, otherways it will be easier for those Pagans and Infidells, whom thou doest condemne, then for thee.

(*b*) *There shall not be any remembrance*] See the Note (*a*) before § 2.

(*c*) *That confessed the resurrection*] Some twenty sects of hereticks may be reckoned that denyed the resurrection of the body, and all these are bound to deny the generall judgement, in that sence as we understand it. But *Iohn Vossius De extr: Iud: Thes.* 1. writes out of *Philastrius*, but leaves it to your courtesie to beleeve it, That 4. sects of hereticks did in particular deny this Article. But *Philastrius* walkes alone; for neither they that write of heresies before him, as *Irenæus* and *Tertullian*, nor *Epiphanius* in his owne time, nor *Augustine* after him, mention any such thing. Concerning the *Borborites* and *Florinians*, whom he accuses, they held nothing to infringe this Article, either directly, or by any consequence. But *Proclus*, because he denyed that *Christ* was come in the flesh, denyed it in our meaning, but not absolutely. The *Manichees* were indeed farre from hence; not onely because they said, that *Christ* redeemed onely the soules of men, but especially because they denyed the resurrection of the body. How much better thought the heathen, who though they knew not the resurrection, nor the generall judgement, as wee; yet they held a particular judgement, as it appeares by *Aeacus*, *Minos* and *Radamanth*, and so joy in *Elysium*, and

and torments in hell, as you may reade in *Platoes Phedon*, in *Virgil Æneid. lib. 6.* and elsewhere.

Quàm penè furvæ regna Proserpinæ,
Et judicantem vidimus Æacum? &c.

(d) *Never to be reversed.*] *Sibyl*, toward the end of her second booke, seemes to dispense with the rigour of this sentence, and to leane to that heathenish fancy of purgatory, not that of the Papists; but that when the damned have in hell payed thrice so much punishment as their sinnes came to, then at the entreaty of the Saints, they shall bee freed from thence into *Elysium*. For if you reade her verses that goe before, and after, they will sound so much.

Τοῖς χ' ὁπόσ' ἐκ θεὸς ἄφθιτος ἄλλο παρέξει
Εὐσεβέσιν ὁπότ' ὦν Θεὸν ἄφθιτον αἰτήσονται,
Ἐκ μαλαροῖο πυρὸς, χ' ἀθανάτων ἀπὸ βρυγμῶν
Ἀνθρώπους σῶσαι δύσ——.

Another thing th' Eternall God unto the Saints will grant,
When they shall humbly pray unto His sacred Majesty,
To save men from the scorching flame, and endlesse misery.

But can a finite creature make treble satisfaction for an offence against an infinite justice? or if it could, can perfect justice require it? or can a man be more mercifull then God, or pity the creature more than He? or is His just doome to be dispenst withall? or dare any Saint undertake for one condemned, who without mercy were in the same condemnation? But it seemes she speakes as she had learned by tradition, or (which is confest by most) that her Oracles have been corrupted; And it seemes that some men have beene of this mind, as you may see in *Thom: Aquin: in Sent: lib. 4. Dist: 46. q. 4.* Yet if the question were rightly stated, and examined according to reason, the affirmative might seeme more probable, than that opinion which they father upon Saint *Origen*, that the devills also shall be saved at last. But because it is not fit in this grammar of Christian Religion, to trouble the vulgar eares with paradoxes, you may perhaps find this question handled in that booke which is intitu'ed, *Arithmetica sacra*. In the meane time, he shall further me much therein, that shall truely teach me the true and uttermost meaning of the Iubile.

ARTI-

ARTICLE VIII.

I beleeve in the *Holy-Ghoſt*.

CHAP. XXXIII.

§. 1.

THe word *Ghoſt* in Engliſh, our true ſpeech, is as much as *athem*, or breath; in our new Latine language, a Spirit. The metaphoricall uſe of it, as it ſignifies a qualitie, as wee ſay, the Spirit of meekneſſe, of jealouſie, of pride, or that ſpirit of 7. devills, which troubles and overturnes the ſtate of the world, which God doth hate above all other, *Pſal.* 10. 3. I meane the ſpirit of covetouſneſſe hath no place here: nor yet the word, ſpirit, as it may meane any being elementall, as we ſpeake of the winde, or any ſubtile ſteame raiſed from a moiſt body: nor yet as it ſignifies thoſe created ethereall ſpirits, which wee call Angels: but onely as our Lord ſpeakes, *Iohn* 4.24. *God is a Spirit*, which as it is ſpoken of the God-head eſſentially: ſo heere wee confeſſe that wee beleeve in the *Holy-Ghoſt*, or *Spirit*, that third Perſon in the glorious Trinity, our God, our Sanctifier, our Comforter, eternally one with the Father, and the Sonne, unto whoſe faith and ſervice onely wee are baptized, as our Saviour commanded, *Matth.* 28.19. *Goe teach all nations, baptizing them in the name of the Father, the Sonne, and of the Holy-*

ly-Ghoſt. As faſt as our heavy-footed reaſon can follow our faith, I have in the 10,11, and 12. *Chapter*, and *Notes* thereon, already ſhewed the diſtinct ſubſtances of the three Perſon in the unity of their eſſence, ſo that it ſeemes there is nothing in this place needfull to that point, but onely to bring thoſe Scriptures which doe directly prove the God-head of the *Holy-Ghoſt*, and that Hee doth proceede from the Father and the Sonne. For the firſt, you may take theſe Texts, 1. *Iohn* 5.7. *There are three that beare witneſſe in heaven, the Father, the Word, and the Holy Spirit; and theſe three are one.* *Acts* 5.3.4. *Why hath Satan fill'd thy heart, that thou ſhouldeſt lie unto the Holy-Ghoſt? Thou haſt not lyed unto men, but unto God.* *Mark* 3.29. *He that ſhall blaſpheme againſt the Holy-Ghoſt, hath never forgiveneſſe, but is in danger of eternall damnation. Therefore the Holy-Ghoſt is God.* Take hereto texts brought, *Chap.* 11.§. 3. *num.* 9. By all which Scriptures it is manifeſt, that the *Holy-Ghoſt* is God coeſſentiall with the Father, and the Sonne, and therefore to be worſhipped and glorified with the ſame glory with them. And that He doth proceed from the Father and the Sonne, theſe texts doe make it plaine, *Iohn* 15.26. *When the Comforter is come whom I will ſend unto you from the Father, even the Spirit of trueth which proceedeth from the Father, Hee will teſtifie of mee.* And *Iohn* 16.7. *If I depart, I will ſend the Comforter unto you.* *Rom.* 8.9. He is called the Spirit of God, and the Spirit of *Chriſt.* *Gal.* 4.6. *Becauſe yee are ſonnes; God hath ſent the Spirit of His Sonne into your hearts, crying Abba Father.* *See Rev.* 5.6. and *Iohn* 20.22. *Hee breathed on them and ſaid, Receive ye the Holy-Ghoſt.* By which it is manifeſt, that the *Holy-Ghoſt* proceedeth from Him. And this is that Holy Spirit that dwelleth in us, and that not onely by His graces, and gifts in us; nor onely as God every where preſent, that worketh all in all; but alſo as in thoſe Temples which He hath ſanctified for His perpetuall dwelling, as it is ſaid, 1. *Cor.* 6.19. *Know yee not that your bodie is the temple of the Holy-Ghoſt, which is in you?* Neither doth the *Holy-Ghoſt* onely dwell with them whom He hath ſanctified unto Himſelfe, but together with Him, both the Father and the Son, as it is ſaid, *Iohn* 14.16. *I will pray the Father, and Hee ſhall give you another comforter, even the Spirit of trueth, that Hee may abide with you for ever;* And againe, *verſe* 23. *If a man love mee, hee will keepe my wordes: and my Father will love him, and wee will come unto him, and make our abode with him.* And thus is the Tabernacle of God with men, and thus doth He dwell among them. Therefore let us remember that precept. *Eph.* 4.30. *Not to grieve that Holy Spirit (by our willfull ſinnes) whereby wee are ſealed to the day of redemption:* For if any man defile the Temple of God, him will God deſtroy, 1. *Cor.* 3.17. *This is the ſeale and pledge of our eternall hope: For if the ſpirit of Him that raiſed up Ieſus from the dead doth dwell in us, He ſhall alſo quicken our mortall bodies by His Spirit that dwelleth in us, as I ſhewed more fully, Chap.* 17.§. 4. *num.* 2. Neither indeed were

were it any aſſurance of hope or comfort to know and beleeve that God the Father created all things by *Ieſus Chriſt*, and that *Chriſt* the Sonne of God died for the ſinnes of men, (for ſo much the devills acknowledge) except wee did alſo know and beleeve that the fruite and effect of that redemption did belong to every beleever in particular, and that in the eternall purpoſe of God, wee were created unto this hope. And this faith and knowledge is wrought in us only by the *Holy-Ghoſt*, as you may read, *Iohn* 16. 13. 14. and *Eph.* 1. from *verſe* 17. to the end. Neither yet could wee have ſure conſolation in this witneſſe of the *Holy-Ghoſt* unto our hearts, except wee did certainely know that this *Holy-Ghoſt* which witneſſeth theſe things unto us, were God, who cannot lie. Whereof wee have full proofe by thoſe graces which Hee worketh in us; as firſt the knowledge of the trueth; then faith to beleeve it; then as living water, doth he waſh our conſciences from ſinne; then (as another Evangeliſt ſpeaketh) doth Hee as fire, inflame our hearts with the love of God, a hatred of ſinne, and a deſire to walke in newneſſe of life: and although wee be daily aſſaulted by the world, and the devill, to whom wee are often betrayed by our owne wicked imagination; ye doth He not forſake us for ever; but when wee ſee our ſelves to have no ſtrength of our ſelues, to ſtand in the leaſt temptation, and ſo have learned not to truſt in our ſelves, but in the living God, and to deſire His helpe; then doth He returne and comfort us in all the troubles of our mind, and even in death it ſelfe, makes us more than conquerors. Oh what is man, that thou ſhouldeſt take ſuch tender care of Him, or the ſonne of ſinfull fleſh! that thou ſhouldeſt ſo viſit him? Now it is impoſſible that any created Spirit, at one time, in all places of the world; and that ever ſince God created man upon the earth, even unto the laſt man that ſhall be borne, ſhould worke theſe different effects in the hearts of all Gods children: And therefore the *Holy-Ghoſt* is God. And His witneſſe in our hearts that wee are the ſonnes of God, is an eternall trueth, and ſuch as hath neither falſhood nor doubt, nor double meaning.

Sect. 2. §. 2. 1. But you will ſay, if the word *Spirit* belong eſſentially to all the Perſons of the God-head, and that they bee all holineſſe it ſelfe, as it is ſaid, *Eſ.* 6. 3. *Holy, Holy, Holy is the Lord of Hoſts*, how is it here appropriated to the third Perſon? Is not the difference of Perſons taken away hereby, ſeeing every one is a Holy Spirit? *Anſwere.* That in this place, as in many other texts of Holy Scripture, the words, *Holy Spirit*, are taken relatively or Perſonally, as they meane that third Perſon of the *Holy Trinity*, with that relation of proceſſion which He hath from the Father and the Son, as it was ſhewed *Chap.* 11. *Re.* 8.

2. But it is ſaid, *Iohn* 7. 39. That the *Holy-Ghoſt* was not yet; which takes away His eternity, and ſo His God-head.

Anſwere. Tropes and figures are uſuall in every language, though

though not minded by the vulgar ſort. So here is a *Metonymie*, or taking of the author for the gifts of divers tongues, miracles, prophecie, and ſuch like, and theſe gifts were not yet given, as it followes in the text, becauſe that *Ieſus* was not yet glorified: that it might appeare to all, that theſe were His gifts, who was before crucified. Compare herewith, *Iohn* 16. 7. *Ephe.* 4. 8. and 11. 1. *Cor.* 12. 8, &c.

3. (*a*) If the proceſſion of the *Holy-Ghoſt* bee perfect from the Father, then doth Hee not proceed from the Sonne; or if it be neceſſary that He proceede from the Sonne alſo, then muſt there bee in Him ſomething of compoſition, of ſuperaddition, or the like, whereby His being ſhould not be moſt ſimple, which were to denie Him to be God. So alſo the proceſſion from the firſt principle not being perfect, would argue a defect therein.

Anſwere. This is as if you ſhould reaſon thus. If the way betweene *Thebes* and *Athens*, be the ready way from *Thebes* to *Athens*, then can it not be the way from *Athens* to *Thebes*. But I ſay that the proceſſion, emanation, or out-flowing of the *Holy-Ghoſt* from the Father, is moſt perfect, infinite, and eternall, as from that being from which the proceſſion is actively, as the action of underſtanding is in, and yet from the mind which doth underſtand, as from the active principle. But the proceſſion, or emanation of the *Holy-Ghoſt* from the Sonne, is likewiſe infinite, and eternall, as from the paſſive principle, as the underſtanding is from that object which is underſtood. And ſo the proceſſion of the *Holy-Ghoſt* is perfect, infinite and eternall, both from the Father and the Sonne. And becauſe all this is in the God-head onely (for I ſpeake not now of thoſe graces and mercies which are from God upon the creature) therefore it is neceſſary that the *Holy-Ghoſt* be God bleſſed above all, infinitely and eternally, one being with the Father and the Sonne.

You will heere aske me what the difference is betweene generation, whereby the Sonne is from the Father, and proceſſion, whereby the *Holy-Ghoſt* is from the Father and the Son? If I confeſſe that I can neither ſpeake nor conceive it, you muſt hold me excuſed: For in thoſe things that are not lawfull, nor poſſible for the creature to know, it is not fit to enquire. But you may remember that heretofore, although we concluded according to the rule of truth, the Holy Scripture, that all the Perſons in the Holy Trinitie, were in their abſolute being one; yet by the ſame rule, and the enforcement of reaſon we were compelled to yeeld unto the Father, as concerning His Perſonal being, the precedence of originall, as being that fountaine of life and glory, from which the other Perſons doe proceede. And becauſe our Lord *Ieſus* is the expreſſe Image of the Father, *Heb.* 1. 3. whoſe proceſſion or going forth is from eternity, *Mich.* 5. 2. and He by the ſtile of the Holy Scripture, called the Sonne of God, *Pſal.* 2. 7. therefore doe wee attribute

unto

unto Him, as concerning His Personall being, the word of generation, or being begotten; yet in respect of His absolute essence, wherein He is one with the Father, He is also called the everlasting Father, *Esay* 9.6. But because all things in the Godhead are in the infinitie of perfection, and that the being of the *Holy-Ghost* is alike both from the Father and the Son; and that no perfect being hath two Fathers, therefore is His personall being said to be rather by procession then by generation.

§ 3. And because this Article is the last in our Creed, whereby we confesse our faith in the holy Trinity, it will not be unfit to take up in briefe, that which we have spoken hereunto at large. *Sect.* 3.

It is manifest unto all reason, that nothing can be a cause, and yet not be; for that would bring a contradiction, which the understanding of the foole of fooles, I meane the *Atheist*, could not endure, that a thing that hath no manner of being, should bee of such powerfull being, as that it should cause, either it selfe, or another thing, to be. And because we see that divers things are, which could not cause themselues to be, when they were not; it followes necessarily, that there were causes of their being, and that all their causes did worke as they were ordered and mooved by their first cause: which (seeing it is the cause of all beings) must of it selfe not onely be; but also have power both to be of it selfe, and also to moove all other causes to worke to their determinate ends. And this most excellent and first being, the cause of all other, is that which we call God, in whom (you see) the first thing which we can understand, is, *to be*: but that eternally, because there is nothing before Him which might give Him His being; and infinitely, because there was nothing which could put any bounds to His being. The next thing that we can understand of God, is, that He hath power both to be and to worke, but no worke or action can be, but in that which hath both actuall being, and also power to worke. And if from hence I should conclude a Trinity of Persons, in the unity of that one powerfull and active being; the whole creature would say, *Amen*. For as every effect is answerable to the cause, and by that voyce which it hath, shewes what the cause was, so you shall finde that every created being hath in it matter, or that which is proportionable thereto, which is as the simple being thereof; then forme whereby it hath power to worke, and lastly working according to that property which ariseth from the matter and the forme. For as Saint *Paul* saith of mankind, so is it true in every thing, That, *In Him*, or *By Him*, *we moove*, that is, our action, *and Live*, that is the power from whence our action ariseth, *and Are*, that is the foundation of both the other. But because this argument would be but inductive, therefore I referre you to the 11. *Chapter* before, for further proofe of the Trinity of Persons in unity of the Godhead. Returne then to where you left. GOD is the first of beings, and therefore eternall *à parte antè*, for other-

otherwiſe ſomething ſhould have beene before Him, which ſhould have cauſed Him to be: but we conſented to the contrary before. And if He be the firſt of beings, then nothing made by Him, can be greater then He, by whoſe power He might be brought to nothing; And therefore He is eternall *à parte poſt*, to endure for ever eternally. And if God be the firſt of all beings; then it is neceſſary that His being be moſt ſimple and pure, as having nothing therein of any dependance of another, unto whom either matier, forme, compoſition, accident, or any poſſibility to be either more, leſſer, greater, or other then He is, can any way belong. And if God be eternall, it followes neceſſarily, that He have infinite power to continue eternally. But an infinite power cannot be but in an infinite being, therefore His being is infinite. And becauſe nothing can be in His moſt ſimple being, but that which is eſſentially Himſelfe; therefore infinitie muſt be His being, and His being, infinitie. And if God be infinite in His being, then it is impoſſible that any perfection of being ſhould be wanting to His being, for ſo His being could not be infinite. And therefore, Wiſedome, Goodneſſe, Trueth, Glory, and all other excellencies of being, are in Him infinitely, perfectly, and eternally. And becauſe no abatement, want, or littleneſſe can be in infinitie, therefore is it neceſſary that all thoſe perfections which are in God, be alſo active or working in Him, for otherwiſe they could cauſe no joy or happines unto Him, ſo ſhould they be unto Him in want and defect, and not in infinity. Therefore it is neceſſary that all thoſe perfections that are in God, be not onely active in Him, but alſo as infinite in their action, as they are in their being, leſt a twofold being, one in the greatneſſe of being, and another in leſſeneſſe of action ſhould be in God, which is utterly impoſſible. But becauſe no action can be where there is no object to worke upon, nor no infinite action where there is not an infinite object; therefore it is neceſſary that there be an infinite object of all that glorious action which is in God, wherby He works infinitely and eternally. And this infinite object, is that glorious Sonne of His love, the image of Himſelfe, wherein all His perfection is actuated and expreſſed: and that infinite action whereby the Sonne is Characterized, *Hebr.* 1.3. Formed, *See Eſay* 43. 10. or brought foorth eternally, is the *Holy-Ghoſt*. And becauſe there can be no action, where either the agent or object is wanting, therefore is the *Holy-Ghoſt* moſt truely ſaid to proceed from the Father and the Sonne. And becauſe I ſpeake onely of that incommunicable action which is in God Himſelfe, from whence the difference of the three Perſons doth ariſe; therefore you muſt underſtand, that as the action, ſo the Perſons alſo are in the Godhead eſſentially: and that not onely becauſe the action is according to the purity and perfection of the Divine being; but alſo becauſe all the termes thereof, that is, the Agent, the object, and the Action it ſelfe are infinite and eternall; which cannot poſſibly be found, out of the Godhead.

And

And thus in briefe you ſee it manifeſt, not onely that God is; but alſo that His being is infinite and eternall, with all the perfections both of being and working, and how from the infinitie of His glorious and eternall working, the Trinity of Perſons in the unity of the Godhead is concluded, and conſequently that the *Holy-Ghoſt* is God, eternally proceeding from the Father and the Sonne. For further underſtanding and proofe of all which things, you may, if you will, as cauſe is, reade any of the 12. firſt *Chapters* at the beginning.

Notes.

(*a*) IF *the proceſſion of the Holy-Ghoſt.*] The hereſies which have been about this Article of our Creed, have beene many and great. For the more neceſſary any trueth is to be knowne and beleeved, the more damnable hereſies hath the devill raiſed thereabout. But as the hereſies that were about our Lord *Chriſt*; ſo theſe here may be brought to three heads. The firſt concerne the perſon of the *Holy-Ghoſt*, § 1. The ſecond His being. § 2. The third His properties. § 3.

§ 1. Concerning the perſon of the *Holy-Ghoſt*, *Simon* that eldeſt ſonne of Satan, would be all in all. For he ſaid, that he gave the Law to *Moſes*, in mount *Sina*, in the perſon of the Father: that in the dayes of *Tiberius* he ſuffered in ſhew, under the Perſon of the Sonne: and that after he was that *Holy-Ghoſt* that came upon the Apoſtles in the ſhew of cloven tongues. Thus ſaith *Auguſtine Her.* 1. But *Epiphanius Her.* 21. ſaith, that he called his Punke *Helena*, the *Holy-Ghoſt*; for whoſe deare ſake he transformed himſelfe, that he might come to her thorow all the heavens unknowne of his angels. But this fellow preſuming too much on the power of his devills, while he tooke upon him to aſcend into heaven againe, he died of the fall, and ſo the necke of his hereſie was broken.

Manes, a Perſian, the father of the *Manichees*, erred the ſame hereſie with *Simon* the Witch, and gave out himſelfe for the holy Spirit: but being flayed alive by the King of *Perſia*, he found himſelfe to be a body, and not a ſpirit. *Hierax* an Egyptian Monke, affirmed that *Melchizedek*, of whom you reade, *Gen.* 14. was the *Holy-Ghoſt*. Some there be that write concerning *Montanus* the *Phrygian*, that he tooke upon him to be the *Holy-Ghoſt*. But *Euſebius lib.* 5. *cap.* 14. and *Auguſtine Her.* 86. affirme that this hereſie was onely thus much, that he had received that Comforter which was promiſed *Iohn* 15. 26. in greater meaſure then the Apoſtles; and in this his followers, the *Cataphryges*, and with them *Tertullian* himſelfe, as it appeares by ſome of his writings, did conſent to him. But *Epiphanius*, in that 48. hereſie, cites the words of *Montanus* thus; *I came, neither Angel nor Ambaſſador, but I am the Lord God, even the Father.* Neither have theſe hereticks of old time onely ſo madded themſelves; but with us of late, *Wrightman* gave out himſelfe for the *Holy-Ghoſt*, as *Hacket* before him would needes bee *Chriſt*. But the diſcipline of *Bedlem*, or *Bridewell*, is fitteſt to teach ſuch ſenceleſſe people, not to ſet their mouthes againſt Heaven.

1. But that which all theſe hereticks affirme, concerning the *Holy-Ghoſt*, is utterly beyond all faith and poſsibility of being. Of faith, I ſay, becauſe neither *Iewes*, nor *Turkes*, which cannot beleeve a Trinity of Perſons in unity of the Deity,

Deitie, can never be brought to thinke that two of theſe Perſons ſhould bee incarnate, when they will not receive Him that was approved of God by ſo many miracles, to bee *God with us*. Neither can the *Chriſtians* bee brought to beleeve that the *Holy-Ghoſt* ſhould bee incarnate, when there is not one word in the Holy Scripture whereupon they may ground any ſuch Article of their faith.

2. Beſide this, that which they affirme is utterly impoſsible. For nothing is poſsible to be in the Trinitie, which brings in any confuſion or diſorder. But if the *Holy-Ghoſt* ſhould be incarnate, then ſhould there not be one Sonne of God incarnate, but two ſonnes: but that were confuſion, and no way neceſſary, and therefore not poſsible. Compare herewith, *Chap.* 12. *Reaſon* 1. and the *Reaſons* of the *Chap.* 23.

3. Moreover, the workes of the *Holy-Ghoſt* are the workes of a moſt pure Spirit, whereto a humane body can no way give any furtherance, as to renew the mind by Repentance; to give faith; to teach and comfort the ſoule; to make it love that which is good, to hate that which is ill, and the like; All which, and whatſoever elſe the Holy Spirit doth worke, it worketh onely ſpiritually. Therefore it is neceſſary, or meet that the *Holy-Ghoſt* ſhould take on Him the body of man.

4. That argument which *Epiphanius*, *Her.* 66. uſed againſt *Manes* in particular, may ſerve in generall againſt all the reſt, If *Manes*, ſaith he, were that *Holy-Ghoſt* whom the Lord promiſed to His diſciples, then that promiſe had beene in vaine, ſeeing that this hereſie of *Manes* was not heard of till 247. after the ſuffering of *Chriſt*: who alſo performed that gift of the *Holy-Ghoſt*, within tenne dayes after His aſcenſion. Neither was that hereſie of *Montanus* heard of till about 140. yeeres after *Chriſts* aſcenſion. And whereas the diſciples were commanded not to depart from *Ieruſalem*, but to waite there for the promiſe that was to be fulfilled not many dayes after: This hereſie of *Simon* was not broached till after the diſciples were ſcattered from *Ieruſalem*, by reaſon of the perſecution that aroſe about *Stepher*, as ſome write in the ſixt yeere after the ſuffering of *Chriſt*. Concerning *Melchizedek*, it is manifeſt that he was a Prieſt of the moſt high God; ſo was not the *Holy-Ghoſt*: For He onely beares witneſſe unto the faithfull ſoule, of *Chriſts* eternall Prieſt-hood. The madneſſe of *Mahumed*, you ſhall finde, *Chap.* 34. § 5. *N.* 8.

Sect. 2. § 2. Thus the doubt concerning thoſe perſons, who were pretended to be the *Holy-Ghoſt*, being anſwered, it followes next to examine thoſe errours that have been about His being. Among theſe, the chiefe was that of *Arius*, who taught that the Son was the firſt and chiefe creature made by the Father, of that which was not. And that the *Holy-Ghoſt* was a creature of this creature. But becauſe the great queſtion with *Arius* was about the Sonne, this hereſie is imputed to *Macedonius*, a light fellow, fit for his trade, which they call the *Feathermakers*. From that he became a Prieſt, and after, the Biſhop of *Conſtantinople*. Of him ſome write, that he held the hereſie of *Arius* whole: otherſome, that he held the true faith, concerning the Father and the Sonne; but erred concerning the *Holy-Ghoſt*. For ſome write that he held that the *Holy-Ghoſt* was not a Perſon ſubſiſting in Himſelfe; but that the Deity of the Father and the Sonne, was that which we call the *Holy-Ghoſt*. Other write, that his hereſie was this; That the *Holy-Ghoſt* was the miniſter of God in the creature, or a certaine power created of God in every creature; becauſe it is ſaid in *Amos* 4.13. *That God createth the Spirit*: where, although it be manifeſt by that which goeth before, *Hee hath formed the mountaines*, that it is ſpoken of the mind; Yet that adulterate Synod at *Lampſacus*, from thence juſtified that errour of *Macedonius*, that the *Holy-Ghoſt* was a creature. For this hereſie, his followers were called Πνευματομάχοι, or fighters againſt the Holy Spirit. And although others were before him in this hereſie, as the *Originiſts*, the *Arians*, and *Semiarians*; yet becauſe he was a ſavage and

and a fierce man to them that thought not with him; therefore this opinion became as it were his peculiar. His arguments were onely such as *Arius* used, and therefore answered as they that were brought by him against the Deity of the Sonne, as is from that in *Iohn* 17.3. *The Father is acknowledged the onely true God.*

Answere 1. I have heretofore said, that by the name of *Father* all the Persons of the Trinitie are understood: and to this Father, that onely Mediator betweene God and man, the Man *Iesus Christ*, confesseth in this place of Saint *Iohn*, See 1. *Tim.* 2.3,4,5. and *Eph.* 4.6.

Answere 2. Moreover, Saint *Paul* saith, *Ephe.* 3.14, 15. *That of the Father of our Lord Iesus Christ, the whole familie in heaven and earth is named.* So our Saviour heere to take away the opinion of moe gods than one, acknowledgeth that God His Father is that eternall Fountaine, from which both the Sonne and the *Holy-Ghost* doth proceede, as I have said before: but yet seeing the being of the Father is most simple, and one; that which doth proceede essentially from that simple and pure being of His, must necessarily be all one and the same with Him. And therefore both the Sonne and the *Holy-Ghost* must needes bee God.

2. *Objection.* All things were made by Him, *Iohn* 1.3. Therefore the *Holy-Ghost* also was made by *Christ*, and so as the *Arians* speake, Hee is a creature of a creature.

Answere. Those words, *All things*, are interpreted by that which followes, *without Him was not any thing made which was made.* For if those words, *All things*, should be taken in that sence as the Hereticks urge them, it should follow, that both the Father also, and the Sonne Himselfe were made by Himselfe, which are things impossible.

3. *Objection.* He that receives of another, is inferior to Him of whom he doth receive. But the *Holy-Ghost* doth receive of *Christ*, to shew unto His Church. Therefore He is inferiour unto *Christ*, and consequently a creature.

Answere. The proposition is false: For great Princes receive Presents of their subjects, Lords of their Tenants, Masters of their Scholars, who account it a favour, and an honour done unto them, that their offers are accepted. Moreover, that taking of the *Holy-Ghost* from the Father and the Sonne, spoken of in that text of *Iohn*, 16.14. is not of grace, but by nature: neither is it any other thing than this. That as the Father from all eternity had decreed to reconcile the world unto Himselfe, by the death of His Sonne, and that the Sonne accordingly performed this in due time, by His death upon the Crosse: So the Father and the Sonne, by that Holy Spirit which proceedeth from them both, doth sanctifie the hearts of the elect, and assure them that this reconciliation, with all the fruits and effects thereof, was for their eternall comfort and salvation. For that peculiar manner of subsistence in the Divine nature, which He taketh from the Father and the Sonne, whereby it is most necessarily concluded that He is God, is not heere spoken of.

4. *Objection.* The *Holy-Ghost* is no where called God in the Scripture. Therefore He is a creature.

Answere 1. He is no where in the Scripture called a creature, or mentioned among the creatures in *Psal.* 148. or else-where. Therefore He is God.

Answer 2. The proposition is false, as it appeared by the texts cited out of *Acts* 5.3,4. and *Matth.* 28.19. where He is equalled with the Father and the Sonne, and 2. *Cor.* 13.14. And *Iohn* 5.7. Moreover, no sinne doth make a man lyable to an infinite punishment, but that which is against an infinite being. But the sinne against the *Holy-Ghost* shall not bee pardoned, neither in this world, nor yet in that which is to come, *Matth.* 12.32. Therefore the *Holy-Ghost* is God. Take hereto, *Acts* 28. *verse* 25. and 27. with *Rom.* 11.8. and 1. *Cor.* 3.16. And as these texts of Scripture are sufficient, to shew the falshood of

this laſt objection: So doe they manifeſt the vanitie of all the reſt, and confirme abundantly the trueth of this Article, that the *Holy-Ghoſt* is God.

To bring the conſent of Fathers, and Councells to theſe Scriptures, were as to encreaſe the light of the Sun by a burning candle: yet becauſe it was ſo plainely declared in the firſt generall Councell held at *Nice*, by 318. Fathers, in the yeere of *Chriſt*, 325. you may remember it, if you will. In that Councell, this Article was thus declared in that forme of confeſsion, which was framed by *Oſius* Biſhop of *Cordub.* *As the Father and the Sonne*, ſo alſo the *Holy-Ghoſt*, ſubſiſteth with them, of the ſame being, of the ſame power of which they are. And a little after. *Wee ought to confeſſe one God-head, one being of the Father, of the Sonne, and of the Holy-Ghoſt*; not teaching any confuſion or diviſion of the Perſons of the unſpeakeable and bleſſed Trinitie. But according to the integritie of that faith and doctrine which was heretofore delivered by the Lord Himſelfe to His Apoſtles, and hath beene ſincerely taught to us by our holy Fathers, who kept it pure and intire, as they received it from the Apoſtles: wee beleeve and confeſſe the undivideable *Trinitie*, which cannot ſufficiently either be conceived in the underſtanding, or expreſſed in wordes; that is, the Father eternally and truely ſubſiſting, a true Father of a true Sonne; and the Sonne eternally and truely ſubſiſting, a true Sonne of a true Father, and the *Holy-Ghoſt* verily and eternally ſubſiſting with them. And wee are ever ready by the power of the *Holy-Ghoſt*, to proove that this is the trueth, by the manifold teſtimony of the holy Scripture, *Hiſtor. Gelaſij Cyzic. Act. Conc. Nic. lib. 2. cap.* 12. This faith was approved of all; but becauſe the preſent buſineſſe with *Arius* was eſpecially about the Sonne: For he held that the Son was not of the ſubſiſtence of the Father; nor yet very God. That they might meet fully with that errour, they agreed to that forme wherein it is confeſſed, that the Sonne is *light of light, very God of very God, begotten, not made, being of one ſubſtance with the Father, &c.* Thus having ended the controverſie about the God-head of the Sonne, they come to the queſtion of the *Holy-Ghoſt*: againſt whom *Phaedon a Philoſopher*, and patron of *Arius* his cauſe, objected thus. It is no where written in the Scripture, that the *Holy-Ghoſt* is a Creator, and therefore Hee is not God. To which, the Councell oppoſed that which is in *Iob* 33.4. *The Spirit of God hath made mee, and the breath of the Almighty hath given me life.* And that in *Pſal.* 33.6. *By the word of the Lord were the heavens made, and all the hoſts of them, by the Spirit of His mouth.* To which they added that of Saint *Paul*, 1. *Cor.* 12. *verſe* 4,5,6. where the *Holy-Ghoſt* is called both Lord, and God; And ſo concluded that all the three Perſons, that is, the Father, the Sonne, and the *Holy-Ghoſt*, were *ὁμοούσιοι* conſubſtantiall, or of the ſame ſubſtance, *Lib. Cit. Cap.* 25. Likewiſe, when this hereſie of *Arius* concerning the *Holy-Ghoſt*, was againe revived by *Macedonius*: the ſecond generall Councell held at *Conſtantinople*, in the yeere 381. condemned the hereſies of all *Arians*, *Apollinariſts*, and *Macedonians*, confirmed the faith profeſſed in the *Nicene* Creed, and for further explanation of the trueth in this point to that clauſe, *Wee believe in the Holy-Ghoſt*, they added, *the Lord and giver of life, who proceedeth from the Father —— who with the Father and the Sonne, together is worſhipped and glorified, &c.* And this is ſufficient for the declaration of the trueth in this point, by the authority of generall Councells. All the orthodox Fathers conſent hereunto. Among whom, if you deſire to bee further acquainted with the arguments and objections on both ſides, you may reade the writings of that moſt noble Champion of the trueth of the holy Trinitie, *Athanaſius*, and in ſpeciall, that ſermon of the humane nature, taken by the *Word*, the oration againſt the ging of *Sabellius*, and the firſt and ſecond Epiſtle to *Serapion*, and his firſt dialogue againſt *Macedonius*, with him *Macedonians*. *See alſo Greg. Nyſſ. vol.* 2. *pag.* 439. *edit. Pariſ.* 1615. you may alſo (if you will) take theſe objections, and their anſweres, brought by *Epiphanius*, to this queſtion, *Har.* 74. and with them, thoſe

in

in *Thomas Aquinas*, *Contra gentes Liber* 4. *Cap.* 16. and their answeres, *Cap.* 23.

Another errour against the being of the *Holy-Ghost*, is that which they call of the later *Greekes*: and yet is not onely of the *Grecians* themselves, but of all those Nations and Peoples, that are of the jurisdiction of the Patriarch of *Constantinople*, which if you leave out the Countreys of the poore *Painims* in the East, and West *Indies*, is far greater than the pretended universality of the Bishop of *Rome*, both in *Europe*, and in *Asia*, *See Bretem. Enq. Chap.* 15. and besides them, the *Melchites*, or Christians of *Syria*, the *Armenians*, and *Maronites* hold the same heresie. All these, though they confesse that the *Holy-Ghost* is God, the third Person in the Trinitie; yet they say, that He proceedeth onely from the Father, not from the Sonne. But although they account this but a later errour among the *Greekes*, perhaps because the stirres thereabout after the Councell of *Florence*, in the yeere, 1439. grew more hot than they had beene before, and that because the *Greekes* then present in that Councell, in hope to draw them of the West into their helpe against the *Turks*, did seemingly yeeld to that trueth which these Churches in the West, doe holde in that point: yet it appeares, that in the time of *Damascen*, about the yeere, 750. it was their received opinion: For thus he writes, *Orthod. fidei. lib.* 1. *Cap.* 13. *He is the Spirit of the Sonne, not proceeding from Him, but from the Father by Him.* For the Father onely is the cause. Nay, if you looke yet higher, in that explanation which the Councell of *Constantinople*, spoken of even now, made of that Article of the *Holy-Ghost* in the *Nicene* Creed, that clause, *and from the Sonne*, is left out; so that this errour seemes not new, but falshood is as ancient as the devills apostacie, and no antiquitie can make it trueth. And if you looke to the authorities of Scripture, brought before to this point, in the *Chap.* §. 1. and consider well the reasons in *Chapter* 11. you shall see how rotten this opinion is, and how justly the clause, *And from the Sonne*, was added by the Latine Churches, as they declare it in that Councell of *Florence*, spoken of before.

So that falshood which some write to *Paulus* of *Samosata*, that the *Holy-Ghost* is not any divine subsistence, but onely the working and grace of God in the hearts of men: and that which they write of *Servetus*, that it is onely a certaine vigor or strength whereby every thing created is mooved naturally; at the sight of the same authorities and reasons, will vanish as mist before the wind. Those childish fantasies of the *Elkesites*, or *Sampseans* of which you read in *Epiphanius*, *Her.* 30. and *Her.* 53. would trouble your hearing.

§ 3. So the onely heresie which is yet remaining, is that which concernes the propriety or working of the *Holy-Ghost*. Concerning whom, some affirmed, that He was not given sufficiently to the Apostles, and that therefore, further revelations were necessary to be made by them that had greater measure of that gift. The *Cataphryges* or disciples of *Montanus*, and the *Manichees* must needs be chiefe herein: For if they had held that the gifts of the *Holy-Ghost* had beene given to the Apostles sufficiently, their fancies of their new Comforters, to teach them more then was needfull, had never beene hatcht. And among these, *Tertullian* was most too blame, who having once detested the *Montanists*, did afterward both follow their errour and defend it. But if that Holy Spirit should leade the Apostles into all trueth, yea, and shew them the things to come, as the promise was, *Iohn* 16. 13. What further sufficiencie would these Hereticks require? They might say, the Disciples were ignorant of many things after the *Holy-Ghost* was come upon them: for Peter accounted the *Gentiles* uncleane, *Act.* 10. *Sect.* 3.

Answere. But they were not ignorant of any thing that was needfull for the Church to know, as S. *Paul* saith, *Actes* 20. 27. *That he had declared unto them all the Counsell of God: so according to the dispensation of the times which God had appointed, the Gentiles were taken into the fellowship of the Faith.* For though they

were commanded to preach repentance and forgiveneſſe of ſinnes to all Nations, yet the preaching muſt begin at *Ieruſalem*, *Luk.* 24. 47. from *Eſa.* 2. 3. Therefore they preached not to the *Gentiles*, till the time was come, and then *Philip* was ſent to preach to the *Eunuch*, *Actes* 8. 26. and 29. and *Peter* to *Cornelius*, *Actes* 10. and *Barnabas* and *Paul*, euery where, but with this condition, firſt to offer the word of reconciliation to the *Iewes*, and after to the *Gentiles*, becauſe the Children muſt firſt be fed. *See Marke* 7. 27. and *Actes* 13. 46. So concerning the declaration of things to come, *Agabus* foretold the famine, *Actes* 11. 28. that the Church in time might prouide for due reliefe: So the propheceyes of Saint *Paul*, 2. *Theſ.* 2. and 1. *Tim. Chap.* 4. of *Peter*. 2. *Epiſtle Chap.* 2. and 3. and *Iohn*: *Rev. all*, are no leſſe lights for the knowledge of the true Doctrine, and Church of *Chriſt* in theſe dayes, than the propheceyes of old were for the knowledge of *Chriſt*, when He ſhould come, and the benefits which the faithfull ſhould receive by Him, unto the Church which was before His manifeſtation in the fleſh. And if the Prouidence of God bee upon all His creatures, His ſpeciall mercy and compaſsion upon His choſen; ſo that Hee never leaues them deſtitute of that which He knowes to be fit for them: can any but *Pepuzians*, and ſuch franticks thinke, that God will bee careleſſe of His Church, for whoſe ſake He gaue His onely Sonne to die? Or can any man be ſuch an Infidell, as to thinke that the inſtruction of the *Holy-Ghoſt*, who is God bleſſed aboue all, is not ſufficient to guide the Church according to the rule of truth, the Holy Scripture, in the right way to euerlaſting life? Therefore follow that rule, and pray for that guide, and let the follies of theſe *Enthuſiaſts* for ever vaniſh.

The

The second supply;

Of that inestimable gift of God, the holy Scripture, which Hee by His holy Spirit hath given to the Church.

CHAP. XXXIIII.

THough for *Adams* sinne God did hide His face from man, except, when either in justice Hee did punish his sinne, or in mercy declare the meanes, and give assurance how he should be freed therefrom, as it appeares in *Adam*, *Cain*, *Abraham*, *Moses*, and the Prophets, untill the time came, that the promise of the redemption was fulfilled: Yet by His holy Word hath He so fully provided for the direction and comfort of His Church, and every one of His children therein, that there is nothing in the whole course of mans life, whether in things that are to be done, or left undone, or in things that are to be beleeved, or not to be beleeved; in whatsoever it is fit for us to expect any direction or comfort from God immediately, wherein He hath not most particularly declared His holy will. It was a wonderfull grace and favour, beyond all other men, unto *Moses*, that whensoever he went into the Tabernacle, he might talke with God, face to face, as a man converses with his friend: Is not the same grace vouchsafed to us, who not onely in the Churches, but even in our private chambers, or in the open fields, may talke with God, and receive His answere in His word? And lest any man may pretend ignorance, or want of skill, how to present himselfe unto God, all manner of formes of thankes, of of praise, of prayers, are set out in the Scripture, and all summ'd up in that forme which our Lord hath taught us. And that we may

come

come boldly unto the Throne of Grace, and be aſſured to find helpe in the time of need, we ſhall in His Word not onely receive His owne Anſwer, but likewiſe ſee by examples, how holy and devout men have ſped in the like caſes. Thus we may ſpeake to God, and heare His ſpeech to us, in all places, at all times, either alone or with others; the holy Angels joyning in our converſation, and our ſelves never deſtitute of the fruit thereof.

And becauſe the holy Scriptures are the foundation of all our faith, therefore it muſt firſt appeare, That theſe Scriptures are the very Word of God Himſelfe. §. 1. Then how neceſſary it was and behovefull for the Church, that God ſhould vouchſafe thereto the knowledge of His Word. §. 2. Thirdly, to ſhew what theſe Scriptures are. §. 3. Fourthly, to juſtifie their perfection or ſufficiencie. §. 4. Fiftly, to ſhew that they are come unto us in the integrity as they were at firſt delivered to the Church. §. 5. Then to ſpeake of their eaſineſſe to be underſtood. §. 6. And laſtly, of their interpretation. §. 7.

Sect. 1. §. 1. Concerning the firſt, it is an irrefragable argument, that the Scriptures were given of God, becauſe the Propheeies in them which were before-hand concerning things to come, were ſuch perfect declarations of them, as that they may rather ſeeme to be Hiſtories then Propheeies. Take for inſtance that promiſe to *Abraham*, that his ſeed ſhould poſſeſſe *Canaan* after 430. yeeres, and accordingly in the ſelfe ſame day, *Exod.* 12. 40, 41. were they brought out of *Egypt*: Or the promiſe of *Iudahs* Kingdome foretold by *Iacob*, *Gen.* 49. 8, 9, 10. Of *Ioſia*, and *Cyrus*, propheeied by name, the one above 300. yeeres, the other above 100. yeeres before he was borne: Of the captivity of that nation, and deſtruction of *Ieruſalem*, foretold by *Daniel*. For ſeeing God alone is infinite in His wiſedome, and that all His workes are foreknowne to Him alone, therefore can He alone declare from the beginning what ſhall come to paſſe at the laſt, as He ſaith of Himſelfe, *Iſa.* 42. 9. whereas the Angels being finite both in their wiſedome and knowledge know nothing of things to come, but either by ſpeciall revelation, as *Gabriel* foretold the birth of *Iohn Baptiſt*, or by the Propheeies of the Scripture, or by obſervation of naturall cauſes in their long and ſubtile experiences. And therefore it came to paſſe that all the devils that mocked the heathen by their Oracles, were ſo uncertaine in their anſweres, except they were informed by ſome of the meanes ſpoken of: As the devil gave a certaine anſwere to *Alexander*, concerning his expedition againſt *Darius*, becauſe he knew what the Decree of God was, by the Propheeie of *Daniel*, *Chap.* 8.

2. Another Argument that the Scriptures were given by the *Holy-Ghoſt*, is that admirable conſent of all the Doctrines contained therein, which are delivered with that certaintie of Truth and Knowledge, with that authority and power over the ſoule of the

faithfull

faithfull Reader, and that in so simple and plaine a manner of writing, as no other: whereas in mens writings, the unsetledness of their judgement, their ignorance, and doubtfull suppositions, especially when they speake of their owne (as seldome they doe) justifies the holy Text, *Rom.* 1. 22. φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν, professing to teach, they shew their folly.

3. Moreover, the Argument, or things contained in the holy Scriptures, doth manifest the Author thereof, the Writers for the most part shewing their Commission, *Thus saith the Lord:* and, *Paul an Apostle, not by man, but by Iesus Christ, and God the Father:* Then the purport, or intent of the Commission, *We are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christs stead to be reconciled unto God*; And this under such conditions, as none but God alone is able to performe: of acceptance, eternall life; or refusall, eternall fire.

4. The glorious and mighty workes which Almighty God gave, especially to the first Writers of the Law and of the Gospel to doe, and those miracles whereby He continually justified the trueth thereof, the wonderous preservation and deliverances of the professors, as of *Daniel*, &c. And the balefull confusion of the adversaries of the Trueth, contained in the Scriptures in all ages, approve that God alone is the Author thereof.

5. The hatred of the devil, and his continuall endeavours, either utterly to deface the Bookes of the holy Scripture, or upon pretext of obscurity and danger of Heresie, not to reade them. And againe, the providence of God, in preserving those Bookes, and the love and delight which He hath begotten in the hearts of His Saints to reade and understand them, are no lesse proofe, that these Holy Scriptures are the Word of God, and the Testimony of His eternall Truth.

6. The extraordinary calling of many of the Pen-men of the holy Bookes, and the enabling of them, being simple and unlettered men, to write and to preach those high Mysteries, which none of the Princes of this world did understand; as of *Amos* among the Herdmen, of *Peter*, *Iames*, and *Iohn*, and the other of the twelve Apostles; shew that the Author of that Truth and their Bookes was God alone.

7. The great 1. Antiquity of the Bookes of the Law preserved so long uncorrupted: for in comparison of *Moses*, almost all the writings of the heathen, all their religions, and many of their Gods, are but upstarts, and things of yesterday. 2. The great simplicity and sincerity of the Writers, who sought not their own praise, nor concealed their owne faults and imperfections. 3. The consent of the Church, which receiued the Scriptures, as the word of God. 4. The consent of forraine Histories, writing of the same things with such uncertaintie and untruth, as time and heare-say use to bring into History; as of *Berosus*, *Herodotus*, *Strabo*, *Trogus*, and

and others, are a manifeſt proofe that the true records of the ſame things are the writings which God Himſelfe did dictate to *Moſes*, and the Prophets which followed after him. For none but God did truely know the creation of the world, and none among men did certainely record the univerſall flood, the Tower of *Babel*, the actes of *Abraham*, *Iacob*, *Ioſeph*, *Moſes*, *Ioſhua*, and others: So that if the devill might vaunt as he did,

Ηιδειν μ' ἐγω, οδ' ἀπενεγαφε δῖος Ομηρος.

I did indite, and Homer *did write.*

In the perfection of truth might the Holy Spirit of God ſay as it is recorded, 2. *Tim.* 3. 16. *All Scripture is given by the inſpiration of God:* And, 1. *Pet.* 1. 21. *Prophecie came not in old time by the will of man, but holy men of God ſpake as they were moved by the* Holy-Ghoſt.

6. And if wee beleeve that the writings of Hiſtorians, and Poets, and other profane Authors, are indeed theirs under whoſe names they goe: ſhall wee not much rather beleeve that they are the writings of God Himſelfe, that goe under His Name? eſpecially ſeeing wee know that Hee is a jealous God, and neither would ſuffer His authority to bee abuſed to falſhood, neither would Hee give His Church to bee ever ſeduced by lyars and falſe prophets.

Sect. 2. §. 2. And theſe holy Oracles, God of His Goodneſſe and Mercy, would have to bee written, from whence, by their excellencie, above all other, they are called Scriptures, or Writings.

1. Firſt, that wee through patience and comfort of theſe Scriptures, might have firme and ſure hope in God and His promiſes, *Rom.* 15. 4.

2. Secondly, that nothing through mans infirmity might be forgotten, of all that which ought to be in continuall remembrance.

3. Leſt by the wickedneſſe of men, and the ſubtilty of the devil inciting them thereto, the holy Doctrine of God might be corrupted from the native and true meaning: and ſo new Doctrines, and new Religions brought in, in ſtead of that Service which we owe onely to God, and that according to His owne revealed Will and Word.

4. No man knoweth the thoughts of a man, but onely that ſpirit of a man which is within him: much leſſe can any know the things of God, but onely the holy Spirit of God. The things of God, of which I ſpeake, are either ſuch as concerne Himſelfe; or us: Himſelfe; as that in His being, He is a Spirit Eternall, infinite in Wiſedome, &c. In eſſence one; in Perſons three: in His diſpenſation towards us, that in the fulneſſe of time the Eternall Sonne ſhould dwell in the Tabernacle of our fleſh; that in our nature, and for us, He might make ſatisfaction for our ſinne, that we might be reſtored againe to the favour of God, which wee had loſt by our

tranſgreſ-

tranſgreſſion, and ſo have hope of the full enjoying of thoſe benefits which come unto us thereby, as the reſurrection of our bodies, and eternall life both in body and ſoule. And becauſe it was impoſſible for us to underſtand thoſe things, except God Himſelfe had revealed them unto us, therfore it was neceſſary that He ſhould vouchſafe the certaine and immutable knowledge of them by His Holy Word.

5. No Kingdome can bee ordered according to Iuſtice, wherein the Lawes are not manifeſt, and to bee knowne of every ſubject that will know them. But *Chriſt* is that King that is to raigne in Iuſtice, *Eſay* 32.1. Therefore it was neceſſary that the lawes and ordinances of His Kingdome, which peculiarly is His Church, ſhould be ſo publiſhed, that every one, both ſmall and great might take knowledge of them.

6. No puniſhment is due but for ſome offence, and where no law is, there is no tranſgreſion. *Rom.* 4. 15. So no reward is due, but either in juſtice for ſome merit above dutie, as the merit of *Chriſt* on our behalfe: or elſe in mercie by promiſe, for the carefull performance of that which is due. But neither duty, nor puniſhment, nor merit, nor mercie, can either appeare, or be ſuch where no law is. Therefore it was neceſſary that God by His Word ſhould both ſhew what duty He did require of us, and what puniſhment was due to the breakers of His law, and what reward was due to the obſervers, as the law declares. And moreover, becauſe no man in this ſtate of corruption by originall ſinne, is able to performe the law of God as he ought, in perfect righteouſneſſe, Therefore it was alſo neceſſary in this impoſſibilitie on our parts, to make it knowne how wee might bee delivered from the puniſhment, by the mediation of another, as the Goſpel ſhewes.

7. And becauſe ſo great a benefit as the deliverance of mankind from the thraldome of the devill, was never to bee forgotten: therefore it was neceſſary, not onely that the Church ſhould bee prepared unto the expectation thereof; and dayly put in mind by ſuch lively ſignes as the ſacrifices were, the true meaning of which they were taught by the Prophets: but alſo when the time came that the promiſes ſhould bee fulfilled, that the Church ſhould be throughly informed and confirmed in the trueth thereof, by the powerfull doctrine, and glorious miracles which were done both by the authour and finiſher of our faith; and by thoſe who were eye-witneſſes of all things which they teſtified to the world. Therefore it was neceſſary, that both before the comming of *Chriſt*, the Church ſhould be catechiſed unto *Chriſt*, by the doctrine of the Law, and the Prophets; and after His comming bee fully inſtructed by the Apoſtles and Evangeliſts, the *Holy-Ghoſt* evermore working in the hearts of the elect, that the things which were taught, ſhould be beleeved.

§. 3. Hath it indeede beene the practiſe of the devill by his prin-

cipall agents the perſecuters of the Church, to deface the Holy Scripture, and to put out their remembrance among men? Hiſtories affirme it. Neither can the Father of lies hate any thing ſo much as the trueth: nor the enemie of man-kind, endeavour any thing ſo earneſtly, as to deface that, by the knowledge whereof man may find the way to eternall life: yet great was the trueth, and prevailed. Then by hereticks he would corrupt it; but yet the trueth prevailed. Then hee would keepe it from us in an unknowne tongue; but yet the trueth appeared, and every man may reade in his owne tongue the wonderfull workes of God, *Engliſh* and *Germanes*, and *French*, and the reſt: yet the devill had one tricke more in his budget; that ſeeing hee could neither deface, nor corrupt, nor conceale the bookes of Holy Scripture in a forraine tongue, whoſe vulgar uſe is vaniſh't among men, he would ſhuffle in other bookes among them, that ſo we might not diſcerne the true Mother from the falſe. And if any queſtion grew about the Child; traditions which wee muſt receive with equall affection of piety, muſt decide it. Strange Divinitie! Did the Church deale thus of ancient time? For you onely are wiſe, you onely will be the people: Shew the cuſtome of the Church: you claime to Fathers: ſhew it from them. Saint *Athanaſius in Synops.* divides the bookes of the Old-Teſtament (as wee) into Canonicall, and not Canonicall. The Canonicall, he accounts all as wee, ſave *Eſther*: the not Canonicall, he accounts the booke of *Wiſdome*, *Eſther*, *Iudith*, and *Tobit*. The books of the New-Teſtament all Canonicall, hee numbers as wee; the foure Goſpels, the *Actes*, the ſeven Catholike Epiſtles, fourteene of Saint *Paul*, among which following, Saint *Peter*, Second *Epiſtle* 3.15. he puts that to the *Hebrewes*; and the *Revelation*: *Epiphanius* alſo, *Lib. de Menſ. & pond.* accounts the Canonicall bookes as *Athanaſius*; but puts *Eſther* among them: he accounts Wiſedome and *Eccleſiaſticus*, to be apocryphal, *Ierom. in Prol. Gal.* accounts the Canonicall bookes of the Old-Teſtament as *Epiphanius*, and as the manner of the *Hebrewes* was of old, they count the books according to the number of the *Hebrew* letters, 22. as the knops, huts, or almonds on the golden candleſtick, were 22. for the *Lamentations* was one book, with the propheſie of *Ieremiah*; and the 12. ſmall Prophets made but one Booke, and as five of their bookes were double, that is, *Iude* and *Ruth*. 2. of *Samuel*. 2. of *Kings*, and 2. of *Chron*. *Ezra* and *Nehem*. in one booke; ſo are 5. of their letters כמנפצ which in the end of words are thus written, ךמוץף. But in Summe, they ſpeake of their bookes altogether, the Law and the Prophets, as *Luk*. 16.29. and 31. and 24.27. *Actes* 24.14. and 26.22. and 28.23. And yet ſome-what more particularly, the Law, the Prophets, and the Pſalmes; and this diviſion of the bookes of the Holy Scripture, our Lord alſo allowes *Luke* 24.44. But in this laſt diviſion, the bookes are numbred 24. firſt of *Moſes* 2. Foure of the former Prophets, as they call them.

Ioſhua,

Ioſhua, Iudges, Samuel, and *Kings* 3. Foure alſo of the later Prophets, *Eſay, Ieremie, Ezechiel*, and the Booke of the 12. ſmall Prophets. 4. The *Kethubim*, or holy writing, contained 11. bookes: the 5. Poeticall, that is, the *Pſalmes, Proverbs, Eccleſiaſtes, Iob*, and the *Canticles*: three, which they called *Megilloth*, volumes or rolles, *Ruth, Lamentations*, and *Eſther*, among which, the booke of *Canticles* is ſometimes accounted; and 2. halfe *Chaldee*, which were laſt written: *Daniel, Ezra*, with *Nehemiah* and the *Chronicles*. And theſe holy writings they divided from the other prophecies, becauſe they were not given either by dreame, or by viſion, or by hearing a voice, or in any extaſie, but were inſpired by the *Holy-Ghoſt* immediately. And according to this order of the bookes of the Holy Scripture, divers *Hebrew* Bibles have bin lately printed: as one by *Plantin* in *Oct.* another by *Hutterus* in *Folio*, and others.

Now concerning the bookes of the New-Teſtament, Saint *Ierom ad Paulin.* reckons them as wee. And are not theſe *Aramites* ſtrucke with blindneſſe, that print the Bible, the decree of *Trent*, and thoſe prologues of *Ierom* before it, that it may appeare how they ſet the Fathers at naught? But for the full deciſion of this queſtion, let us looke unto the undoubted truth of the Scripture, & by the Scripture it ſelfe, let us learne what is Scripture, or the word of God. 1. Therfore concerning the books of the New-Teſtament, *M. Luther* accounted the Epiſtle of S. *Iames* to bee *aridam & ſtramineam*, dry as a Kix, and his followers give their reaſons againſt it; 1. the ſeeming oppoſition which is betweene him and S. *Paul*, in the queſtion of juſtification by faith, and by works. 2. becauſe hee teacheth not, but ſuppoſeth onely that which is the ſum of the Goſpel, that is, the redemption of the world by the death of *Chriſt*, as ſome men ſpeake for *Athanaſius* concerning the booke of *Eſther*, that none of the names of God are mentioned therein: to which others anſwere that the words מִמְּקוֹם אַחֵר *mimmakom acher*, in *Chap.* 4. *v.* 14. is for ſenſe in that place, equivalent to any of the names of God, which the prophet did there forbeare to remember, becauſe hee would not that any of the names of God ſhould bee prophaned among the heathen, with whom he lived: So alſo *Luther* held, the *Revelation* to be the writing of ſome well-meaning honeſt man, but not Canonical. Wherein I thinke the wonderfull wiſdome and mercy of God appeared; to hide the meaning of that booke from him, leſt he ſhould be deſtroyed with pride, when he ſhould ſee himſelfe and his miniſtery ſo alluded to therein. But let *Luther* and his followers in this queſtion thinke by themſelues: betweene us and the Church of *Rome* there is no difference, both parties holding all the bookes of the New-Teſtament to be canonical. The onely doubt is about the books which we call Apocryphal, of unknowne and obſcure Authors, or ſtrange doctrines delivered therein. In which queſtion, the Canon or rule of the New-Teſtament is for us. For concerning all the books of the Old-Teſtament, the reaſon ſtands thus.

1. All the oracles of God or Canonicall Scripture, was received in the Church of the *Iewes*. But none of the Apocryphall bookes were received in the Church of the *Iewes*. Therefore none of the Apocryphall bookes are the Oracles of God. The propoſition is Saint *Pauls*, and he accounts it (as well hee may) the firſt and chiefe preeminence of the *Iew*, that unto them the Oracles of God were committed, *Rom.* 3. 2. The aſſumption is manifeſt: for the Apocryphall bookes were extant onely in *Greeke*, which language the *Iewes* never uſed in their holy ſeruices. And although the booke of *Eccleſiaſticus* were begun by the grandfather in *Hebrew*; yet was it augmented and finiſhed in *Greeke* by the grand-child. And although the firſt booke of the *Maccabees* were extant in *Hebrew*; yet was it not therefore Canonicall, no more than the ſecond that was written in *Greeke*. So the concluſion ſtands ſure. And if neither the Church before *Chriſt* received thoſe Apocryphall bookes: nor the ancient Church ſince His ſuffering, accounted them Canonicall (for the Authour of the Sophiſticate Cannons of the Apoſtles, wee receive not) upon what ground then ſhould the Fathers of *Trent* preſume to doe that, which neither the Primitive Church, or Fathers attempted before?

2. Such another argument you have from *Luke* 24. 27. where it is ſaid, that *Chriſt* beginning at *Moſes*, and all the Prophets, expounded unto them all the Scriptures, the things that were written concerning Himſelfe. So all the Scriptures are underſtood by the Law and the Prophets (as I ſhewed before) and yet for further explication, it is added in *verſe* 44. the Law, the Prophets, and the *Pſalmes*. For of all the *Cethubim*, the booke of *Pſalmes* was firſt, and by a *Synecdoche*, is put for all the reſt. Now to which of all theſe will you bring the Apocryphall bookes? By the Law you underſtand the five Bookes of *Moſes*, which the *Samaritanes*, and all the ſects of the *Iewiſh* Religion, except the hereticks called *Naſacheans*, did receive. The ſects of the *Sadducees* and *Samaritanes* rejected the reſt; but the Church of the *Iewes* held all the Prophets, both former and later, with all the *Kebuthim* to bee holy Scripture, but the Apocrypha are reckoned with none of theſe.

3. A third argument from the holy Scripture againſt theſe apocryphals is from *Revel.* 19. 10. *The teſtimony of* Ieſus, *is the Spirit of prophecie*. But in theſe apocryphals which the *Iewes* received not, there is no prophecy, no evident teſtimony of *Ieſus* that was to come. Therefore they are no witneſſes of Him, no word of His. And although in the fourth booke of that ſuppoſed *Eſdras*, there be mention of *Ieſus Chriſt*, *Chap.* 7. 27, 28. yet the falſe narration of things never done, and other fictions, *See Maſter Brerew: Enq. Chap.* 13. have diſcredited thoſe bookes ſo farre, that the *Papiſts* themſelves doe not mention them in their new Canon, and vouchſafe them a place in the end of their Bibles onely, leſt they ſhould be loſt. *Obiect.* But the Fathers themſelves call theſe bookes Canonicall.

nicall. *Answer.* And our Church yeelds they are so, in the meaning of the Fathers, that is, serving for rules of good life and vertue; but not of faith, as the holy Scriptures; and that is the question betweene us and *Trent.*

§ 4. That the holy Scripture is abundantly sufficient to teach all things that belong to faith and godlinesse, is manifest by the reasons brought for the proofe of the second question. That it was necessary for us, that God, by His written Word, should vouchsafe unto us, the knowledge of His will. 1. For how could either our hope and comfort in God be firme and sure, if they were not grounded upon His holy promises that never faile? 2. And if no man know the things of God, but onely the Spirit of God; how could we beleeve that which is to be beleeved of Him, or hoped for, our selues? as the Trinity of Persons, the Incarnation of the Son, the resurrection of the body, &c. but by the instruction of His holy Word? 3. How could we have the true knowledge of sinne, and the punishment thereof, but by His Law; whereby He hath taught us what duty we owe to Him, to our neighbour, and to our selues? And if the holy Scripture doth thorowly instruct us in all things that we ought to doe or to beleeve, is not the sufficiency and perfection thereof able to teach us how to be perfect in every good worke? *See* 2. *Tim.* 3. 16, 17. *Sect.* 4.

2. And if it might with due reverence unto God be supposed, that the holy Scriptures have not sufficiently instructed us in every thing; Yet who is he, or what is that Church that may presume to adde to His word? *Proverb.* 30. 6. Lest if they teach things that are not to be beleeved, or command that which is not to be done, our faith be found to be foolishnesse, and our obedience become, if not sinne, yet without reward, as the Prophet saith, *Esay* 1. 12. *Who hath required this at your hand?*

3. As the man is, so is his strength, *Iud*: 8. 21. as his wisedome is, such are his words. And seeing it is evident by the Scripture which is given, that it was the good will and pleasure of Almighty God, to give instructions unto His Church; and that it hath already been prooved, that the Wisedome, *Chapter* 5. and the Trueth of God, as all His other dignities, are infinite, *Chapter* 7. if the instructions and directions of the Scriptures were not in every respect perfect and sufficient for the Church, to that end for which they were written; then the Wisedome or Goodnes of God should be defective in that which was necessary for His Church to know. But that is impossible. Therefore the Holy Scripture is sufficient.

4. If God have not sufficiently and perfectly instructed us by His word what we ought to doe, and to beleeve; then can He not in Iustice punish those defects which shall be found in our Faith or obedience, especially seeing we are not bound by any precept in His revealed will, to hearken to any traditions with that reverence as to His word, but rather are every where commanded to hearken

to

to His word, and that without any adding thereto or taking away therefrom, *Deut.* 4.1,2. and 5.32. *Eſay* 8.20. ſends us to the Law and to the Teſtimony; and if any one ſhall ſpeake not according to this Word, it is becauſe there is no light in them. So our Lord ſends us to the Scriptures, *Iohn* 5.39. Therefore the holy Scriptures are perfect and ſufficient to teach all things that belong by way of divine revelation, to faith and godlineſſe. All the Fathers runne this way, and the moſt learned among the Schoolemen, and later Papiſts; as you may ſee them cited by Maſter *G. Langford Enquiry after verity.* § 2.

Of Traditions.

Obiect. 1. *Obiect.* 1 Againſt this doctrine of the ſufficiency and perfection of the Scriptures, doubts are raiſed two wayes. Firſt from the neceſſity of Traditions: Secondly, for that it is ſuppoſed that ſome bookes of the holy Writ are loſt. For the firſt, it is manifeſt, even by the reaſons that are brought for the ſufficiency of the Scripture. For if it were alwayes neceſſary, that the ſervice of God in His Church ſhould be according to His owne commandement, and direction; it muſt follow neceſſarily, either that the Scriptures ſhould have beene given even from the beginning of the world (for the Church of the redeemed began in *Adam*) or elſe that the ſeruice of the Church, was onely according to tradition. The firſt is apparently falſe. For *Moſes* was the firſt inditer of any Scripture, and that after the deliverance out of *Egypt*, which was after the Creation of the world 2513 yeeres. Therefore the ſecond followes of neceſſity, that Traditions were neceſſary.

Anſwer. This is a wilfull miſtaking of the queſtion, which being about the ſufficiency of the Scriptures, muſt needs be limited to the times ſince the Scripture was given. But *Moſes* was not the firſt inditer of the holy Scripture; but God Himſelfe, who had firſt written His Law in mans heart, did ſecondly write it in two Tables of ſtone, with His owne hand, in mount *Sinai*. And thirdly againe when the Tables of the Covenant were broken; this was the firſt of all that which we call holy Scripture. After which time God taught *Moſes* the Originall of the world, the ſinne, and redemption of mankind, the order of times, and whatſoever was neceſſary for that people to know, and to doe. And although it bee moſt true, that the faith and ſeruices of the Church before the law, was onely according to tradition; yet becauſe thoſe traditions were not kept as God had taught them, God brought upon the world of the ungodly, the Flood. Yet even within foure hundred yeeres after the Flood, by the craft of the devill, and his new revelations, the beſt among men became Idolaters, as it is manifeſt in

Ioſh.

Ioſh. 24. 2. And therefore God gave Ordinances and Lawes by *Moſes* in writing, to the obſeruation of which, the whole Church of Iſrael was bound, without any addition thereto, or taking away therefrom. *Deut.* 12. 32.

Obiect. 2. But traditions may be neceſſary for the Church, as well ſince the Scriptures were written, as before; as Saint *Paul* 2. *Theſſ.* 2. 15. exhorts them to hold the Traditions which they had been taught, whether by word or by Epiſtle. So the Councill at *Trent*, *Seſſ.* 4. *Can.* 1. commands them to be received as the holy Canonicall Scripture. *Obiect.* 2

Anſwer. The word *Tradition* there, is doubtfull. For either it may ſignifie at large, any thing that is delivered, either by word or by writing; and that may be any fundamentall trueth, according to the holy Scripture; as Saint *Paul* meanes in that place: as Saint *Athanaſius*, *Epiſt. ad Adelphium*, *& de Incarn. Contr. Samoſ.* calls it ἀποστολικὴν παράδοσιν, an Apoſtolicall Tradition, and τὴν παραδοθεῖσαν πίστιν, the faith delivered by tradition, that God was manifeſt in the fleſh: or elſe it may ſignifie any canon or rule, for the ordering of things indifferent in Eccleſiaſticall policy, wherein all things ought to be done in order. And in theſe two ſences traditions are to be held: the firſt in obedience to God and His trueth, as we receive the Apoſtles Creed, and as you read in the *Note* on *Chap.* 33. § 2. *N.* 4. how *Hoſius* ſpeakes of the coeſſentiall Perſons of the Trinity, as a tradition from *Chriſt* to His Apoſtles, and from them to us; the ſecond for peace, and avoiding of diviſions in the Church; as to kneele at the holy Communion, rather then to ſit, or to ſtand; though none of all theſe geſtures be eſſentiall to the Sacrament. In the third place, Traditions may ſignifie any rule thruſt upon the Church, as neceſſary to be beleeved or obſerued quite beſides, or contrary to the word of God, for conſcience ſake toward God; that Prieſts and Nunnes may not marry: which things, though they be brought in as Apoſtolicall, or Eccleſiaſticall Traditions, yet by the rule of Saint *Paul.* 1. *Tim.* 4. 1, 2, 3. they ſeeme rather to leane to the doctrines of devills, beleeved by ſuch as ſpeake lyes in hypocriſie, and have their conſciences ſeared.

No part of Holy Scripture *loſt.*

Obiect. 3. AND if Traditions might therefore ſeeme to be neceſſary, becauſe it is yeelded by ſome of the Fathers, that ſome of the Canonicall Scriptures are loſt; by whoſe reaſons, or authority, ſome of the later writers have ſtrayed after them; yet this will nothing at all ſupport thoſe unwritten verities. For it is utterly denyed, and that according to reaſon, and the word of God, that any part of the holy Scripture is periſhed. 1. For can *Obiect.* 3.

can we thinke that it ſtood with the goodneſſe of God, to give His Word to His Church, for comfort and inſtruction; and ſtood it not with His providence to preſerue that Word, that it ſhould not periſh, but accompliſh that thing for which it was ſent? *Eſay* 55. 11.

But divers objections are brought hereto, as you may ſee in the author *G. Langſ.* forenamed in the 4. §.

1. The booke of the warres of *IEHOVAH*, is mentioned, *Numb.* 21. 14. but not extant. Therefore ſome part of the holy Scripture is periſhed.

Anſwer. It ought firſt to be manifeſt, what this booke was: but in briefe, the bookes of the *Chronicles* of the Kings of *Iudah*, and of the Kings of *Iſrael*, are often mentioned in the bookes of *Kings*, and *Chronicles*; yet were not thoſe bookes therefore holy Scripture, written by the Prophets, but rather by the Recorders or Secretaries of ſtate, appointed for that purpoſe; as the hiſtories of other kingdomes are, or ought to be written; and of this ranke may that booke mentioned by *Moſes*, ſeeme to be. For it is not neceſſary that all writings mentioned in the holy Scripture, ſhould be holy Scripture. For the Poets, whoſe writings Saint *Paul* mentions, were but Heathens: and *Iannes* and *Iambres* (as profane writers call him *Mambres*) are no where mentioned in holy Scripture, but onely 2 *Tim.* 3. 8.

2. A ſecond doubt is from that which is in *Ioſhua* 10. 13. and 2 *Sam.* 1. 18. where mention is made of the booke of *Iaſher*; whereto, though ſome according to the interpretation of the word *juſt*, or *upright*, will have the ſence of that text of *Ioſhua*, *Is it not recorded by him, whoſe writings are upright and true?* as it is ſaid, *Iohn* 21. 24. *This is the Diſciple that teſtifieth theſe things, and we know that his teſtimony is true*: yet becauſe the booke is mentioned in times above 390. yeeres diſtant, it ſeemes to me rather to be ſome *Liger*, or booke of record, wherein ſuch memorable things were written by the appointment of their *Synedrion*; as might ſerue for remembrance to future ages; for that *Synedrion*, or great Councill of 70. Elders, inſtituted by God under *Moſes*, *Numb.* 11. never failed ſo long as their ſtate laſted.

3. The writings of the Prophets themſelues, as of *Nathan*, and *Gad*, mentioned in 1 *Chron.* 29. 29. of *Ahia*, and *Iddo*, 2 *Chron.* 9. 29 of *Iehu*, 2 *Chron.* 20. 34. are utterly loſt.

Anſwer. Not ſo: For as it is manifeſt, that all the things written in the 2 of *Sam.* were done after his death: ſo likewiſe may we very well thinke, that both the bookes of *Iudges*, and *Ruth*, 2 of *Samuel*, and the two bookes of *Kings* (for ſome give the *Chronicles* wholly to *Ezra*) were written by divers Prophets, whom God raiſed up in all the ages of that Church, to bee inditers of His Word, and were as Saint *Luke* ſaith, αὐτόπται, eye-witneſſes of the things which they recorded, and theſe Prophets here

here mentioned, with others, were the Authors of thoſe bookes.

4. But ſome texts are cited in the new Teſtament, which are 1. not found in the old, as that in *Matth.* 2. 23. *Hee ſhall be a Nazarite*: or elſe are, 2. not found in the Author cited; by which we may thinke, that ſome booke of his is loſt: as that which *S. Matthew* cites out of *Ieremy, Chap.* 2. 17. is not found in all that booke, 3. Moreover *S. Paul* remembers the word of our Lord, *Acts* 20. 35. which is no where extant beſide. 5. And the Epiſtle to the *Laodiceans*, mentioned, *Coloſſ.* 4. 16. is utterly loſt. For that ſchedule which is found here and there, is rejected by every one, as unworthily to be remembred by the Apoſtle.

5. *Iude* likewiſe cites the prophecie of *Henoch*, which is not found except in the *Talmud*.

Anſwere 1. Some referre that of *Matth.* 2. 23. to *Eſay* 11. 1. The *Branch* that ſhould grow out of the roote of *Ieſſe*. But it is more fully verefyed in that which is written *Iud.* 13. 5. *where* Sampſon *the Figure that ſhould begin to ſave* Iſrael, *is a* Nazarite *unto God*, and Hee much more which is ſeparate from ſinners, and ſhould perfect the deliverance of all the *Iſrael* of God, and the text cited by the Evangeliſt may not onely intend both theſe, but whatſoever elſe, either the Law or the Prophets underſtand by the figurative ſnow-white puritie of the *Nazarites*, *Lam.* 4. 7. and is therefore cited in the name τῶν προφητῶν of *all* the Prophets.

2. The other citation in Saint *Matthew*, where one Prophet is named by another, doth not prove that any booke of *Ieremiah* is loſt: neither was it of any ignorance or forgetfulneſſe in the Evangeliſt, or yet miſtaking of them that have copied out that booke, but becauſe that the ſeed of the Woman, ſo long expected, was now to come into the world, it may be that *Zacharias*, by interpretation, *Remember the Lord*, is now, *Ieremiah, exalt the Lord, who never ought to bee remembred without his praiſe, eſpecially in the performance of that inеſtimable beneſit for man-kind.*

3. Concerning that which is cited by Saint *Paul*, *Acts* 2. 25. If he had that which he cites by the ſuggeſtion of the *Holy Ghoſt*, as wee may well thinke: or that the ſaying of *Chriſt* was in freſh remembrance with them that heard it: it is not therefore to bee concluded, that *S. Paul* cites it out of any booke now loſt, ſeeing he might receive it from thoſe Diſciples which had heard it.

4. And as to that Epiſtle to the *Laodiceans*, it is but a common errour, that *S. Paul* makes mention of any ſuch; but hee perſwades the *Coloſſians* for the better underſtanding of ſome paſſages in the Epiſtle written to them, to read the Epiſtle ſent from *Laodicea* to him, and that they of *Laodicea*, ſhould read that which he ſent to the *Coloſſians*, as containing doctrine and inſtruction fit for both the Churches to know and doe.

5. And if *Saint Iude* were taught of God, that *Henoch* had ſo propheeied, though the prophecie were never written; or if he cited

ted it from any booke which went under the name of *Henoch*, if nothing in the booke were *Henoch's* beside this prophecie; *Saint Judes* citing doth not make the booke Canonicall Scripture, no more than *S. Pauls* citing the heathen Poets: or if *S. Jude* had it onely by tradition that *Henoch* had so prophecied, how doth it make for the question? For it is not said, that all things are false which are delivered by tradition: but that in the matters of the faith and doctrine of the Church, those traditions have no force or credit, which are contrary to the truth of God, revealed in His Word.

5. But it is yeelded, that though some part of Scripture be lost, yet that which remains, is sufficient, and containes all things necessary.

Answere. Our Lord saith, *Luk.* 10.42. That one thing is necessary, which in *Iohn* 17.3. he confesseth to bee this, *To know the Father the onely true God, and* Iesus Christ *whom he hath sent*; and according to the necessitie of this one thing, the 3. *Chapter* of *Gen.* with the 53. of *Esay*, and any one of the Gospels might seeme sufficient. And in this sufficiencie onely wee dwell hither-unto. But because *S. Peter* saith, 1. *Epistle* 1. 11. that the inquest of the Prophets was not onely concerning the saluation of the soule, but likewise what times, and what manner of times they should be, wherein the sufferings of *Christ* should bee fulfilled, and the glories which should follow thereupon: and because both the sufferings of *Christ*, and his glories are to be accomplished, not onely in Himselfe, but also in His Church, as they were prefigured in all the types that were of Him, in the Church under the Law: and that God the Lord doth nothing, but He revealeth His secret unto His seruants the Prophets, *Amos* 3. 7. when wee shall grow past milke, and be able to digest stronger meat; when wee shall understand how the Law *and the Prophets* are to be fulfilled, to every iod and title contained in them, *Matth.* 5. 17. 18. when wee shall be able to apply every text to the proper time and meaning, according to the perfection of the uttermost understanding thereof: then shall we see that the Law of the Lord is a perfect Law, and His Statutes and judgements are sweeter then honey, and the honey combe: then shall the Church see and know, that nothing in the whole body of the Holy Scripture is either superfluous, or that any word, letter, or prick therein might bee missing.

Sect. 5. §. 5. That the Scriptures are come unto us as they were at first delivered to the Church by the Prophets and Apostles, that were the Pen-men thereof, is may be manifest by these reasons which are brought for proofe of the former question.

1. For if God, who is prayed for His trueth, in that Hee hath magnified His Word above all His Name, *Psal.* 138. 2. hath not preserved His Scripture, intyer from the corruption of man, from the alteration, addition, or taking away that they might make: what comfort or certaine instruction can wee have thereby? What assurance of hope by those promises of which wee are not sure whether

ther they be the promiſes of God, or the imaginations of men? Thus the end for which God of His goodns gave thoſe Scriptures ſhould be fruſtrate; and man in that incertainty nothing furthered toward eternall life. Thus the Church ſhould fayle in the duty and faithfull performance of that truſt which ſhe owes unto God, in preſerving that treaſure which was committed to her charge and ſafe keeping. But theſe things are not to be granted. And therefore the Scriptures are come unto us in that integrity or purity in which they were at firſt delivered to the Church: they of the old Teſtament in the *Hebrew* tongue; they of the new in *Greeke*.

2. The conſtant conſent of all the doctrines and promiſes contained in the Scriptures, the efficacie and power of that Spirit which is manifeſt in the deliverie thereof, are evident proofes, that the Scripture is ſtill in that purity in which God gave it unto the Church. And although God in thoſe Scriptures have vouchſafed to apply Himſelfe to our underſtanding, and as a nurſe, to liſp with her infant; yet ſo much is the fooliſhneſſe of God wiſer than man, and the weakneſſe of God ſtronger than men, 1.*Cor*.1.25. as that it is ſtill manifeſt in the whole body of the holy writ, that nothing of humane droſſe is mixt there-with; but that His Word is ſtill as before, pure as ſilver, that hath beene tryed ſeven times in the fire.

3. This fire is that dampiſh ſmother-fire of hereſies, which the devill did kindle among his brands: among whom, though ſome rejected the authority of ſundry bookes of Holy Scripture, as *Marcion* and others: ſome corrupted the ſence thereof by *Allegories*, and forraine interpretations, as the *Origeniſts*, *See Auguſtin de Gen. ad literam:* others by wreſting it from the native ſence, to the ſupportance of their owne hereſies: yet the Church which continued faithfull in the doctrine of God, conſtantly with-ſtood all theſe attempts, and ever maintained the ſincerity, as of the doctrine, ſo of the Holy Scripture, on which it was founded. And becauſe the Scripture is either of the old, or of the new Teſtament, it is fit to ſpeake to each of them in particular.

4. And firſt, concerning the old Teſtament, it is manifeſt that the Church of *Iſrael*, whoſe hope was ſet on that *Meſſiah* that was to come, had no cauſe to corrupt the text of the holy writ; but according to the promiſes which they had in the Law, and in the Prophets, the expoſitors thereof, ſo to hope, that He ſhould be ſuch a deliverer and Saviour, as was promiſed; by which hope they were bound to preſerue the Scripture in all integrity, that they might ſee the full accompliſhment thereof when He was come.

5. Beſide the Prieſts, whoſe lips ſhould preſerue knowledge; and at whoſe mouth they ſhould ſeeke the Law, *Mal*.2.7. there was from *Samuel* unto the dayes of *Ezra*, a perpetuall ſucceſſion of Prophets, who could not in any wayes have endured ſo great a corruption uncontrouled, as that the Word of the Lord ſhould be

changed or depraved. And although the Scriptures before the time of *Ezra* had beene corrupted, yet he being a Prophet, a Prieſt, and a perfect ſcribe of the Law of the Lord, and of the Statutes of *Iſrael*; that had prepared his heart to teach the Law of God, and His ſtatutes and judgements, *Ezra* 7. who changed the forme of their *Chaldean*, or *Samaritane* letters, for thoſe which are now in uſe: hee (I ſay) would have taken away all ſuch corruptions or changes, as had come to the Holy Scripture, if it might bee imagined that any could come in the time of the Prophets that were before, as far as the diverſitie of Copies gave them light.

Of the Iſraelites *care in writing the Scriptures, and of the* Maſôreth.

6. MOreover that exceeding care and diligence which the *Scribes* were to uſe in writing, is ſufficient proofe that the bookes of the old Teſtament are come to us in that purity in which the Church received them: which care, how great it ought to bee, you may ſee by that which their Doctors have recorded. *Henry Ainſworth Aduertiſement, n.* 3. cites out of *Rambam, Sopher Torah, Chap.* 7. *and* 10. thus much. If the booke of the Law doe want but one letter, or have one letter too much; if one letter touch another; if the forme of any letter be corrupted; if the word which is full, be written defective; or that full which is defective: if the word of the margent be written in the line, or that of the line in the margent, the Booke is not allowable to bee read in the *Synagogue*, neither hath it the holineſſe of the Booke of the Law at all; but is a booke on which Children may learne. To this purpoſe you may take that which you read in *Shickard. Prodrom. in Bechinah happeruſhim, Diſp.* 1. cited out of the booke *Sopherim. Chap.* 1. *Halach.* 1.4,5. by which you may ſee with what a ſuperſtitious care (if any care could be too much) they regarded the writing of the Booke of the Law, wherein nothing might bee blotted, nothing ſcrap't out, neither might they write it in any Parchment or Velam, but ſuch as was of the skinnes of cleane beaſts: in Parchment on the fleſhie ſide; in Velam, on that ſide which had the haire. And if this ordinance were changed, they read not in it. And this was the manner: Becauſe the lines being written in length, according to the bredth of the skinne, as in an Indenture, might bee troublous to finde; they divide the skinne into certaine pages, which in *Iere.* 30.23. are called דלתות *dlatkoth*, which wee interpret, leaves, becauſe they were like the leaves of a doore, and may fitly bee termed pages: neither was it lawfull to write it with a coale, or with Inke wherein was either Gum or Coperas, and all this (ſay they) by the Tradition of *Moſes* on mount *Sinai*. Then with what reſpect they uſed the Booke, being written,

ten, you may ſee in *Oſeh Torah. Chap.* 3. *Halach.* 10. and in *Anthony Margaritha* a converted *Iew*, in his booke of the Iewiſh faith, and others. They touch it not but with waſhed hands; neither doe they take the rolle by the midſt, but by the margent, and that onely with the right hand, for which they bring *Deut.* 33. 2. *At His right hand was a fiery Law.* No man may lay it on His knees, nor leane upon it when he reads, nor read it as other writings, &c. leſt the holy Bookes grow into contempt; no man may ſit upon the fourme or bed on which it lyes, nor lay it towards the beds feet, nor lay other bookes upon it; and their reaſon, for that the whole Law is holy, and that every letter therein, containes infinite wiſdome; and that God hath more care of the Letters and Syllables of the Law, then of the ſtarres of heaven. And that this care was not onely of the bookes of the Law, but likewiſe of all the holy Scripture of the old Teſtament indifferently; you may know by that infinite diligence of the *Maſôrites*, who to the intent, that the purity of all the holy Text might be preſerued intier, numbred in the whole Bible, the Verſes, the Words, the Letters; and of them, the common, and the finall; and what verſe, what word, and letter, was the midſt of every booke: and among the Letters, they noted how many times every one was found in every booke; if any one were bigger, or leſſe then the due proportion, or higher then the reſt; or pointed extraordinarily: what *holem* was with *vau*, and what without it; what *hiriek* was written with *jod*, and what not; what ſpace was more, what leſſe, betweene the paragraphs: when two words were to be read as one; when one as two: when the letters in the midſt of a word ſhould be tranſpoſed, and that which was in the end of one word, to be put to the beginning of another, with many ſuch obſeruations which you may read in *Shickard* cited before *De Maſôreth pag.* 45. *&c.* So that no corruption or alteration could come into the text of the old Teſtament, but by theſe rules of the *Maſôreth* it might be eaſily detected. Neither is this *Maſôreth* wonderfull onely, for the infinite diligence and paines that was uſed in the compiling thereof, but alſo venerable for the Authors, which by the authorities of the Hebrewes, were *Ezra*, and the Prophets of his time, which were called the men of the great Synagogue, or more truely, the great men of the Synagogue, *Haggai*, *Zachary*, *Malachy*, *Daniel*, *Hananiah*, *Miſheel*, *Azariah*, *Nehemiah*, *Mardoche*, *Zorobabel*, and of the moſt wiſe and learned among the reſt, to the number of 120. For this could not be the worke of one man, or of one age. And although the ſucceſſion of the Synagogue ſtill continued, in ſome ſort; yet by reaſon of the many warres and troubles, after their returne from *Babylon*, even untill the laſt ruine of their nation by *Adrian*, about the yeere after the death of *Chriſt*, one hundred, this worke was often at a ſtand, and not fully finiſhed, till about the yeere five hundred and tenne, after the Incarnation. Whereupon, thoſe *Maſôrites* are

are by ſome, unduely thought to bee the firſt Authors of that worke.

6. Alſo the whole Art of the *Kabaliſts*, in high eſteeme among the Hebrewes, above all others; without this purity of the holy Text, were either nothing worth, or rather in it ſelfe, nothing at all. But the argument from hence, to proove the purity of the Scripture, among the common ſort, for whom I write, would not be eaſie to be underſtood. Therefore I referre them that are deſirous to know further hereof, to the author forenamed, *pag.* 60. *&c.* to *Iohn Reuchlin*, and others that have written of that Art. For by this which I have already ſaid, I thinke it is cleare, to him that is not wilfully blind, how farre it was from the Church of the *Iewes*, to offer any ſacriledge to the Booke of God; who with ſuch infinite paines and care, have wall'd in that holy ground, leſt beaſts ſhould breake into it.

7. 1. And for further proofe, that the Hebrewes were the faithfull Library-keepers of that booke, as Saint *Auguſtine* calls them; you may take the teſtimony of Saint *Paul.* 1 *Tim.* 3. 15. where hee calls the Church, the pillar and ſtay of Faith: not that in an implicite and ignorant faith, we ſhould hold it ſufficient to beleeve as the Church beleeves; but becauſe the Church had evermore, truely and faithfully, preſerued and followed the trueth of God, revealed in His Word, as it had received it from Him at the firſt. And if this be true of the Church in generall, it muſt needs be moſt true of that moſt ancient and publike Church, firſt choſen from all nations, by whom the Name of the Lord ſhould be called upon, from whom the word of the Lord was to proceed to other nations, *Eſay* 2. 3. whereas the Church of the *Gentiles* was then ſo lately called, as that it could give no proofe of it ſelfe, to be worthy of ſuch honourable titles. 2. Moreover, in the ſecond Epiſtle to *Tim.* 3. 15. he ſaith, That the Scriptures are able to make a man wiſe unto ſaluation, through the faith which is in *Chriſt*; But how ſhall we be aſſured of this, if we be not firſt perſwaded, that they are free from corruption? 3. And why ſhould our Lord ſend us to ſearch the Scriptures, which were then onely the Old Teſtament, there to find eternall life, if in ſtead of the trueth of God, we ſhould there find the falſhood of men? *See Luke* 16. 29, 31. and *Iohn* 5. 39. 4. And that which is above all proofe, is, that teſtimony which our Lord Himſelfe gave to the teachers of that people, who are accuſed of ſuch treaſon againſt God. For He reprooving their faults, and ſhewing how the Law did bind the thoughts and intents of the heart, as you may read *Mat.* 5. *Lu.* 6. 27. and elſewhere: yet doth neither He, nor any of His Apoſtles, at any time, lay this ſinne to their charge, that they had corrupted the Word of God, otherwayes then by their traditions, or by their peruerſe interpretation thereof: but rather commands His hearers, to follow that which they taught ſitting in the Chaire of *Moſes*; that is, teaching according to the

Law

Law as *Moſes* delivered it: which they could not doe, if it were corrupted from that purity which it had at the firſt. And they that are acquitted by ſuch a Iudge, ought certainely to be held free, by all them that reverence His judgement. 5. Now among theſe were many who did beleeve, beſides many thouſands of other *Iewes* which were obedient to the faith, as it is manifeſt *Act.* 6. 7. and 21. 20. And moreover, the Chriſtians of the *Gentiles*, having with that glorious gift of the *Holy-Ghoſt*, received the gift of tongues, as you may reade *Act.* 10. 45. and 19. 6. and 1 *Cor.* 1. 7. were able both to underſtand the Scriptures in their native language, the Hebrew tongue, and alſo able to judge if any falſifying of the Text had beene made: by all which it is manifeſt, that neither the beleeving *Iewes* would have offered, nor the *Gentiles* have received any mans forgery, for the trueth of God: and ſo it is manifeſt, that the *Iewes* were the faithfull keepers of thoſe holy Treaſures.

Objections, *againſt the purity of the* Old Teſtament; *of* Keri *and* Cethib; *and by the way, of* Miſhna *and* Talmud.

Obiect. 1. BVt it is plaine, by *Galatinus, lib.* 1. *cap.* 8. that many corruptions, which they call *ticcun Sopherim*, or corrections of the Scribes, have crept into the Hebrew Text. *Obiect.* 1.

Anſwer. The *Sopherim* named of ספר *Saphar*, which ſignifies, to tell, or number, doeth eſpecially meane, thoſe *Maſorites* of which I ſpake even now, for their exceeding diligence in numbring the Letters, as I ſpake. And this objection is brought in by two or three of thoſe later *Iewes* which they call *Talmudiſts*. For there be three ſects of them, that the greateſt, who, beſide the Scriptures, hold the doctrine of the *Talmud*, to be authenticall. The ſecond is of them, who hold all the Scriptures of the Old Teſtament only, to be of full authority; The third, who hold onely the five books of *Moſes* to be held and beleeved, as I ſpake before of the *Samaritans*. What this degenerate brood of the *Talmudiſts* hold of the Scripture, you may perceive by their homely compariſon, cited by *Shickard, pag.* 6. The Text of the Bible is like water; the *Miſhna*, as wine; the *Talmud*, as condite: and againe, ſee the like blaſphemie. The Law is like ſalt; the *Miſhna* like pepper, and the *Talmud* like ſpices, and bleſſed is he that ſpends his time in the *Talmud*, ſo that he doe not utterly forget the Bible, nor the *Miſhna*. And of theſe worthies are they that make the objection; who as they hate our holy Faith, and inly envy that knowledge which the Chriſtians have whereby to uphold it againſt their impudency; ſo would

would they ſhake the foundation thereof, by making the Scripture to be full of uncertainety.

Obiect. 2. *Obiect.* 2. I, but ſome learned among the Chriſtians, ſide with them.

Anſwer. Tis true, that to make the vulgar tranſlation onely authenticall, and that ſubject to the Popes correction, that he might be Lord of our faith, and bring in a new goſpel more profitable for him, as he endeavoured by the *Franciſcans*, *See Ia. Vſher de ſucceſſ. Eccleſ. cap. 9.* *Galatinus Lindanus*, and ſome other Papiſts, ſway with the degenerate *Apellits*; but others, more learned then they, in the Romane Church, hold with us, the integrity and purity of the holy Scriptures, in thoſe languages wherein they were writ, *as you may read in G. Langford*, § 5. But wherein is this corruption? *Galatinus loco citato*, brings it to three heads. The firſt is the changing one letter for another; The ſecond in changing the pricks, or vowells; The third in their *Keries*, or marginall readings, for the *Cethib*, or word written in the line. And theſe changes they make (ſay they) not out of any ill meaning to corrupt the Text, but to cleare the meaning thereof to their underſtanding. But can any meaning be worſe, then to adulterate the trueth of God? you may ſee what he meanes in the reſt, by the firſt example, which he brings in *Mal.* 1. verſ. 13. התחתם אתו *hippachtem otho, ye ſnuffed at it*, that is, you grudged to offer that which was good for a ſacrifice: where ſome, for *otho, at it*, would have אתי *othi, at Mee, ſaith the Lord*, becauſe God Himſelfe was grudged at, when for the good, they offered that which was naught. But curſed be the deceiver, which hath that which is good, and offers that which is naught to God. And thrice curſed be the ravenous impropriator, that takes away all, and leaves nothing for God. Of the change of words, by reaſon of the vowels, he brings onely two examples; one out of 2 *Sam.* 16. 12. בעיניי *beeini*, which *Pagnin* tranſlates, *ad afflictionem meam, or mine affliction*, as *Hutterus* makes it of ענה *anah, to afflict*; but *Montanus*, of עין *ain, an eye*, and turnes it, *in oculum meum, upon mine eye*, as the *Targum* tranſlates it, *the teares of mine eye*, and this is the *Keri*, or reading in the margent, for that in the line, בעוני *beeuni*: but nothing of this will ſerue *Galatinus*, but he from his *Talmudiſts*, will have it בעיניו *beeino, The Lord will looke on his affliction*, quite contrary to *Davids* meaning, when *Shimei* vaunted over him. But both this, and the other example which he brings, are of thoſe *Keries*, or marginall words, which are read in ſtead of the words in the text: ſo his diviſion ſhould have had but two parts.

Of theſe *Keries* (as *Elias Levita* ſaith, he told them more then once or twice) there be in all the Old Teſtament 848. of which, many belong onely to the firſt grammar of that language: as if in Engliſh you ſhould write, When *you be* come together, and in the margent, write, *Yee are*. 2. Some words are for clearing the ſence,

ſence, and are as ſhort commentaries upon the Text. 3. Some for avoiding of words harſh to the eare; as when the Prophet in indignation, or mockage, or tyed to relate anothers ſpeech uſes ſuch termes as ſeeme needfull to be ſweetned by other more uſuall words. You may take an example of both theſe, 2. *Kings* 18. 27. where the Prophet as a faithfull Hiſtorian repeating the words of *Rabſhakeh*, hath that which hee ſpake, לאכל את חריהם ולשתות את שיניהם עמכם *le ecol eth choraihã, uliſhtoth eth Sheyenayehem immacem*: which our Engliſh tranſlates, that they may eate their owne dung, anddrinke their owne piſſe with you.: the word *choraiham*, their dung, hath the derivation of חור *Chor*, that hole from which it comes out: and the word *Sheyenaiyehem*, their changes, of שנה *Shanah*, to change, meanes, their urine which they ſhould drinke, and piſſe out, and then drinke in againe; whereby the railing *Rab-ſcab*, would be as bitter as he could. But for the firſt of theſe, the margent hath a more mannerly word, עזאתם *dzoatham*, that which comes from them; and for the ſecond, by way of expoſition, מימי רגליהם *meimei raghleihem*, the water at their feete, and theſe are read for the words in the line. Tranſlators have little or nothing to doe with the *Keries* of the firſt kind; in them of the laſt, they uſually take the word in the margent: In the ſecond kind, they take the word in the line, or that in the margent indifferently; becauſe the *Keries* or marginall words are both of the ancient *Iewes*, and learned Chriſtians, held to be of divine authoritie, as they in the text; as you may ſee it made manifeſt by *Henry Ainſworth's Aduertiſement*, *n.* 7. where by ſundry examples he ſhewes, that the word which in one Prophet is put in the margent, is by another put in the text. Moreover the moſt ancient tranſlators, even from the 70. which were almoſt 300. yeeres before *Chriſt* (if that which is now extant be any remnant of it) and that *Chaldee* of *Ionathan*, who is ſaid to have beene the diſciple of *Hillel*, which lived, as ſome write, 100. yeeres before *Chriſt*, and all that have followed after theſe, have tranſlated ſometime after the margent; ſomtime after the line, & often-times have noted both, as you may ſee in many inſtances in the place cited.

And that which is above all, the Pen-men of the new Teſtament uſe in ſome places, the word of the margent for that in the line. So that *Galatinus* with his late *Rabbins*, may ſtill ſleepe upon the pillow of their owne dreame. For nothing of the *Talmud* was gathered togeth̃er till about the yeere of *Chriſt*, 150. when one Rabbi *Iudas* compiled into one volume, the expoſitions on the law and the Prophets, which other Doctors had written, ſome before, ſome after *Chriſt*, which Booke hee called *Miſhna*, a copie, or ſecond reading, and divided it into *Six Sedarim* or orders. Some 200. yeeres or more after him, Rabbi *Iohanan*, or *Iohn*, gathered the *Talmud*, or Doctrinall of *Ieruſalem*, out of the writings of ſuch Rabbins, as wrote after the other: and this *Talmud* is but a commenta-

ry on the former *Miſhna*. After him likewiſe, about the yeere of *Chriſt*, 500. Rabbi *Aſſe* made a further collection of the *Babylonian Talmud*, of ſpeciall uſe among the *Iewes*. Both theſe *Talmuds* are full of fables and idle fictions, to the depravation of the trueth of God: But about the yeere, 1200. Rabbi *Moſes ben Maimon*, thence called *RaMBaM*, and *Maimoni*, gathered out that which was good, and any way availeable for underſtanding the rites and ceremonies of the Law, and left out thoſe fooleries of which the *Talmuds* were full, and therefore *Poſtellus* ſaid rightly of him, that hee is *Inſtar omnium*. For further knowledge of which things, you may read *Galatinus*, *H. Ainſworth*, *Shickard*, *P. Riccius*, and others. Now if neither the *Talmud*, nor the *Miſhna* were extant of ſo long time after *Chriſt*, how could the writings there cited, being in private hands, bring in any publike corruption into the text of the Scripture, which long time before that, had beene delivered ſafe and intire into the hands of the Church of the *Gentiles*? But although it be yeelded unto, that either the *Maſôrites*, or the *Talmudiſts*, or the *Cabaliſts* by any private notes of theirs, or their expoſitions, have corrupted either the text, or native meaning thereof; yet doth it not therefore follow that the Nation of the *Iewes* have accepted theſe corruptions, much leſſe that they hold them of divine authoritie, as they doe the marginall *Keries*; and yet much leſſe can it be made to appeare, that the Tranſlators of the *Chriſtians* have at any time accepted of any ſuch notes, no more then we heretofore accounted the notes on the *Geneva* Bibles to bee Canonicall Scripture.

But you will aske, when thoſe *Keries*, or marginall readings (for they are alwayes read for the *Cethib*, or word written in the text) came to the Holy Scripture?

Anſwere. The moſt voyces are for *Ezra*, that he having care of the Eccleſiaſticall policie, and eſpecially of the integritie of the Holy Scripture, in conferring the copies, and the differences among them, noted ſuch as hee thought fitteſt: and that the Copies might not differ any more, began that *Maſôreth*, of which I ſpake. But *Galatinus*, *Lib.* 1. *Cap.* 8. ſaith, that this is a lewd lie of the later *Iewes*; for then they ſhould not have beene called corrections of the *Scribes*, but of *Ezra*; yet hee confeſſeth that they were long before the time of *Chriſt*, ſeeing *Ionathan* the Author of the *Chaldean* tranſlation, doth often-times tranſlate, according to the margine; yet will he not have *Ezra* the Author of them, for then he durſt not (I thinke) ſo faucily refuſe them, or for them the *Cethib*, as errours and corruptions of the text, as hee doth. But *Shikkard*, as he cites the common conſent of the ancient *Hebrewes*, puts it conſtantly upon *Ezra*. That with much care and diligence he got divers copies of the Scripture, compared them with thoſe that were authenticall, and noted them as you heard.

1. But if there were any copies that were authenticall, what needed

ded this ſuperfluous diligence? 2. Beſide, what could 70. yeeres of the captivitie doe to corrupt ſo many copies, when they had in the captivitie ſo many Prophets? As *Daniel*, *Ezechiel*, *Ezra*; beſide ſo many worthies as you read of in *Daniel* and *Ezra*: and *Ieremiah* among them that were left at home? Eſpecially ſeeing a copie may continue many ſeuenty of yeeres, as you read in *Rambam* of one of 700. yeres, in his time, and *Cunæus* cites the *Chronicle* called *Iuchaſin*, concerning a Bible written by *Hillel*, betweene whoſe times were 900. yeeres; and yet more, the learned *Patrick Young*, aſſures us of a beautifull Copie of the whole Scripture, written by *Tecla*, in the time of the firſt Councell of *Nice*, at this time extant in his Majeſties Library, *Præf. in epiſt. Clementis ad Corinthios.* 3. And that which is moſt of all, to proove that *Ezra* was no Author of the *Keries*, in the Bookes of the Scripture, written before his time, is this. That as almoſt none of the Scripture written before him; ſo none of the Bookes after the captivitie, except perhaps *Malachi*, are without them: Did not *Ezra*, *Daniel*, *Zachary*, *Haggai*, know their owne meaning? Were they not able to expreſſe it? Yes. You will ſay then, what needed thoſe *Keries* in their Bookes of the *Chronicles*, and thoſe that beare their owne names, written by themſelues? I ſpeake not this to uphold that fancie of *Galatinus*, that theſe corruptions of the Scripture (as he the admirer of himſelfe, ignorantly termes them) were made by the *Iewes* after *Ezra*, and before the time of our Lord: for could ſuch treaſon be wrought againſt God and His trueth, as to peruert His ſtraight waies, and His words, and would not His Sonne, who ever honoured the Father, and did that which was pleaſing in His ſight, ſo much as reprove it, not once ſay, ſinne no more? Nor doe I ſay it to contradict them who could find no Critick of the books of the Bible before *Ezra*: but to juſtifie the trueth: That the Prophets by the revelation of that Spirit by which they wrote, were every one of them the authors of thoſe *Keries* or notes in their owne bookes, as the Doctors, *in Talmud Babeli in Nedarim*, or treaties of vowes, *Chap.* 4. *fol.* 37. *b.* affirme. The word read, and not written, (that is the *Keries* which are read from the margine, and not written in the text) *and written and not read*, are the tradition of *Moſes* from mount *Sinai*, and they explaine it ſo: *Moſes* received in *Sinai*, and ſo delivered it to *Iſrael*. An example or two by the way will guide us well. It is ſaid, *Gal.* 3. 19. *That the Law was ordained by Angels: as miniſtring Spirits (by the divine appointment) to Moſes the Mediator of the old Covenant.* He received it by voice, and although the eare doth judge of words, as the mouth doth taſte the meate; yet where the meaning of the words was doubtfull, there it was neceſſary for him ſo to write, as in *Exod.* 21. 8. the word לא *lo not*, and לו *lo*, to himſelfe, have no difference at all in ſound, but onely in ſence. Our laſt tranſlation followes the margine, *If ſhe pleaſe not her maſter, who hath betrothed*

her unto himſelfe: others thus; *If ſhee be ill in the eyes of her maſter, that he doth not betroth her, &c.* The ſence is every way excellent, and the Law moſt juſt: and who ſhall preſume to underſtand the Law better than *Gods* owne *Secretary* that writ it, or to alter that hee hath written? So יעיש *Ieiſh* in *Gen.* 36. 5. and 14. is in the margin, יעש *Ieuſh*, and is ſo written in the line, *verſe* 18. In *verſe* 40. Duke *Aluah* is in 1. *Chron.* 1. 51. Duke *Aljah*, and *Aluah* in the margine. I brought before the reaſons which are alledged for the marginall readings, and now you call for a reaſon of the difference in the text. For if (ſay you) the text bee not faulty, what needes the wordes in the margine? If the margine bee right, then mend the text.

Anſwere. Neither the one, nor the other is faulty, but both of God: and if matier of knowledge, or inſtruction, or comfort, be in one, which is not manifeſt in the other; why ſhould God want of His praiſe? Or the Church be deprived of that benefit which it might receive by both, when God ſhall vouchſafe to make the meaning of both to be fully knowne? Moreover the letters of the *Hebrew* tongue are all numerall letters, and He that in His infinite wiſedome made all things in number, waight, and meaſure, doth alſo governe all things in number, waight, and meaſure, to bring forth every thing in their appointed times and places. *And ſeeing He doth nothing which he doth not reveile to His ſeruants the Prophets*, and that it is neceſſary that the Scripture be fulfilled in every perfection, as of the things to bee done; ſo of the numbers of times, and perſons whom they doe concerne: Therefore alth ough wee cannot yet ſee how theſe things ſhould be, yet when the time is come that *every ſecret ſhall be knowne*, *Matth.* 10. 26. Then ſhall the Church glorifie God in this behalfe. The number of the word יעיש is 390 of יעש 386. So the words with their conſignificant numbers are taken into their places, as they fit the prophecies there intended. And for this cauſe as *Menahem* declares it, it is not lawfull to write the bookes of the Law, which are for the uſe of the Synagogue, which with ſo great ſolemnitie are ſhewne to all the people on expiation-day, with the vowels or pricks, becauſe all poſſibilitie of underſtanding and interpretation may bee conceived by the ſubſtantiall letters of the words, which by the vowels might be tyed to one onely meaning. If you ſee this explained by the Scripture it ſelfe, you will both beleeve & underſtand it better. Take then that word of *Pſ.* 16. 10. *Thou ſhalt not give thine Holy one to ſee corruption*: which text in *Act.* 2. 27. and elſe-where is brought to prove the reſurrection of *Chriſt*, before His body ſhould be corrupted in the grave; and is applied unto Him peculiarly, as to the Prince of our peace, and the Author of our full redemption from ſinne and death, and therefore is the word with the vowels onely of the ſingular number. Yet becauſe therein (as *Plantin* and the beſt printed copies expreſſe it) is a *jod* י which without the vowels may

may bee read as a plurall חסידיך *Chaſideica*, thy holy ones, for חסידך *Chaſideca*, thy holy one: thereby is ſecretly a hope given to the faithfull, that they ſhall not for ever dwell under corruption, but that by the vertue of His reſurrection they ſhall riſe againe, as Saint *Paul* ſaith, *Epheſ.* 2.5,6. *That God hath quickned us together with* Chriſt, *and hath raiſed us up together, and made us ſit together in heavenly places, in* Chriſt Ieſus. And againe, 1 *Theſ.* 4.14. *If we beleeve that* Ieſus *died, and roſe againe, even ſo them alſo which ſleepe in* Ieſus, *will God bring with Him: For the dead in* Chriſt *ſhall riſe firſt, verſ.* 16. *but the reſt of the dead*, in Saint *Iohns* viſion, *Revel.* 20.5. *lived not, till the* 1000. *yeeres were finiſhed.* And this I thinke is ſufficient to ſhew, that the Scriptures of the Old Teſtament are come unto us as they were at firſt delivered to the Church in the Hebrew tongue.

8. Concerning the integrity of the New Teſtament, leſſe queſtion will be, if we ſhall firſt put that which muſt needs be yeelded unto, that through the diverſity of copies, and careleſſeneſſe of the writers, divers differences are found: But although in that booke, ſet out in folio by *Robert Stephan* 1550. the differences (I thinke) are not fewer, then the divers readings in the Old Teſtament; yet are they not ſuch as make any change of the ſence at all, except ſuch as all will confeſſe to be the fault of the writer, as ωρὸ for Κυριο *Rom.* 12.11. and theſe are very ſeldome found. Then concerning that which ſome others bring, for the vulgar edition of the Latine to be authenticall: if upon better view, they will be content, where it is faulty or doubtfull, to examine and correct it by the Greeke copy, we ſhall not need to ſpend any time about it. So the onely oppoſition is from *Mahumed*, who although he ſpeakes more then can be look't for from an aduerſary, concerning *Chriſt*, and commends His diſciples, and other penne-men of the New Teſtament, as men, Holy, True, and Faithfull followers of their Maſter: yet he ſaith, that the Chriſtians which were after them, corrupted their writings. And that it may appeare what ſpirit ſet this mutinous ſouldier a worke, he denies that which is the ground and foundation of our redemption, ſaying, That *Chriſt* was neither the Sonne of God, nor yet that He was crucified for us. *See Cusa Cribr. Alchoran lib.* 1. *cap.* 3. I have already prooved, that our Mediator muſt be God, *Chap.* 21. And likewiſe that our Saviour was crucified for us. *Chap.* 27. *N.* 2. And if the reaſons there delivered, be of force to proove the concluſions, then doe they ſufficiently refute this falſhood of *Mahumed*: and if this Forger had wit to underſtand it, we ſay no other thing of *Chriſt*, when according to the Scriptures we call Him the Sonne of God, then *Mahumed* himſelfe ſaith, when according to the ſelfe ſame Scriptures, he calls Him the *word of God*: For though *Sonne* in the Scripture, be of large ſignification; As ſonnes of the quiver, for arrowes, *Lam.* 3.13. Sonnes of *Sion*, that is, citizens there, *Pſal.* 149.2. Sonnes of the wedding-

ſuch

chamber, that is, the bridegroomes friends, *Matth.* 9. 15. and many ſuch like, in which the word may ſeeme to bee vſed metaphorically: yet is the word properly and truely ſpoken of every effect that is homogeneous, although there be no generation betweene a male and a female, as the branches are the daughters of the *Vine*, *Gen.* 49. 22. and the ſparks are truely called the ſonnes of the cole, *Iob*, 5. 7. So in that which the mind or underſtanding of man doth view, the name thereof, the word, the λογος, the *ratio* under which it is conceived, and the expreſſion thereof is likewiſe the Son of the underſtanding; and much more in that eternall and infinite underſtanding of God, in the view of His owne being, ſhall the character, or actuall expreſſion of that infinite being, be truely called the Word, or Sonne of God. 1. But it cannot be true which *Mahumed* ſaith, concerning the writings of the Apoſtles, that they are corrupted. For (as in all other) ſo in the particulars, the Teſtaments doe both agree; and it hath been prooved before, that the bookes of the Old Teſtament doe ſtill remaine in their integrity. 2. Neither can the trueth in theſe two points, concerning *Chriſt*, which had been profeſſed 600 yeeres almoſt, before *Mahumed* was borne; which ſo many Chriſtians, in all their perſecutions, had ſo conſtantly ſealed unto, with ſo many thouſands of their bloods, ſhed in every corner of the world, be defaced by a new deviſed forgery of *Mahumed*. 3. Moreover, what can be more abſurd, and witleſſe, then to ſay, or thinke, that the Chriſtians would falſify the Scriptures in theſe two points, for which above all other things their Religion was hated by the Infidels, and themſelues ſo deadly perſecuted, becauſe they held Him to be God, that had died as a man? and affirmed that He had riſen againe, whom they confeſſed to have died on the Croſſe?

Neither doth he accuſe the Chriſtians in theſe two things only, but alſo that they had defaced his name and memory out of that promiſe which our Lord made to His diſciples concerning the *Holy-Ghoſt*. For *Mahumed* would be he by whom they ſhould be led into all trueth. *Marſ. Fic. de Chriſt. Rel. cap.* 36. and out of him, *Hugo Grocius de Rel: Chriſt. lib.* 6. But *Mahound*, you never declared what things ſhould come, as the promiſe of the *Holy-Ghoſt* doth ſtand; For as you diſclaime miracles, ſo where you ſpeake beſide the text of the Scripture, you utter onely your owne errours. 2. Moreover this promiſe was made to the Apoſtles, and to bee fulfilled in them, eſpecially by whoſe miniſtery the word was to proceed from *Sion* among the *Gentiles*; which was never promiſed to be preached by *Mahumed*, or his theeues of *Arabia*. 3. Beſide that glorious gift of the *Holy-Ghoſt*, the manifeſtation whereof, by ſpeaking with tongues, and working miracles, had ceaſed in the Church long before *Mahumed* was borne, inſomuch that *Aug.* 200 yeeres before him, had profeſt that he that would not then beleeve without a miracle, *Magnum ipſe miraculum eſt*. And therefore that tricke

tricke of the whiſpering Dove, the lie of the Camel that ſpake to him in the night; and that piece of the Moone that dropt into his ſleeve; as they came too late, as they were to no end, and without witneſſes; ſo are they againſt his owne profeſſion, that he came not with miracles. 4. And againe, if our Lord had made any ſuch promiſe as might concerne him, the Chriſtians, who ever reverenced His word, were bound by that promiſe to reverence the memorie of *Mahumed*, and to expect what further light or manifeſtation of the trueth hee would bring to the Church. But his doctrine brings in againe thoſe weake and beggerly rudiments of the law; circumciſion, and the difference of meats, directly contrary to *Chriſt*, and the doctrine of His Apoſtles, who teach the fulfilling, and utter abrogating of all theſe ceremonies by *Chriſt*. And yet in thoſe ceremonies of meats and drinkes, there is ſuch a diſſenſion about Wine, as that his followers cannot agree unto this day. His doctrine of many wives, though tollerated for a time by *Moſes*, in in that hard-hearted people of the *Iewes*; yet is contrary to the doctrine of the Prophets, *Mal.* 2. 14, 15. & of *Chriſt*, and His Apoſtles. By all which things it may appeare, that *Mahumed* ran when he was not ſent: which he himſelfe (if his ſenceleſſe followers could ſee it) doth confeſſe, in that he doth utterly forbid them to queſtion any thing in his *Alchoran*, or to diſpute about his religion, but to follow it in blind obedience. And whether the wares be counterfeit, which you muſt buy unſeene, every man may judge. And theſe reaſons againſt *Mahumed* in particular, with the reſt that are againſt *Simon Magus*, and his competitors, in the Note on *Chap.* 23. § 1. are ſufficient to proove, that our Lord made no ſuch promiſe of *Mahumed* to come, as he did dreame, and therefore that the Scriptures of the Apoſtles are not corrupted, either to foreſtall his doctrine, or to deface his memory.

9. And yet more particularly, to free the writings of the Apoſtles from this *Mahumetan* ſlaunder, take that word of God Himſelfe, which is in *Iohn* 17. 20. *Neither pray I for theſe alone, but for them alſo which ſhall beleeve on me, through their word.* This word of the Apoſtles, cannot be underſtood onely of that word which they ſpake unto the people; but much more of all the Scriptures of the New Teſtament, which ſhould be left in writing to the Church, by which, in all ages of the Church, ſince their time, children were to be begotten unto God through a lively faith, by which they ſhould apprehend the ſatisfaction of *Chriſt*, and ſo have an entrance unto God by Him. And ſeeing that in all ages ſince the Apoſtles, we find the effect of our Mediators prayer, that their writings have beene that Word by which the faithfull have beleeved on Him; and ſo hath done, and ſtill doth, that worke for which it was ſent: thereby are we ſure that it is their word, their owne word, as they delivered it, not corrupted, or ſophiſticate by any device of man, for any purpoſe or intent, as that falſe prophet doth pretend. And

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that you may ſee how great the trueth is, and how it prevailes, take out of *Ficinus*, in the ſaid 36. *cap.* what this *Mahumed* confeſſeth of himſelfe: whereby you may ſee, how betweene his arrogance, and his ignorance, the trueth doth ſhew it ſelfe. He confeſſeth that he neither had done any miracle, nor none could doe. That he was pure man, and no more. That he could give no pardon for ſinne: That he would not be call'd upon, or worſhipped: And although in his madneſſe, he pretended himſelfe to be a meſſenger ſent from God, and inſpir'd by Him, and that he was the *Holy-Ghoſt*; yet when his raving fit was off, hee confeſt that hee was ignorant of many things, and that there were ſomethings in his bookes, of the trueth of which there might be doubt, and whoſoever ſhall worſhip one God, and live honeſtly, whether he be *Iew*, *Chriſtian*, or *Sarazen*, ſhall have mercy from God. What is then the preferment of his *Alchoran* before the holy Scriptures? or why ſhall wee forſake our moſt holy guide, whom he confeſſeth to be the breath and word of God, and to have the next place unto God in heaven; that we may become circumciſed, and abſtaine from Swines-fleſh and wine, and enjoy fleſhly pleaſure with many wives, if nothing of all this give us any furtherance to eternall life?

10. To end this queſtion, I will bring this only argument, which for ſubſtance is indifferent to both the Teſtaments, the circumſtances only differing. If the writings of the holy Scriptures be corrupted, either thoſe corruptions muſt come in by little and little into the copies of the Scripture, while they were diſperſed by writing: or elſe all at once. If they came in by little and little, then the books that had beene written without thoſe faults, might bee patternes to correct the faulty by, and ſo the text might bee ſtill preſerved pure, as wee find it was done when Printing flouriſhed under the managing of learned men; in thoſe copies of the *Greeke* Teſtament, printed at *Compludo, and at Paris*. To ſuppoſe they came in all at once, is againſt all reaſon and poſſibilitie of experience. I have ſhewed that till the time of *Chriſt* and his Apoſtles, the Old-Teſtament was pure: and can it be ſuppoſed that all the Churches of the *Iewes* in *Pontus*, *Galatia*, *Cappadocia*, *Aſia* and *Bithinia*, 1. *Pet.* 1. nay, all the twelue tribes in the Cities of the *Medes*, in places ſo diſtant, ſhould conſpire to ſuch an act for which they were perſwaded they ſhould goe downe irrecoverably to hell? Can the imputation of a baſe *Iewe* or two in a thing of ſo great importance, to the diſgrace of their owne Nation, without any proofe of the thing, naming of the place, time or Perſons, againſt all poſſibilitie of trueth, ſticke ſo faſt, as that no nitre can be able to waſh it off? To ſay that the *Chriſtians* of the *Gentiles*, ever endeavoured to corrupt the Hebrew text, hath yet more impoſsibilities. For during the time of the gift of tongues, no ſuch crime might touch them; and after that, none among them, no not the Fathers themſelues, except perhaps *Origen*, or *Hierom*, had ſo much skill in Hebrew, as to be

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able to corrupt it. Beſide, the whole nation of the *Iewes* would have oppoſed it; and as they deteſt our religion and faith, ſo had they had juſt cauſe to brand us with infamy, for that endeavour; and to proclaime our folly, which ſhould corrupt that, in the ſincerity of which alone, is the aſſurance of our hope. So the Hebrew text remaines intier.

And concerning the New-Teſtament written in *Greeke*, it was ſo ſuddainely diſperſed among the converts of the *Gentiles*, and that while ſome of the Apoſtles were yet liuing, that there could be no poſſibilitie of any corruption to come unto the text by any common conſent. And becauſe that our Lord was to be made a light unto the *Gentiles*, and a ſalvation unto the ends of the earth, *Acts* 13.47. Therefore were the bookes of the New-Teſtament alſo Tranſlated into many languages, even in the birth and infancie of the Church of the *Gentiles*, as you may read in *Aug. de Doctr. Chr. lib.* 2. *Cap.* 5. in *Chryſ. hom.* 1. in *Iohn*: who alſo tranſlated the Scriptures for the *Armenians*, as *Hierom* for the *Dalmatians* his countrey-men. I ſaid many languages, becauſe they name the *Indian, Ethiopian, Perſian, Syrian, Egyptian, Sarmatian, Scythian*; but *Theodoret De Græc. affect. cur. lib.* 5. ſaith, into all languages which were in uſe. And if it might be put that the *Greeke* copies were corrupted; yet theſe Tranſlations being out of them while they were intire, would detect the corruption. But all theſe Tranſlations among the Chriſtians, though differing in ſome points one from another, as the *Neſtorians, Eutycheans, &c.* doe ſtill agree in the ſubſtance of the meaning, and ſhew the purity of that fountaine from whence they flowed. And there is none of theſe tranſlations, or Fathers here named, but were before *Mahumed* of a Chriſtian became a renegado at leaſt 200. yeeres. All which things being put together, it will be manifeſt that neither the falſhood of the *Iewes*, nor the forgery of *Mahumed* have any ſhew of trueth, but that the Holy Scriptures both of the old and new Teſtament are ſtill in their purity, as the Church received them.

Of the Scriptures eaſineſſe to bee underſtood.

§. 6.

THat compariſon of the Prophet, *Pſalme* 36. that the judgements of God are like a great deepe, was by a Father fitly and wittily applyed to the Scripture, to bee as a ſea, in which the *Elephant* may ſwim, but yet with Shallowes, in which the *Lambe* may wade. And although *David* prayed *that God would teach him the wonderfull things of His Law*; yet hee honours it for this, *that it is perfect, that it hath power to convert the ſoule, that it is ſure, that it makes the ſimple wiſe, Pſal.* 19. 7. And therefore are

they not the meſſengers of *Chriſt*, but rather the miniſters of Satan, who under any pretext of falling into hereſie, of hardneſſe to be underſtood, or the like, with-hold the laytie from the reading of the Scriptures. It is not denied, but *that many things therein are hard to be underſtood; yet that one thing which is needfull, Luk.* 10. 42. *That myſtery of the knowledge of Chriſt, which was kept ſecret ſince the world began, is now made manifeſt by the Scriptures of the Prophets, to all Nations, for the obedience of faith, Rom.* 16.25.26.

1. For ſeeing the inſtruction of God muſt be of all ſuch things as are above our knowledge; and yet of ſuch things as are moſt neceſſary for us to know: if nothing be more neceſſary for us to know, than the meanes of our delivery from ſinne and death, by the merit of *Chriſt*, it is neceſſary that one needfull thing be made manifeſt unto us by the Scriptures of God, that every one may know and come freely to the fountaine of living Waters. But what helps a fountaine that is ſealed up? Therfore it is neceſſary that our redemption by *Chriſt* be cleerely, plainely, and for every mans underſtanding taught in the holy Scriptures.

2. Moſt of the arguments of §. 2. are eaſily brought to prove that the Scriptures are eaſie to bee underſtood. 1. For what comfort or hope could wee have by them, if wee underſtood them not? 2. How is our memory helpt, by that we know not? 3. How are wee confirmed in our moſt holy faith and religion, by that wee underſtand not? 4. How ſhould wee underſtand thoſe high myſteries, ſo farre beyond our apprehenſion, as the Trinitie of Perſons in Vnitie of the Deitie, &c. but that the Holy Scriptures have made them eaſie unto us? 5. How ſhould wee know the danger and puniſhment of our ſinne, or the reward of our obedience, if the Scripture did not fullie inſtruct us therein? 6. You may alſo bring hither the reaſons in §. 4. I need not repeat them, nor teach a child how from the ſufficiencie of the Scripture, he may proove their eaſineſſe to be underſtood. See there.

Obiect. 1. But doth not Saint *Peter*, 2. *Epiſtle*, 3. 16. ſay, that in Saint *Pauls* Epiſtles, as in the other Scriptures, there are ſome things hard to bee underſtood? *Obiect.* 1.

Anſwere. Though ſome things be hard; yet the fundamentall points of our Religion, as the articles of our faith, and the rules of a Chriſtian life, are plaine and eaſie to bee underſtood therein: and theſe are the things, by the knowledge and performance of which, wee may hope to have everlaſting life.

Obiect. 2. But it is not the word of the Scripture, that the unlearned and unſtable, wreſt the things which they underſtand not to their owne deſtruction? Nay, did not the Hereticks, though many of them learned, peruert the Scripture to the ſupportance of their damnable Hereſies? And were it not better that they had never read the Scriptures, than that they ſhould read them with ſo *Obiect.* 2.

great

great danger, both to themſelues and to others, as it hath appeared by the hereſies that have beene ſowne in the Church?

Anſwere. If I ſeeme to give you a ſullen anſwere, yet reprove it not if it ſtand with the trueth. It is ſaid, 1. *Pet.* 2. 9. That *Chriſt* is a ſtone of ſtumbling, and a rocke of offence to the diſobedient; but to them that obey the trueth, elect, and precious. But ſhould *Chriſt* therefore not have come to redeeme His Elect, becauſe ſome ſhewed themſelves unworthy of eternall life? Therefore, if the Goſpel be uneaſie, or hid, it is hid to them that are without, whoſe eyes the God of this world hath blinded, that they ſhould not perceive the trueth. Therefore as *Chriſt* redeemed the elect, prayes for the elect, not for the world, but for them whom God had given him out of the world, *Iohn* 17. 9. So the benefits which are peculiar to the Church, of which the true underſtanding of the Scripture is one, belongs to *them, who with an honeſt and pure heart, receive the word, and bring forth fruit with patience.* But it is true, that even to thoſe many things are yet unknowne, and ſome things doubtfull, and this by the diſpenſation of God. 1. To avoid wearineſſe in the reader. 2. To ſtirre up our diligence, and further inqueſt. 3. That wee may aske wiſedome of God, and not truſt to our owne underſtanding. 4. That in the high and great myſteries of God, wee ſhould hold our ſelues contented with that knowledge of them which God hath vouchſafed to give us in His word, and ſuch concluſions as doe neceſſarily follow thereupon.

But if the Scriptures be able indeed to give wiſedome to the ſimple, to make Children wiſe to ſaluation through faith in *Chriſt*, if they give inſtruction in righteouſneſſe, and make the man of God perfect, and throughly furniſhed to every good worke, 2. *Tim.* 3. 16. 17. then doubtleſſe are they for every mans reading: for the perfect, and him that is throughly furniſhed; for children, and for the ſimple, for all ages of men and women. *Ho, every one that thirſteth come to the waters; Come, buy Wine, and Milke without money or price, Eſ.* 55. *verſe* 1.

Of the Scriptures Interpretation.

§ 7.

AND if the Scripture be for every ones reading, then certainely for euery ones interpretation, privately to his owne underſtanding, according to the meaſure of his capacity. For the interpretation of any word, or writing, is nothing elſe but the declaration of the native and true meaning thereof; whether it be literall; and that either ſimple or figurative: or myſticall, and that either allegoricall, morall, or anagogicall. But that ought not to bee taken for the true meaning of the Scripture, which every one

according to his private fantaſie, is able to wring out: but that onely is the true and lawfull interpretation thereof, which doth offer it ſelfe according to the meaning of the words, with due conſideration of the argument or purpoſe of the text: which is gathered by that which goes before, and that which followes after. And this interpretation is eſpecially to be hoped from them, who having knowledge of the *Hebrew* and *Greeke*, wherein the Scriptures were originally written, have made it all their ſtudie and delight truely to underſtand them for their owne ſoules health, and the inſtruction of others. But that wee bee not overſwayed by any opinion which wee may have of their learning, or mightineſſe in the Scriptures, let nothing be taken for a true interpretation of the Scripture, which is diſhonourable to God, contrary to any Article of the faith, or any of the ten Commandements, or the petitions of the Lord prayer, or any received doctrine, which is plainely taught by other places of Scripture. Secondly, nothing which is contrary to common reaſon and underſtanding, or repugnant to civill cuſtome, and good manners.

3. No man knoweth the things of God, but onely the Spirit of God; therefore, in the interpretation of doubtfull places of Scripture, the Spirit of God, whereby it was written, muſt give alſo the true underſtanding, or interpretation, thereof: and this Spirit, and the meaning thereof, is moſt eaſily found in the holy Scripture. Therefore the ſureſt, and beſt interpretation of Scripture, is by Scripture it ſelfe.

4. The Scribes and Phariſes were to be heard, ſitting in the Chaire of *Moſes*; that is, teaching the Law, according to the true meaning of *Moſes*. Therefore the interpreters of the New-Teſtament alſo, are to be heard, ſpeaking the voice of *Chriſt*. But His ſheepe will not heare a ſtranger, for they know not the voice of ſtrangers, *Iohn* 10. Therefore the interpretation of the Scripture is chiefely by the Scriptures. And by the Scriptures onely, every queſtion of faith and doctrine to bee decided, not by the Church, or any humane voice, except they ſpeake according to the word of the Scripture. 1. For ſeeing the *Holy-Ghoſt* is the chiefe judge in all controverſies, on whoſe infallible ſentence wee may ſafely relye, and that the Scriptures are His immediate word, therefore from thence are wee to expect His immediate anſwere; whereas the Church ſpeakes not from God immediately, but as a meane, conueighs unto us the voice of the Scripture. 2. Beſide this, the Church may erre, the Scripture cannot erre. 3. The Scriptures ſhine by their owne light: the Church by the light and Doctrine of the Scriptures. 4. The Scriptures are alwayes at hand to be reſorted unto, the Church never all aſſembled, nor a Councill ſcarce once in an age, and they that vaunt moſt of the name, for the moſt part have leaſt of the true Church. And therefore the Prophets ſend us to the Law, and to the Teſtimonies,

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and our Lord, to ſearch the Scriptures. *See* 2. *Peter* 1. 19.

Object. 2. By this meanes, making it lawfull for every one to reade, and interpret the Scriptures, you ſet open a doore, to all manner of hereſies to enter into the Church, and make every private ſpirit, a judge, and an interpreter of the ſence of Scripture.

Anſwer. Though every one may, and ought to read the Scripture for comfort and inſtruction; yet the interpretation of the harder places, belongs eſpecially to the Paſtours and Doctors appointed by the Church thereto: and if any private man doe interpret according to the former rules, yet cannot that interpretation be ſaid to proceed from a private ſpirit, although the man be private. For the holy Spirit is the common author of all light and underſtanding. And the meanes whereby He uſeth to teach, is, the holy Word, the common light of all the faithfull.

And this may ſeeme ſufficient to have ſpoken of the Author, and uſe of the holy Scriptures, and what they are: then of their ſufficiency, purity, eaſineſſe, and interpretation. And bleſſed is that man that meditates in them day and night, that he may finde by them, the full aſſurance of his hopes, and live in obedience and thankefullneſſe to the Author and finiſher of his faith.

ARTI-

ARTICLE IX.

I beleeve in the holy Catholike-Church.

CHAP. XXXV.



Certaine *Iew*, famed for his riches, was once asked by a great lord of the *Turkes*, how it came to paſſe, that the *Turkes*, the *Chriſtians*, and the *Iewes*, did ſo peremptorily hold every one their owne faith, that they could not be withdrawne therefrom? The *Iew* ſuſpecting his wealth to be aimed at, anſwered, as their manner is, by a witty parable. A rich man (quoth he) had three ſonnes that obſerued him with great reſpect, becauſe of his wealth: he, to hold them all in their obedience, oftentimes profeſt among them, that he ſhould be the heire of all his eſtate, to whom at his death he ſhould bequeath a ring which he uſed to weare: But in ſecret he cauſed *Mammurius* the Goldſmith, to make for him, two other rings, ſo like it, as *Numaes ancylia* were not one more like another. At his death he called each of his ſonnes apart, and gave to every one of them, one of theſe rings, and withall, the poſſeſſion of all his goods: ſo every one holds his claime (quoth he) and it is not yet knowne how the controverſie will be ended. This is the preſent ſtate of the Church; not onely among theſe three ſects, named, but likewiſe among all the ſects of Chriſtianity; yea, of all religions whatſoever. For there

there is none among the *Pagans*, but he hath this hope, that his ſoule ſhall be happy, if he ſerue his god as he ought. And having determined thoſe queſtions which concerne God, and our Mediator, it followes, that in this ſecond part of the Creed, we conſider thoſe benefits and priviledges which belong unto the Church, by that which our Saviour hath done and ſuffered for it. But that we miſtake not, we ſhall beſt be guided by the holy Scripture, both for the uſe of the word, and for the knowledge of the thing. The word *Eccleſia*, as it ſignifies in the originall, the houſe of religious exerciſes, or a tumultuous aſſembly; as in *Act.* 19.32. or a combination of wicked men, as in *Pſalm.* 26.5. hath no uſe here; but more properly it ſignifieth an aſſembly, or multitude of people, profeſſing the true worſhip of God, ſuch as were the Churches of *Corinth*, *Epheſus*, and others planted by the Apoſtles, and Apoſtolicall men in a City or Kingdome, as we thinke that *Ioſeph* of *Arimathea* planted the faith in this Iſland, and ſo eſtabliſhed a Church here. Every faithfull family is likewiſe a Church, *Romans* 16.5. and the Church repreſentative, as the *Synedrion* among the *Iewes*, is alſo ſo ſtiled, in *Matth.* 18.17. But becauſe among all theſe Churches, there may be hypocrites, unholy, and carnally minded men, which we cannot count within our Creed, and beleeve that they are the holy Church, therefore the Church may be taken, not onely for the viſible, but alſo they, whoſe Mediator our Lord *Chriſt* is, unto eternall life, as he ſaith, *Iohn* 17.9. *I pray for them, I pray not for the world, but for them which thou haſt given mee.* From whence it will eaſily appeare, what this holy Catholike or univerſall Church is, which here we doe beleeve, to wit, that number of holy men which God out of all nations of the world, hath predeſtinated unto eternall life. If we cleare the ſence of the words, and anſwere ſuch doubts as ariſe thereabout, we ſhall afterward eaſily approove the Article. And firſt concerning the title of holineſſe given to the Church.

Obiect. 1. It may be objected, that ſeeing it is ſaid, *Pſal.* 14. that among all the Children of men, there is none that doeth good, no not one; how can any Church among men bee called Holy?

Anſwere. Not by any inbred holineſſe in themſelues; but becauſe the righteouſneſſe of *Chriſt* their Saviour is imputed unto them for their juſtification before God; as it is ſaid, 1. *Iohn* 1.7. *The blood of Ieſus Chriſt cleanſeth us from all ſinne:* then becauſe the Spirit of ſanctification dwells in them, and makes them zealous of good workes, that they alſo may bee holy, even as Hee which hath called them is Holy, and that according to the Law, or rule of a ſanctified life, according to which they ought to live, and count it their preſent miſery, that they are ſtill ſubject unto ſinne, and ſo in their ſpirit they ſerve the Law of God, though in their fleſh the law of ſinne: *See Rom.* 1.25. But ſo many of this Church

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as are already freed from this bondage of corruption, in the assurance of eternall blisse, waite in hope for the redemption of their bodies, so that both in body and soule they may serve the living God.

Object. 2. But why doe you call them holy men? Can neither Women nor Children be heires of eternall life? *Object.* 2.

Answere. As the word *Homo* in Latine signifies any of the race of man-kind, as *homo nata est*, *Shee* was borne man, *Serv. Sulp. ad Cic.* So is man often used in *English*; and therefore by the title of the most worthy, the whole race of man-kind is here understood: So that not onely they which are within the virge of the visible Churches, and have the ordinary meanes of faith, that is, the word and sacraments, are comprehended hereby, but also such as have not those meanes, as they that live in the Countreys of *Panims*, and *Gentiles*; yea, and of the *Pagans* themselues, all such as the Lord our God shall call. Neither may wee presume to forbid them to come unto God, who seeme denied of the outward meanes of knowledge, as the deafe, the blind, the Idiots, in as much as God, the God of the spirits of all flesh, *Numb.* 16. 22. can by His Spirit guide the will, and informe the understanding as it pleases him, *Prov.* 21. 1. See further hereto, Note (*a*) §. 2. *n.* 4. on *Chap.* 32. And thus you understand what is meant by men, and withall, why the Church is called Catholike or Vniversall, namely because it holds the number of Gods chosen, which have beene or shall be called out from the rest of all the men of the world, from *Adam* unto the last man that shall be borne, as this Church confesseth unto *Christ*, *Rev.* 5. 9. *Thou hast redeemed us unto God by thy blood, out of every kindred, and tongue, and Nation, and people.*

The last circumstance is concerning the predestination of them that are in this Church: for seeing none can be glorified, but they that are justified in *Christ*: neither can any one bee justified but such as are called and predestinate, *Rom.* 8. 30. and seeing that to the infinite wisedome of God, all his workes are knowne and determined, *Act.* 15, 18. it is impossible that any one can be a member of this Church, but onely such as God out of His eternall love hath predestinate thereunto.

Object. But there is one God and Creatour of all, whose mercie is over all His workes, and He hateth nothing that He hath made: And therefore it may seeme that all are equally predestinate unto eternall life, if all doe equally lay hold thereon. *Object.* 1.

Answere. As the creature could not cause it selfe to bee: So neither being corrupted by originall sinne, can it change that being wherein it is, *See Art. Eccl.* 10. and seeing God alone doth worke in us, both to will, and to doe of his owne good pleasure, *Phil.* 2. 13. it is not in any man of Himselfe to lay hold on eternall life, nor to endeauour any thing thereto; no not so much as to will or desire it, without the speciall worke of God in him, who worketh

all things according to the counſell of His owne will. *Ephe.* 1. 11. So man, though made upright, yet being originally corrupted, and left to the hand of his owne will, cannot ceaſe to ſinne. And although God permit him to follow his owne wayes; yet that permiſſion is no cauſe of any mans ſinne, nor puts it any thing in the reprobate, why he ſhould ſinne. But in the predeſtinate it is not ſo; For he renews them in the ſpirit of their mind, unto ſanctification, converting their will, and making them ready unto every good worke.

Obiect. 2. 2. *Obiect.* If then predeſtination be not of all men unto eternall life, and yet that all men are in one and the ſame ſtate of nature corrupted, by the ſinne of *Adam*; It may ſeeme that God did predeſtinate and chuſe out of the maſſe of man-kind, thoſe onely, whom He did fore-ſee that they would bee excellent for their good works, and ſo for their future merits ſake, adopted them to bee heires of eternall life.

Anſwere. God is debtor to no man, and where hee that gives is no way bound, the gift can no way be accounted, but onely of his free will that giveth: ſo Predeſtination hath no other originall but onely the meere free-will of the Almighty God. But if our works fore-ſeene, were any cauſe of our predeſtination. 1. How then could it bee of His mercy onely, *Rom.* 9. 16? 2. How could it bee according to the good pleaſure of His will? *Ephe.* 1. 5. 3. How were it to the glory of His grace; if the worthineſſe of our workes foreſeene, had any right therein, *Ephe.* 16? 4. How were our boaſting excluded, *Rom.* 3. 27. if they were the cauſe of our happines? 5. And if our workes fore-ſeene be the cauſe of our predeſtination, then alſo of all the conſequents thereof, as of our election, calling, juſtification, and glorification. But this is moſt falſe, *See* 2. *Tim.* 1. 9. Therefore alſo the former. 6. Moreover, what good workes can bee in man, which God Himſelfe doth not worke in us, as the Prophet ſaith, *Eſay.* 26. 12. *O Lord thou haſt wrought all our workes in us.* 7. If God have created good workes, that wee ſhould walke in them, and good workes acceptable to God bee found only in them that are predeſtinate, and choſen to life, it followes that good workes are fore-ſeene in us, not as the cauſe, but as the fruits and effects of predeſtination. For if they can be no other than the effects of Gods grace in us, they cannot be fore-ſeene as a cauſe of His grace towards us. This objection is laid to them of the *Romane* Church; but as farre as I have any acquaintance with them, I find no ſuch thing by them. *Tho. Aqu. contr. Gent. lib.* 3. *Cap.* 163. teacheth the contrary, and gives his reaſons. The grace of God (ſaith hee) is an effect of predeſtination, and goes before all humane merit. 2. The Divine will and Providence, are the cauſe of all other things: For of Him, in Him, and for Him are all things. Neither can it be accounted the doctrine of their Church: for in the 7. *Can. Seſſ.* 6. *Conc. Trid.* where all the cauſes of the juſtifica-

juſtification of man in the ſtate of Nature, are reckoned up, efficient, finall, formall, inſtrumentall: the meritorions cauſe is put onely, the ſuffering of our Lord, who thereby made full ſatisfaction to God, and merited juſtification for us. And if wee be juſtified onely by the merit of *Chriſt*, and not by any merit fore-ſeene in us, then are we called choſen, and predeſtinate onely in Him through the mercy of God, who *gratuitò*, of his owne free will doth waſh, ſanctifie, and ſeale us by the Holy Spirit of promiſe, who is to us the pledge of our eternall inheritance: this is the effect of the Canon.

Object. 3. But how is this Church Catholike or Vniverſall, if any man be ſhut out of it? Or how is it ſaid by *S. Paul.* 1. *Tim.* 2. 4. *That God would have all men to bee ſaved*, if there be few that ſhall enter in at the ſtraight gate?

Anſwere. The common anſwere to that text of *Timothy* is; that it is ſpoken not *de ſingulis generum*, but *de generibus ſingulorum*, that is, that ſome of every Nation and degree amongſt men ſhall bee ſaved; not every man of every degree. But I ſuppoſe that it is rather ſpoken in reſpect of the ordinary means, which in the Church is the Word read and preached, and the Sacraments, by which all men are called to repentance, and faith in *Chriſt*: which if they refuſe, their condemnation is juſt. Alſo out of the viſible Church, nature calls in a ſofter voyce, upon all nations and people of the world; and upon every one in particular to feare God, and to give Him glory which made the heaven and the earth, and all therein. And moreover, the light of every mans conſcience accuſing, or excuſing him, for thoſe things which he doth contrary, or according thereto, is the witneſſe of God in every mans heart, to excuſe or condemne him. And in reſpect of theſe meanes, God may be ſaid to will, that all men ſhould be ſaved, in that he doth offer his mercy to all, and call upon them to turne unto Him, that they might be ſaved; if they want not grace to accept it.

Object. 4. The want of that, is not imputed to any man, which is onely in the power of another to give; and ſeeing that without repentance, faith, hope, and perſeverance in vertue, no man can attaine to happineſſe; which vertues of repentance, &c. are onely in God to give, as the Prophet ſaith, *Lam.* 3. 21. *Turne Thou us unto thee ô Lord, and ſo ſhall wee bee turned*: it may ſeeme, that the want of theſe things, ought not to be imputed to any man.

Anſwere. If any man refuſe a good thing when it is offered, the want of that ſhall be imputed to himſelfe, as to the wicked, that ſaith to God, *Depart from us, for wee deſire not the knowledge of thy wayes*, *Iob*, 21. 14. and theſe are they whom God is ſaid to harden; becauſe they have hardened their owne hearts through the cuſtome of ſinne, that they cannot repent. Therefore, though the predeſtinate, that the mercy of God may appeare, are conuerted by the inward and effectuall calling; their hearts being renewed by

repentance, to follow him that calleth; yet that the order of Iuſtice may be obſerved, they that forſake their owne mercy, are ſtill left to the puniſhment of their ſinne, both originall, and actuall, becauſe they neglect the outward calling, and wilfully ſhut their eyes againſt the light of their naturall knowledge and conſcience, *See Rom.9.21. &c.* And according to this ſence, is it, that in Scripture the hardning of man in ſinne, and the preſeruing man from ſinne, ſeemes to be attributed to God both wayes; as where he is ſaid to harden *Pharaohs* heart; and to *Abimelech*, (a) *Gen.20. 6. I have kept thee from ſinning againſt me.*

Sect. 2. § 2. And thus it being manifeſt what this holy Church is, and of what perſons it doth conſiſt; it followes firſt to proove, that there is ſuch a Catholike Church, as wee ſay wee doe beleeve to bee; then to ſee the differences which are betweene this Catholike Church, and other particular Churches and Congregations.

1 If there were not a number of holy people, which God hath choſen unto eternall life; then the end of *Chriſts* ſufferings for us, were all in vaine, and the whole race of mankind ſhould have beene created onely to deſtruction: So the mercy of God toward His creature, that had ſinned, ſhould be without effect: Neither ſhould His glory be magnified, in ſaving that which was loſt. So the devill, the enemy of mankind, might magnifie himſelfe againſt God, in that he had deſtroyed His creature irrecoverably. But all theſe things are impoſſible. Therefore there is a holy Church, choſen of God unto eternall life. And if this holy Church, in the parts or members thereof, had not continued in all ages, ſince God made His promiſe of a Savior to *Adam*, then faith had fail'd from among men, and the promiſes of God, being either not beleeved, or forgotten, the ſons of God, begotten by the immortall ſeed, had failed: So the throne of *Chriſt*, when there was no faithfull heart wherein He reigned, ſhould not have beene eſtabliſhed for ever, contrary to the promiſe, *Pſalm.89. ver.4,29,36.* and *Luke 1. ver.33.* So the ſeed of the enemy onely had flouriſhed in the earth, contrary to the diſpoſition of that wiſe husbandman, *Matth 13.30. Let both grow together untill the harueſt.* But theſe things are impoſſible. Therefore the holy Church is alſo Catholike, or continuing from the beginning, to the end of the world. For your better underſtanding, you may take theſe arguments apart.

2. If the goodneſſe of God, being eſſentially one with His infinity, were not diffuſive, or ſpreading it ſelfe upon the creature, for the ſuccour and aid thereof, in the greateſt miſery, then ſhould it be exceeded by the malice and wickednes of the devill, which though it be the greateſt that may be; yet muſt it needs be finite, as having the originall from a finite creature. But it is impoſſible that God ſhould be exceeded by the malice of the devill, therefore there is a reſtoring of man, to that bleſſednеſſe and glory, from which he

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fell by his ſinne, as you have ſeene it prooved before, in the 18. *Chapter*, and from all the reaſons there brought, to that concluſion, you may bring reaſons for the proofe of this Article.

3. If man were created according to the will of God, innocent, and without ſinne; then that preſent eſtate of ſinne, and death the puniſhment thereof, wherein he now is, muſt needs have beene brought upon him, ſince his creation, contrary to the revealed will of God: wherein, though for the declaration of the juſtice of God againſt ſinne, ſome be ſuffered to continue; yet becauſe ſinne is contrary to the will of God, and death contrary to the end of His creation of mankind; it is neceſſary that there be a redemption, or freeing of ſome appointed thereunto, from the thraldome, both of ſin and death. But it hath beene prooved, *Chap.* 15. that man was created innocent. Therfore there is a Church, or a number knowne unto God, of them that are ſo redeemed.

4. There is a God who hath made His promiſes of everlaſting life. There is faith, hope, and repentance, and other vertues both Chriſtian and morall, whereby the promiſes of God are apprehended, and obedience performed to His Commandements. Therefore there is a holy Catholike Church. For it is impoſſible, either that the promiſes of God ſhould faile of their performance; or that faith and other vertues ſhould be without their reward. For ſo the Spirit of grace, which wrought theſe vertues in man, ſhould worke in vaine. But this is impoſſible.

5. This holy Catholike Church is declared in ſundry places of the holy Scripture; and in ſpecial, according to all the cauſes thereof, in the Epiſtle to the *Epheſ.* 4. *chap.* 1. from *verſ.* 2. to 15. And although Saint *Paul*, in that place write to a particular Church; yet is the Catholike Church no other than ſuch as is there deſcribed: no more then the *Britiſh* or *Spaniſh* Seas are different from the great Ocean, either in ſubſtance or qualities. For there is but one body, and one Spirit, one Lord, one faith, one hope, one baptiſme, one God, and Father of all. *Ephe.* 4.4,5,6. And as there is but one God; ſo is there but one Mediator betweene God and man, the Man *Ieſus Chriſt*, 1. *Tim.* 2.5, 6. And this one Mediator is that one onely myſticall head of His myſticall body. For there is no name given under heaven, whereby wee muſt be ſaved, but onely the name of *Ieſus Chriſt*, *Act.* 4.12. And as there is but one head; ſo is there one onely body, as it is ſaid, *Cant.* 6.9. *My Dove, my undefiled is but one*, and *Iohn* 10.16. *There ſhall be one fold, and one ſhepherd*: by which texts of the Holy Writ, it is manifeſt that there is one holy Catholike Church, as wee doe beleeve.

§. 3. And by this which hath beene ſaid, it may eaſily appeare what thoſe differences are, betweene this Catholike Church, and other particular congregations, whether in private houſes, or in Cities, Countreys, Kingdomes, or Peoples, which in *Cant.* 6. cited even now, are ſignified by the Queenes, Concubines, and the

the innumerable Virgins, which conſent to the ſame points of faith and doctrine.

1. The firſt, and moſt common is this, that in the Viſible Churches, Hypocrites and Atheiſts are found among the choſen; and theſe are the tares among the wheate, the bad fiſh among the good, *Matth.* 13. 48. But in this holy Catholike Church, no vile or prophane perſon can bee, as it is ſaid *Rev.* 21. 8. and 22. 15. That without the holy Citie, ſhall be doggs, the fearfull, and abominable, the unbeleeving, murderers, whoremongers, ſorcerers, idolaters, and every one that loveth and maketh the lie.

2. A ſecond difference is in this, that every particular Church is viſible, ſo that every member thereof, may be fully informed of all things whatſoever is taught therein for trueth; either concerning doctrine or diſcipline: but the Catholike Church, in the ſence we here take it, neither is, nor ever was, nor can bee viſible, but to the eye of faith alone, as here we confeſſe in our Creed; for faith is the proofe, or argument, of things not ſeene. *Hebr.* 11. 1. If then the Catholike Church be a thing to be ſeene, then is it not to be beleeved; if it be to be beleeved, then muſt it needs be inviſible. 2. Beſide this, the univerſall, or Catholike Church, as Saint *Paul* deſcribes it, *Epheſ.* 13. 15. is of the Saints in heaven, as well as of them that are in earth; yea, and of them that are not yet borne, as of either of theſe. And although all the members of this Church, during the time of their pilgrimage upon earth, be viſible, or in a viſible Church; yet, while they are here on earth, we doe not beleeve them to be of that Catholike Church, with that aſſurance of knowledge, which a ſaving faith requires; ſuch a faith I meane, as is due to an Article of our Creed, but onely with that hope, or credulity, which Chriſtian charity, and their holy conuerſation doth bind us to have of them. 3. For as God only knoweth the heart, ſo He only knoweth who are His; and if He only know, then cannot we; and though we ſee them in a true particular Church, yet doe we not thereby know that they are true members of the Catholike Church.

Obiect. 1. If the true Church be not alwayes viſible; why doth our Lord ſend us to the Church, *Mat.* 18. 17.

Anſwer. That commandement of *Chriſt* ſhewes what is to bee done in particular viſible Churches, not in the inviſible Catholike Church; and this is to be obſerued in ſuch texts as are like to this, which the *Papiſts* bring, to proove the perpetuall viſibility of the Catholike Church. For if they could make that good, they would hope thereby, to proove the Church of *Rome* to be the Catholike Church. But if the firſt were given, the ſecond would not follow. For was there no Catholike Church before *Romulus* murthered his brother? or, where was the Catholike Church, when *Rome* was yet the mother of all the abominations and filthineſſe of the earth? Firſt in their worſhip of devills; and after, when their lives were anſwerable to their Religion, as you reade in Saint *Paul*, *Rom.* 1. and

in

in their owne prophets, *Iuvenal*, *Arbiter*, *&c.* and againe, ſince they have forſaken their faith once praiſed, *Rom.* 1.8. and borne the former reward of their idolatry? And if that Church be the Catholike Church, out of which none can bee ſaved (as they ſay) what ſhall become of all thoſe Chriſtians in the whole world, which deteſt the Church of *Rome*, and all their idolatries and falſe doctrines; as the *Greekes*, and all that follow them, the *Neſtorians*, *Iacobites*, *Ethiopians*, the reformed Churches in the Weſt, &c. which for the number may ſeeme to be, at the leaſt, five to one to the *Papiſts*, notwithſtanding their falſe pretended univerſality?

To the former differences betweene the Catholike Church and particular congregations, you may adde a third, that any particular Church may erre wholly, both in manners and doctrine, as I ſhewed in the *Chap.* before §7. *N.* 2. but the Catholike Church cannot erre. 4. Any particular Church may faile, or ceaſe to be; but of the kingdome of *Chriſt* there ſhall be no end. Therefore the Catholike Church cannot faile; from whence it followeth; 5. That the Catholike Church is of the greateſt antiquity, as having the beginning thereof in *Adam* and *Eve*, (for I enquire onely of the Church of the redeemed, not of the Angels) but particular Churches had their beginning afterward, ſome at one time, ſome at another; as that of the *Iewes*, in *Abraham* and his family; that of the *Ethiopians* in the *Eunuch*, &c. 6. Concerning the ſucceſſion of the Catholike Church, there is none ſuch as they account, of Kings, or Biſhops in this or that See: but becauſe *Chriſts* kingdome cannot faile, therefore there is this ſucceſſion; That before theſe Saints that now live ſhall die, others ſhall be borne, that are the true members of the Church; and thus is there ſtill but one Catholike Church, which unity containes all and every member thereof, in one myſticall body, whereof our Lord *Chriſt* is the Head.

Notes.

(a) *I withheld thee from ſinning againſt Mee.*] Againſt this, and many ſuch texts of Scripture, the Hereticke *Pelagius* taught, that man of himſelfe, without any ſpeciall grace of God, might fulfill the divine Commandements: and if the grace of God were at all needfull, it was onely, that a man might more eaſily, through grace, doe thoſe things which he was commanded to doe of his owne free will. But this grace (ſaid he) is onely in our free will, which our nature hath received of God, without any *merit of ours foregoing. In this onely God doth helpe us, that by the law and the doctrine, wee may know what we ought both to doe and to hope for, *Aug. Har. Cap.* 88. By occaſion of which hereſie, divers unneceſſary queſtions have beene mooved, about free will, univerſall grace, perſeverance, and the like, which are no way availeable to the increaſe of godlineſſe, or the comfort of the conſcience, but rather have overthrowne the faith of ſome, and beene the feuell of Factions, both in the Church and Common-wealth. But as among the *Corinthians*, when ſchiſmes and

*See what *Pelagius* meant by this, in *anſw. to the Ieſuits challen. in Ireland. pag.* 478. 479. 480, & 481. &c.

and diſcontents aroſe, concerning their ἀγάπαι, or Love-feaſts, before the holy Communion, the Apoſtle brings them to the ſimplicity of the firſt inſtitution thereof, 1 *Cor.* 11.21. So by the ſame Spirit of wiſedome, hath his Majeſtie, our gracious Soveraigne, with the advice of our reverend Fathers, the godly and learned Biſhops, cut off theſe curious queſtions, with all inconvenience and ſcandall as might grow thereby, *See his Majeſties declaration, before the Art: of 62. Read alſo the Art.* 9.10.11.17. So that now through the mercy of God, by the piety and conſtant care of his Majeſty, and by the providence and zeale of our faithfull ſhepherds, there is aſſured hope, that theſe tares, which ſo lately troubled our neighbour Churches, and by the ſeruants of the enuious man, were attempted to be ſowne in our beauteous fields, ſhall never ſpread any roote of bitterneſſe among us. And although theſe queſtions thruſt in themſelues here in this place to be diſcuſſed, ſeeing predeſtination is the eternall foundation of the holy Catholike Church, out of which there is no ſalvation; and into which none can come but he that is holy: It may ſeeme that it ought to be enquired, what holineſſe we have of our ſelues, or what ſtrength, to come to that holineſſe which we ought to have; and what ſtrength to continue therein. But becauſe obedience is better then ſacrifice, and becauſe reaſon ranging beyond theſe bounds which God hath ſet, is accounted by Saint *Paul, Rom.* 9.20. a replying againſt God; let us leave theſe queſtions as Saint *Paul* left that of predeſtination, to the meere mercy and will of God, and that abſolute Lordſhip which he hath over His creature, as the temperer of the clay hath power over the ſame lumpe, to make one veſſell to honour, and another to diſhonour. And ſeeing mans underſtanding, ſearching into the things of God ſo farre above his reach, as the infinite wiſedome of God and His ſecret will are, muſt needs fall into errour; let us be contented to keepe our ſelues within thoſe limits which God Himſelfe hath ſet. *Deut.* 29.29. *The ſecret things belong unto the Lord our God, but the things that are revealed, belong to us and to our children, that we may doe them.* To this purpoſe Saint *Paul* writeth concerning this ſealed ſecret, 2 *Tim.* 2.19. *The foundation of God ſtandeth ſure, having this ſeale, The Lord knoweth them that are His; and let every one that nameth the Name of Chriſt, depart from iniquity.* Therefore leſt any man ſhould runne beſide his owne hopes, whileſt he enquires too buſily into the hopes of other men, let us remember that wiſe and faithfull counſell which is in 4. *Eſdr.* 8.55. *Aske thou no queſtions concerning them that periſh.* The reaſon went before *verſe* 47. *for thou commeſt farre ſhort, that thou ſhouldeſt be able to love the creature more then He that made it.*

ARTI-

ARTICLE X.

The Communion of Saints.

CHAP. XXXVI.

THey that make this clauſe to bee onely an appendix for explication of the former, as if they would ſay, I beleeve the holy Catholike Church to be the Communion or fellowſhip of Saints: come ſhort of the uttermoſt meaning thereof. For beſide the two properties of the Church, to be Holy and Catholike; it is neceſſary to know what the Priviledges or prerogatives are, which belong to that holy congregation, that they may know that their ſeruice is not without reward. Theſe prerogatives are 4. 1. This Cōmunion of the Saints, which is the ground and aſſurance of the reſt. For from hence it followes, that we may aſſuredly beleeve that our ſins are forgiven, and therefore that our bodies ſhall riſe againe, and that to everlaſting life. But this Communion of the Saints is two-fold, 1. Among themſelves: Secondly, in the participation of thoſe benefits which are purchaſed for them by the merit of *Chriſt*. Yet this Communion amongthemſelves, is rather a third property, than a priviledge of the holy Church, and ariſeth from that Communion which we have with *Chriſt*, For he that loveth Him that begetteth, loveth him alſo that is begotten of Him, 1. *Ioh.* 5. 1, 2. And becauſe all the faithfull are governed by one Holy Spirit, therefore are they ever ready and willing to impart what gifts ſoever they have recei-

ved, to the common good of all that may be partakers thereof. And this not onely in the ſupply of outward helpes, as it appeared, *Act.* 4.32. but much more in like affection one toward another, in prayer one for another, in ſupporting each the infirmitie of other, as one member of the body is ever helpfull to another, in comforting, in exhorting, and in the Spirit of Meekenes admoniſhing one another, and every one in himſelfe, giving an example of a vertuous, and honeſt life, according to that commandement, *Mat.* 5.16. *Let your light ſo ſhine before men, that they may ſee your good workes, and glorifie your Father which is in heaven.* And theſe things proceed from that inward and ſpirituall Communion which wee have with God the Father, and with His Son *Ieſus Chriſt*, as it is ſaid, 1. *Iohn.* 1.3. For ſeeing wee know, *That God ſo loved the world, as that He gave His Son to die for the life of the world, wee ought alſo to love the brethren.* So likewiſe the ſpirituall Communion, or participation of thoſe benefits whereof wee are partakers by the merit of *Chriſt*, ſtands altogether in this, that He our Mediator, God and Man, having given Himſelfe a ranſome for us: God doth not now looke on us as wee are in our ſelues, corrupted in our ſinnes, but as wee are waſhed, but as wee are ſanctified, but as wee are juſtified in the name of the Lord *Ieſus*, and by the Spirit of our God, as wee are one body with His Son, and He our head, is become our righteouſneſſe, our ſanctification and redemption: So that through Him, wee haue not onely theſe priviledges here mentioned; of the forgiveneſſe of our ſinnes, reſurrection, and life; but alſo having in *Chriſt* the adoption of ſonnes, wee have by Him an entrance unto God the Father, a right and intereſt in the eternall inheritance of the Kingdome of Heaven, and whatſoever may bee availeable to our eternall happineſſe, for the gift was not as the offence, as you might ſee, *Chap.* 18. §. 2. For as we know that *Chriſt* our Lord, the eternall Son, was partaker of our nature, and are likewiſe aſſured, that the greateſt actions of God in His creature, are for the greateſt good that can come neere the creature: So ought wee to bee perſwaded, that we alſo ſhall be made the ſons of God, by that Spirit of God that dwelleth in us, as it is ſaid, 1. *Cor.* 6.17. *He that is joyned to the Lord, is one Spirit.* And theſe are the exceeding great and precious promiſes, that God hath made unto us in *Chriſt*, that by Him wee ſhall bee made partakers of the divine nature. 2. *Peter* 1.4. this is that union, and Communion for which our Lord prayes that it may bee made perfect in us, *Iohn* 17. 21,22,23.

1. For ſeeing the ſoule of man is a thing whoſe excellencie doth ſo farre exceed all things of this world: it may not be thought that the happineſſe and perfection of the ſoule can ſtand in things that are inferiour to it ſelfe: as in riches, honour, worldly pleaſure, or the like: But ſeeing it knowes that there is one onely infinite goodnes, which becauſe it is infinite, muſt needs be eternall, and able to ſatisfie all the deſire of the creature that can bee partaker thereof:

therefore

therefore doth it aſpire thereunto, becauſe in the injoying of that alone, it can be made perfect. And if this deſire of the ſoule ſhould be in vaine, then the Holy Spirit of God which wrought this deſire in the ſoule, ſhould have wrought in vaine: then the infinite goodneſſe, which might ſatisfie the deſire of the creature, ſhould be defective toward the creature, and conſequently not infinite: then the promiſes of God made in His word ſhould faile, and the prayer of our Mediator, cited even now from *Iohn* 17. without effect. But all theſe things are impoſſible. Therefore there is a Communion of the Saints with God, and with one another, as wee confeſſe in the article.

2. If the merit of *Chriſt* bee infinite, and that not for Himſelfe, but for His body, which is the Church, then it is neceſſary that an infinite reward be given thereto. But the merit of *Chriſt* is infinite, both actively and paſſively. Therſore an infinite reward is due to us thereby: So that by the Spirit of *Chriſt* which is in us, we have communion both with the Father, and the Sonne, 1. *Iohn* 1.3.

3. All the dignities of God are infinite, and they are all to bee manifeſted in the creature, ſo farre forth as the creature can bee made capable thereof. *Ergo*. Now the foundation and originall of communion is in this, that for as much as the children are partakers of fleſh and blood, He alſo Himſelfe tooke part of the ſame, that through death He might deſtroy him that had the power of death, *Hebr*.2.14. and that to this end, that wee might be partakers of His immortality, and from that union of the divine and humane nature, whereby our Lord, of the ſeed of *Abraham*, became one with all man-kind, ariſeth that ſpirituall and myſticall union of us with Him, that howſoever we are abſent in body, yet being renewed by the Spirit of our mind, we live unto Him, & have Him evermore abiding in us, as we evermore abide in him, & daily more & more grow up with Him into one myſtical body, as if we were fleſh of His fleſh, and bone of His bones, *Eph*.5.30. and from this myſtical union, we have the aſſurance of that glorious vnion which ſhall be in heaven, when we ſhalbe joyned to our head inſeparably: and this is that vnion or communion which all the faithfull hope for, whereof we have the aſſurance of His promiſes in His Holy word, the ſignes and pledges of the Holy ſupper, and the witneſſe of the holy Spirit of God in our hearts. And thus is *Chriſt* ours, with His graces, and His merits, and thus according to the exceeding great and precious promiſes, are wee made partakers of the divine nature: not that wee participate of the incommunicable eſſence of the deitie; but that by the renewing of the *Holy-Ghoſt*, wee put off our corrupt deſires, and are transformed in our minds according as His Divine power doth give us all things that belong to life and godlineſſe.

ARTICLE XI.

The forgiveneſſe of ſinnes.

Chap. XXXVII.

BEing is of God alone, whoſe being, becauſe it is infinite, therefore muſt it hold in it ſelfe, all the extreamities of being; ſo that nothing that is, can poſſible be, but by Him: therefore, ſeeing the ſoule, the body, and the abilities thereof, are from God alone; the devill can claime no intereſt in man, in reſpect of any of theſe: for none of theſe had their originall from him. But becauſe he was a murtherer from the beginning, and inſpired his inbred poyſon into man, even from the beginning: the root of man-kind being thereby poyſoned, the venome ſpreads throughout all his race, to corrupt both his underſtanding and his will; that ſo his actions being corrupted by the ill, which he wilfully committeth, his being alſo may become abominable. But as the Phyſicians make a difference betweene the body and the diſeaſe; ſo He, our gracious healer, diſcernes betweene the being, His owne worke, and the corruption thereof, the tares, (I meane) which the envious man ſowed thereupon, to ſave his owne worke, and to caſt the venome, and the effects thereof, on the face of the enemy, to the increaſe of his eternall damnation: and firſt heales the underſtanding, that it may ſee the ſinne;

ſinne; then the will, that he may deteſt and avoid it. And thus, by the renewing of the mind, are we transformed from the image of the devill, and that ſtampe which his ſinne did ſet upon us; So that the ſatisfaction being made to the infinite juſtice, both for our originall and actuall ſinne, the workemanſhip of God, even our whole being may be glorifyed with that glory for which it was created, which alſo it had in the eternall decree before this world was. And becauſe our great weakeneſſe, cauſed of our inbred infection, and our many ſinnes enſuing thereupon, doth every moment ſtand up, as a wall of ſeparation, betweene our God and us; therefore hath God given unto us, ſuch aſſured hopes of His mercy, that although we fall, we ſhall not be caſt away, becauſe the Lord putteth under His hand, *Pſalm.* 37.21. and ſuſtaineth us with this confidence, That although our ſins be as red as ſcarlet, yet they ſhall be made more white then ſnow, *Eſay* 1.18. And becauſe this hope and confidence, ought alwayes to be before our eyes, as being the ſure ſtay and anchor of our ſoules; therefore is nothing more fully aſſured unto us, then this, among all thoſe things which we doe beleeve. Stay thou trembling and fearefull ſoule, and though the ugly viſage of thy monſtrous ſinnes make thee afraid, which indeed are ſo much the more hideous and deformed, becauſe they are not onely againſt the Law of God, but againſt the law of reaſon, rightly judging, and againſt thine owne conſcience: yet ſtay and ſee what hope there is for thee; and though that meſſenger of hell, *Deſpaire*, with all that wretched traine of all thy ſinne, which he brings with him, doth hunt thee ſo cloſe, that thou dareſt not ſtay, though thou wouldeſt be any thing, ſave that thou art; and moſt of all, nothing at all: yet ſee if a doore of hope, as wide as the valley of *Achor*, *Hoſ.* 2.15. be not ſet open for thee, onely if thou wilt be intreated to goe in, and be ſaved.

1. Thou objecteſt the wrath of God, from which there is no avoidance. But are not all men borne under one ſtate of corruption? and who can ſay his heart is cleane? if God then ſhould be extreame, to marke what is done amiſſe, who can abide it? and if every ſinne, in as much as it is againſt an infinite juſtice, deſerues eternall puniſhment, can no man be ſaved? So all man-kind ſhould have beene created onely to puniſhment: but this is againſt the infinity of His goodneſſe, who is full of compaſſion, ſlow to anger, and great in mercy, good to all, and His tender mercies are above all His workes, *Exod.* 34.6. *Pſal.* 144. 8, 9. Therefore there is forgiveneſſe of ſinnes.

2. Therefore is the ſinne of the wicked angels unpardonable, becauſe it was wilfull in them, becauſe they cannot repent them of it, and becauſe they have no mediator to make ſatisfaction for their ſinne. All which (through the mercy of God) to us are found contrary in the ſinne of man: for neither was his ſinne wilfull, or of himſelfe alone, but from the devill which tempted him thereto;

thereto; neither is it without repentance, in all that belong to God; neither is it without a Mediator that is able to make ſatisfaction fully for all our ſinnes. But when all ſufficient meanes are orderly diſpoſed for an end, it is impoſſible but that the end ſhould follow. Therefore there is a forgiveneſſe of ſinnes, as we are taught to pray.

3. Glory and happineſſe is not given, till ſinnes be firſt forgiven; So that if there be not a forgiveneſſe of ſinnes, the greateſt and moſt excellent vertues muſt for ever remaine without reward. For we ſee that in this life, vertue is ſo farre from reward, or eſteeme, that it is rather perſecuted with hatred and contempt, as the Proverbe hath it, *Virtus comes inuidiæ.* And if vertue can find no reward, neither in this life, nor in that which is to come; then the goodneſſe and juſtice of God ſhould be defective. But this is impoſſible; therefore there is forgiveneſſe of ſinnes.

4. Change the termes of the firſt reaſons in the 18. *Chapter*, and they are eaſily brought to this concluſion. So from the reaſons for the Catholike-Church, and from many other, this Article is eaſily concluded, as you may ſee by the reaſon following.

5. *Chriſt* tooke not on Him the nature of Angels, but He tooke on Him the ſeed of *Abraham. Hebr.* 2.16. For it behooved Him in all things, to be made like unto His brethren, that He might bee a mercifull and faithfull High Prieſt, in things pertaining to God, to make reconciliation for the ſinnes of the people: therefore was Hee made a little leſſe then the Angels, that Hee might ſuffer death for our ſinnes; and this, that Hee might aboliſh his power, that had the power of death, *Hebr.* 2. 14,15,16,17. but nothing of all this for any benefit to Himſelfe: but for us was He borne, for us He died, and roſe againe, and ſitteth at the right hand of God, making interceſſion for us. And theſe are the glorious workes which were given unto Him of the Father to doe for us, and cannot poſſibly be in vaine. Therefore ſeeing He Himſelfe became our ſurety (for the things of heaven are not knowne, but by the Regiſters of heaven) *See Hebr.* 10.7. and 7.22. *Gen.* 3.15. *Eſay* 53.4.5.6.8. 11.12. and hath in His owne body borne the puniſhment of our ſinnes upon the tree. 1. *Pet.* 2.24. it cannot ſtand with the juſtice of God, to exact that debt of us which our ſurety hath ſatiſfied. And therefore it followes that our ſinnes are forgiven us.

6. And that I may at once decide this queſtion, both by reaſon and authority alſo of holy Writ, and give full comfort and hope to thee (poore ſoule) that art preſſed downe, even to the gates of hell, under the burthen of thy ſinnes: ſtay and ſee if thy comforts be not greater then thou hadſt thought. Firſt it is a cleare caſe, that no mans life is juſtly call'd in queſtion, but by the plaine and manifeſt letter of the Law. Thou wilt ſay, that is thy deſperate caſe, For it is written, *Deut.* 27.26. *Curſed is hee, that confirmeth not all the words*

words of this Law, to doe them: ſo is the Letter (I confeſſe) but that is now cancell'd, and that by the interpretation of the Law it ſelfe, builded upon one and the ſame juſtice with the former; as where it is ſaid, *Hab.*2.4. *The juſt ſhall live by faith*; then not by doing the workes of the Law, although it be moſt juſt, *that he that doth the workes of the Law, ſhould live therein, Levit.*18.5. as Saint *Paul* argues, *Galat.*3.12. for Lawes are made for the preſeruation of humane ſociety in generall, ſo for the ſafety and defence of every innocent in particular, that doing well they may be without feare, *Rom.*13.3. But *Chriſt* our Saviour, though He were ſeparate from ſinners, though no deceit were found in His mouth, lived not in His innocency, by the patronage of the Law. And if the Law had not power to give life to the innocent; neither in juſtice can it have power to condemne the guilty; and if no fleſh ſhall be juſtified by the workes of the Law, *Galat.*2.16. but that all men thereby ſtand guilty before God; what madneſſe is it, to ſeeke life by that which brings the ſentence of condemnation, and that upon all men indifferently? And if *Chriſt Ieſus* be of God made unto us, Wiſedome, Righteouſneſſe, Sanctification and Redemption, 1 *Cor.* 1.30. what ſhall we need to feare the condemnation of the Law, which through the infirmity of our fleſh was unable to give life, or ſeeke any other righteouſneſſe, then that which by faith we have in him? And if He be our righteouſneſſe, how can the Law condemne us, when He hath fulfilled it for us? *Rom.* 8.3,4. therefore comfort thy ſelfe in God. *Bleſſed is the man whoſe hope is in the Lord his God, and though thy hopes be weake, nay, though thou walke in darkeneſſe, and have no light; yet truſt in the Name of the Lord, and ſtay upon thy God, Eſay* 50.10. *And though thy conſcience condemne thee, yet God is greater then thy conſcience, and knoweth all things* 1 *Iohn* 3.20.

Obiection 1. It is not long agoe, that certaine men from the mint of their owne braine, ſought to give out a coyne under their owne ſtampe. That we are not juſtified by the active righteouſneſſe of *Chriſt*, but by that which was paſſive onely: and another like this. That we are not bound to the obſeruation of the Law delivered by *Moſes*, either Iudiciall, Ceremoniall, or Morall. But becauſe this coyne had not the publike ſtampe, it was accounted falſe; and therefore this laſt argument of yours, which drawes ſo neere to their laſt poſition, may ſeeme to be fallacious. The Law defended not the innocent, *ergo* it cannot condemne the guilty. Who knowes not that the juſt Law was moſt unjuſtly wreſted againſt our Saviour, that Hee ought to die, becauſe He ſaid, Hee was the Sonne of God; when as in the caſe of treaſon againſt *Cæſar*, upon His owne interpretation, He was acquited by the Romane deputy.

Anſwere. So He was pronounced innocent againſt all their other obiections, and yet His innocency ſaved Him not. Yet His caſe

caſe was a reſerved caſe, in as much as He was no private man: but even the Head of His Church, who had ſet Himſelfe to anſwere for all His members, and therefore when the Law protected not Him, who was innocent above all men, and for all men, it condemned it ſelfe as unable to give life: and therefore the concluſion is good, that it is not of any power to condemne any of them who were condemned in Him that was innocent. But that I may anſwere more particularly: I ſay that I am farre from theſe men, in both their opinions.

For although the things which our Lord did, ſo farre forth as wee can imitate them, are examples for us, yet not onely for example, but alſo for our juſtification, that the law of perfect righteouſneſſe being fulfilled for us, wee might bee freed from the curſe of the Law. Moreover by that active righteouſneſſe which our Saviour performed, He was able to ſave all that come unto God by Him, whereas if it might be ſuppoſed, that God and man in one perſon could ſinne (as the devill tempted Him) then His ſuffering had beene onely ſufficient for Himſelfe, whereas now, His death was meritorious for all. For as that ſuppoſed ſinne had beene infinite both in reſpect of the perſon againſt whom, and the perſon by whom it had beene done, being an infinite Perſon, ſo muſt it have had an infinite ſatisfaction; So all that *Chriſt* had merited by His death, had beene available onely for Himſelfe: but now being offered a *Lambe* without ſpot, His ſacrifice is ſufficient for all that come unto God by Him. Then for that other opinion, that wee are not bound to the fulfilling of the Law, it is moſt falſe. For though the Iudiciall were peculiar to *Iſraels* common wealth, and the ceremoniall Law ſerved onely till the ſubſtance was exhibited: yet the morall Law, in regard of the eternall Iuſtice and equitie thereof, as the law of nature, may not be broken without ſinne: nay, ſo much more ſtraightly are wee bound to the performance thereof, as the thoughts are more unruly than the actions, otherwiſe what meant thoſe interpretations of the Law, *Matth.* 5. and elſewhere, fetch't from the innermoſt meaning of Iuſtice, which binds the very thoughts: It hath beene ſaid to them of old, &c. *But I ſay unto you, Love your enemies: and whoſoever luſts, hath committed adultery in his heart, &c.* Is not our Lord a ſufficient Law-giver for His Church? Doe they take away ſinne out of the world, and ſo make void the death of *Chriſt*? *For where no Law is, there is no ſinne imputed. Rom.* 5. 13. I confeſſe that the Law hath no power over them that are in *Chriſt*, to eternall death, becauſe it was inſufficient to protect His innocent life, although the keeping of the Law, if it were exact, might claime to eternall life. But the works of the Law, and faith in *Chriſt*, are by Saint *Paul* ſet in direct oppoſition in this argument of juſtification, *See Rom.* 3. from *verſe* 20. &c. And *Galatians*, *Chapter* 3. But yet though obedience cannot bring life eternall to the doer of the Law, becauſe

the Law is perfect, our obedience imperfect; yet sinne brings deserved death upon the sinner, whereby their vanitie appeares, which hold the keeping of the law not necessary: and likewise the trueth of the former conclusion, that seeing the keeping of the law gave not life to our Lord that fulfilled it, neither can the breach of the Law bring condemnation to them that are in Him, to whom there is no condemnation. *Rom.* 8. 1.

Object. 2. *Object.* 2. But seeing the merit of *Christ* is infinite, and He being both God and man, of infinite worthinesse above the creature; and for this purpose appearing, that He might take away the sinnes of the world: how comes it to passe, that after the sacrifice for sin is offered, yet both sinne, and death the punishment thereof, doe still remaine?

Answere. It was an easie thing for God utterly to have abolished death, after that by sinne, it had entered into the world; so that neither the body should have died the naturall death, nor the soule the spirituall death of ignorance, and pleasure in sinne, nor both together the death eternall. But yet God would let both sin and death remaine, and that for foure reasons especially. First, that the justice of His most righteous sentence might stand. *In the day that thou eatest of that tree of the knowledge of good and ill, thou shalt die the death.* 2. That the infinitie of His wisedome and goodnesse might appeare; that as death by sinne had entered into the world, so by death he might destroy sinne: that whereas the devill which had the power of death, sought to deprive man of life and glory, He might take the weapon out of the hand of that *Egyptian*, and as *Benajah*, kill him with his owne speare, and by death bring man to everlasting glory. 3. That man might see the greatnesse of the benefit, and willingly conforme himselfe to follow *Christ* through the paines of death, and horrour of the grave, seeing God hath called and predestinated us to be like the image of His Son. 4. The devills fell by pride, and least man should grow proud, therefore is sinne and death left with him, to humble him thereby: So that to the faithfull, the condition of death onely is changed. For whereas justice would that man should die, because the sentence of death had proceeded against him; And mercy would not the death of a sinner, Wisedome decided it, that death should bee made the way to everlasting life, and so both Iustice and mercy might have what they desired.

Object. 3. *Object.* 3. But how is sinne said to be forgiven, when both sinne, and the punishment doe still remaine?

Answere. The meaning and purpose of this Article of our faith, is, that wee stedfastly beleeve the forgivenesse of our sinnes, so that they shall not rise up in judgement against us to our eternall condemnation. But concerning the temporary punishment in this world, we must remember that which is, *Hebr.* 12. 6. *Whom the Lord loveth He chastizeth, and scourgeth every one whom He receiveth.* And this

this appeareth most plainely in *David*, 2. *Sam.* 12. whose sinne though God had put away, that he should not die; yet was it afterward punished to every circumstance, as you may read. And though all chastisement for the present bee grievous: yet are not afflictions brought upon men, but onely for their humilitie, and exercise of their faith and patience; or to turne them from their sinne that they may repent, and be made partakers of His holinesse, and so the eternall remission of their sinnes, made sure unto them according to His promise, *Esay* 43.25. *I, even I am He that putteth out thine iniquities, for Mine owne sake, and will not remember thy sinnes.* And againe, *Esay* 44. 22. *I will put away thy transgressions as a Cloud, and thy sinnes as a mist: Turne thee unto mee, for I have redeemed thee*: Read further, *Esay.* 53. from *vers.* 4. to the end, *Mic.* 7. 18.19. *He retaineth not wrath for ever, because mercy pleaseth Him: He will turne againe and have compassion upon us; Hee will subdue our iniquities, and cast all our sinnes into the bottome of the Sea. Col.* 1. 13. *God hath delivered us from the power of darkenesse, and hath translated us into the Kingdome of His deare Sonne, in whom wee have redemption through His blood, that is, the forgiveneſſe of our sinnes, Hebr.* 1. 3. *Christ by Himselfe hath purged our sinnes.* See the text cited out of *Ieremiah*, *Heb.* 8. 10, 11, 12. and *Hebr.* 9. 26. and 28. 1. *Pet.* 2. 24. *Who His owne selfe, bare our sinnes in His body, on the tree, that by His stripes wee might be healed, 1. Iohn.* 1. 7. *The Blood of Iesus Christ purgeth us from all our sinnes, Reve.* 1. 5. *Hee hath loved us, and washed us from all our sinnes in His blood. Rev.* 5. 9. *Thou art worthy to take the booke, and to open the seales thereof. For Thou wast killed, and hast redeemed us unto God by Thy blood, out of every kindred, and tongue, and people, and Nation.*

ARTICLE XII.

The reſurrection of the body, and the life euerlaſting.

Chap. XXXVIII.

§ 1.

IT may ſeeme that the Chriſtian mans hopes are more glorious then all other hopes, becauſe he is ſo well content, with patience to expect the promiſes, and to deferre his hopes to be enjoyed in a better life then this; yea, for thoſe hopes ſake, to deny himſelfe many pleaſures and contents in this preſent life; an argument doubtleſſe, as of a conſtant hope, ſo of an inuincible courage; that for this hopes ſake, becauſe he judgeth Him faithfull that hath promiſed, he beareth patiently all oppoſitions, perſecutions, and all things elſe whatſoever may ſeeme to ſtand againſt this hope of happineſſe in the life to come: which conſtancy is ſo much the more to bee praiſed, becauſe it is of a hope above hope, ſeeing all reaſon and cauſes in nature are againſt it; inſomuch as with them that beleeved it not, it was ſcoffed at, as you reade *Act.* 17.32. or elſe accounted madneſſe, as *Act.* 26.24. yea, and where the great teacher of the *Gentiles* takes upon him to aſcertaine this doctrine of the reſurrection, as 1 *Cor.* 15. he brings his maine proofe eſpecially to this purpoſe; That it is to be held a Goſpel, which we are to receive as a matter

matter of faith, which of it ſelfe is the ſubſtance and proofe of things hoped for. We ſhall conſider the validity of Saint *Pauls* arguments in their due place, in the meane time what hope we may have from them who undertake to give proofe of this Article by naturall reaſon, you may ſee by that which *Thomas Aquinas* hath brought, *contra Gentiles lib.4.cap.79.* The ſoule (quoth he) is immortall, and naturally united to the body, as the forme thereof. Therefore it is againſt the nature of the ſoule, to be out of the body; and nothing that is contrary to nature, can bee perpetuall. Therefore it is neceſſary that it be againe united to the body, that the body may riſe againe. To this reaſon it may be replied, nothing is, or can be put in nature, whereby the ſoule being once departed, is againe reunited to the body: but that is a thing tranſcending nature and onely in the will and power of God. For although the reſurrection be indeed a naturall thing, in reſpect of the termes, that is, the body and the ſoule; becauſe neither the body, nor yet the ſoule, is any perfect ſpecies in nature, ſeeing they are made one for the other, and the ſoules deſire of being with the body is never ſatisfied but in the body; yet in reſpect of the principle or cauſe which ſhould joyne them together, being ſeparated, the reſurrection is above nature, and therefore cannot be enforced by any naturall reaſon. For the ſoule, by any diſeaſe or other cauſe contrary to nature, being driven out of the body; there is no naturall cauſe left, either in the one, or in the other, which is able to reunite them: for if ſo, then that cauſe would have beene of force to have retained the ſoule ſtill in the body, that it ſhould not have departed therefrom: And therefore that axiome, That nothing which is againſt nature can be perpetuall, hath no force to inferre the reſurrection, which depends onely on the will, the mercy and juſtice of Almighty God, and not on any thing that is in nature. The ſecond reaſon is this.

2. That which is imperfect in the being thereof, cannot be capable of perfect happineſſe. The ſoule ſeparate from the body, is in the being thereof imperfect; in as much as being a part of man, it is not perfect, but in the whole man ſoule and body together; Therefore it is neceſſary that the ſoule be againe united to the body, that both may be perfectly happy together.

Anſwer. The perfect happineſſe of the ſoule and body together, is a promiſe of grace, and utterly bevond the ſtate of nature, and ſo no naturall argument of the reſurrection. But the perfection of being is either naturall, or connaturall: The perfection, which I call naturall, ſhall be onely in the ſtate of glory, when the naturall parts of man, ſoule and body, ſhall be joyned together according to the perfection of their ſeverall being after the reſurrection. The connaturall perfection of the reaſonable ſoule, is that which is in knowledge and contemplation of things that are divine. The ſoule being ſeparate, becauſe it is freed from that variable and fraile

companion

companion of the fantasie, which followes the appetite, *and dieth with the body, Psalm.* 146.4. is better fitted to that perfection which is in contemplation, then while it dwelt with the body, and because it sees that there is no possibility in nature, of any returne to the body, it is with all patience and joy, content to expect till Gods appointment be, that it shall returne, as it was said to the soules of the Saints, That they should rest for a little season, untill their fellow Martyrs time were fulfilled, *Revel.* 6.11. So that although for the perfect happinesse of both, the soule is to be joyned to the body, yet that joyning followes not for the desires sake of the soule, but for His wills sake who hath promised such happinesse unto both soule and body.

Thus you see that the glorious hopes which the holy Christian faith brings with it, are above all the reasons and possibilities of nature. Therefore let us not seeke naturall proofes for the resurrection, but from the light of grace, and the vertues of the divine dignities which the holy Scriptures have made us to know; let us see what arguments we can finde of more strength and solidity. And because the reasons that are to bee brought for proofe of this Article will follow easily enough, if it be made manifest that the will and decree of God upon all man-kind is, that there shall be a resurrection both of the just and unjust, *Act.* 24.17. I will first bring the holy Oracles thereto; then the reasons that accord with them; and lastly answere such objections as *Atheists* are wont to bring to the contrary.

That which is in *Gen.* 3.15. *The seed of the woman shall breake the head of the serpent*, in *Iohn* 3.8. is interpreted, *shall destroy the workes of the devill*, that is, sinne, and the punishment thereof, death; which cannot be, except the dead be raised againe, *Iob* 19.25. *I know that my Redeemer liveth, and that Hee shall stand at the later day upon the earth; and though, after my skinne, wormes destroy this body, yet in my flesh shall I see God: whom I shall see for my selfe, and mine eyes shall behold, and not another, though my reines be consumed within me.* Which text, though it be as plaine and direct for the resurrection, as any other in the Scripture, yet *Iohn Mercerus* rejects that sence, because the Hebrew Commentators doe not so expound it. *Esay* 26.19, 21. *Thy dead men shall live together, with My dead body shall they rise: awake and sing ye that dwell in the dust, for the earth shall cast out her dead. For behold, the Lord commeth out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more hide her slaine.* Reade to this purpose, *Ezech.* 37. all. And if you say, that the calling of the *Israelites* is there prophesied, in that Metaphor; yet remember that no Metaphor is taken from things that are not. *Dan.* 12.2. *Of them that sleepe in the dust many shall awake to everlasting life; some to shame and everlasting contempt. Hosea* 13.14. *I will ransome them from the power of the grave, I will redeeme them from death: O death! I will bee thy plagues,*

plagues; ô grave! I will be thy deſtruction: repentance is hid from mine eyes. Iohn 5.28,29. *The houre is comming, in which all that are in the graves ſhall heare His voyce, and ſhall come forth: they that have done good, to the reſurrection of life; and they that have done ill, to the reſurrection of damnation.* 2 *Cor.*5.10. *Wee muſt all appeare before the judgement ſeat of Chriſt, that every one may receive the things done in his body, according to that which He hath done, whether it be good or ill.* So by theſe texts, among many other, it being manifeſt that God hath decreed a reſurrection for the bodies of men, both good and bad: it being alſo manifeſt, that nothing is impoſſible unto Him, but that *He doth whatſoever it pleaſeth Him, in the heaven, and earth, in the ſeas, and all deepe places, Pſal.*135.6. it muſt follow of neceſſity, that there ſhall be a reſurrection; which, that ye may the better apprehend, we will adde ſome reaſons that accord hereto.

1. And firſt of all, that argument which our Lord *Ieſus* brings to this purpoſe: *Matth.*22.32. *I am the God of Abraham, and the God of Iſaac, and the God of Iacob*, but God is not the God of the dead, but of the living. Therefore *Abraham, Iſaac*, and *Iacob*, though they be now dead, yet muſt they riſe againe, for all men live to Him, that is, are in His power to be brought againe unto life when Hee will. To know the ſtrength of this argument, you muſt looke to that which is, *Gen.*17. *I will eſtabliſh My Covenant with thee, and with thy ſeed for an everlaſting Covenant.* But no covenant can bee everlaſting, if either of the parties die. Therefore *Abraham* and his ſeed, that is, the faithfull cannot periſh, but evermore live unto God, as it is ſaid in *Luk.*20.38. *For to this end Chriſt both died, and revived, and roſe againe, that Hee might bee Lord both of the dead and living:* the dead He ſaith, that they may live againe. For if our Lord *Ieſus* died to purchaſe eternall life for us, it is impoſſible that we ſhould not live eternally.

2. The arguments of Saint *Paul*, in 1. *Cor.*15. fall as thicke as haile, and that firſt argument, in the firſt place, ſtands thus. 1. It is a Goſpel which he received, and preached unto them according to the Scriptures; And ſeeing the doctrine of God, for His owne authoritie, being the God of Trueth, is to be received, for our reverence only which we owe to him, we ought to beleeve it. Hitherunto tend thoſe words. *v.*3. and 4. *For I delivered unto you that which I received, that Chriſt died for our ſins, according to the Scriptures, and that He was buryed, and that He roſe againe the third day according to the Scriptures.* 2. And from this ground of faith, he doth conclude, *verſ.*12. that there is a reſurrection, to wit, for them that die in the faith of *Chriſt*; For *Chriſt* died not for Himſelfe, but for our ſinnes, and roſe againe for our juſtification, *Rom.* 4.25. 3. Since by man came death, by man alſo came the reſurrection of the dead. *verſ.* 21,22. For the well-being of the body cannot bee but by the head. 4. *verſ.*25. Hee muſt reigne untill He have put all His enemies under His feete, *Pſal.* 110.1. Therefore death alſo ſhall be

ſubdued

ſubdued. *Ergo.* The bodies of men kept under His power, ſhall riſe againe. 5. If the bodies of men riſe not againe, theſe abſurdities and inconueniences muſt follow. That they that are de ad in *Chriſt*, are periſhed, and while they lived here, were of all men moſt miſerable. Our preaching, and your faith is vaine. We are falſe witneſſes of God, ye are yet in your ſin. They that are baptized over the dead, are baptized in vaine: we are needleſly in danger every houre for the preaching, and beleefe of this doctrine. My contention at *Epheſus* hereabout, was to no purpoſe. The *Epicure* that lives to eate and drinke, is the only happy man. But theſe things are impoſſible, and amongſt *Chriſtians* accounted incredible. Therefore there is a reſurrection, His doctrine in other Epiſtles, is to the ſame purpoſe, as *Rom.*8.11. 6. *If the Spirit of Him that raiſed up Ieſus from the dead dwell in you, He that raiſed up Chriſt from the dead, ſhall alſo quicken your mortall bodies by His ſpirit that dwelleth in you.* This argument from the communitie of the Spirit, you may underſtand by *Chap.*17.§.4.*n.*2. *Phil.*3.21. 7. *Hee ſhall change our vile bodie, that it may be faſhioned like to His glorious body, according to the working, whereby Hee is able even to ſubdue all things to Himſelfe.* 8. The hope of the reſurrection, as it is a comfort againſt all the trouble and afflictions of this life, ſo eſpecially againſt ſorrow for them that depart from hence, as you read, 1. *Theſ. Chap.*4. *verſ.*13, 14.&c. 9. 2.*Cor.*5.10. *All muſt appeare before the judgement ſeat of Chriſt*, therefore the dead ſhall riſe againe. 10. For none of us liveth to himſelfe, and no man dieth to himſelfe; *For whether wee live or die, wee are the Lords. Rom.*14.7, 8, 9. Therefore the dead ſhall riſe againe.

3. If there be a reſurrection of the dead, then the love of God may extend it ſelfe eternally towards man, according to that excellency of compaſſion and love, than which, none can be greater: So that not onely our ſins be forgiven eternally, but alſo thoſe mercies vouchſafed which we can neither deſerue, nor thinke of, becauſe His love hath not whither it may extend it ſelfe any further: and likewiſe the will and underſtanding of man, may know and love God in that excellency and perfection of love, which is poſſible to man, in his perfection to performe. But if there be no reſurrection, neither of theſe things can bee. Therfore it is expedient that there bee a reſurrection.

4. An infinite goodneſſe is ſufficient, and able to fulfill all the good deſires of the creature; both of the ſoule with knowledge, with joy, with love, and all other vertues which it can hope or deſire: of the body alſo in giving of it health, ſtrength, activitie: for heavy and elementall, to make it ſpirituall; for earthly, to make it heavenly; to bee ſerviceable in every reſpect to the deſires of the mind; to paſſe from place to place, to dilate or contract it ſelfe; to appeare, or diſappeare, &c. Which if the infinite goodneſſe never ſhould, nor would performe to the creature, then had He put into

the creature a hope, and expectation of happineſſe, above that which He meant to performe: So the imagination of goodneſſe ſhould be greater than the reall goodneſſe, and our apprehenſions more large, and an infinite goodneſſe ſhould not be able to anſwere the finite deſires of the creature. But all theſe things are impoſſible. *Ergo.* It is neceſſarie that there bee a reſurrection of the body, and life everlaſting, whereby the expectation of man ſhall be fulfilled.

5. The Law of God is the patterne of perfect juſtice; And His infinite juſtice requires, that reward bee given to every one accordingly, as he hath broken or obſerved it, and that according to the meaſure of His infinite juſtice, ſo farre forth as a finite creature can bee capeable. Therefore there ſhall bee a reſurrection of the fleſh, eſpecially by the luſts, whereof the divine love and juſtice have eſpecially beene broken.

6. If there ſhall bee a reſurrection of the body unto eternall life, then God may uſe His creature, man to His glory, as it pleaſes Him: if not, then the power of God ſhall bee deſtitute of a ſubject, framed of body and ſoule, wich Hee may uſe to His glory. But this is impoſſible, that His power ſhould be deſtitute of ſuch a Creature to whom He hath promiſed immortall glory, therefore there ſhall bee a reſurrection unto everlaſting life.

7. By how much any efficient is greater in power, by ſo much the more effectually doth it worke, that the effect bee brought to the beſt end, whereof it may be capable, and that eſpecially if the glory of the efficient be joyned therewith. The deſire and uttermoſt hope of every man is to live ever in body and ſoule, not parted aſunder, 2. *Cor.* 5.4. and to this end and hope, God Himſelfe hath created us, *verſ.* 5. and of this thing, every man is capable, and the great glory of the Creator ſhall bee moſt excelling in this, that He free His creature man from the baſeneſſe of mortality and corruption, to an eſtate of Glory, and immortality: Therefore it is requiſite that there bee a reſurrection, and life everlaſting: For He fulfilleth the deſire of them that feare Him, *Pſal.* 145.19. Therefore they ſhall riſe to life everlaſting.

8. The will of man is created of God, that he may aſpire and come to that end, whereunto the goodneſſe and will of God have created him, which end hee cannot attaine unto, if there be no reſurrection and eternall life. For if there be no reſurrection, then is he created onely to the enjoying of happineſſe, ſhort and fading in this life, ſo ſhould he have the underſtanding and deſire of exceeding great felicitie, and the enjoying of little. But this is impoſſible, for ſo the effect, that is, the ſhort happineſſe, ſhould not bee anſwerable to the cauſe, that is, the will of God, which hath put this will and deſire of eternall happineſſe in man. But if the naturall appetites of eating, drinking, procreation of the like, &c. cannot be in vaine, much leſſe, the ſpirituall deſires of knowing, of loving

ving God, and pleasing of Him. But the first are not in vaine, therefore not the latter, though that be not first which is spirituall, but that which is naturall, and then that which is spirituall.

9. Man as he is a creature of God, is good, *Gen.* 1. 31. and his goodnesse is greater in respect of the end of his creation, which was to know, love, and honour God, which in this life hee cannot doe, because of sinne, the worke of the devill in him. But it is impossible, that either the sinne of man, or the malice of the devill should frustrate the end of God in His creation. Therefore there is a resurrection, and eternall life, wherein God shall have His due from man, and man his eternall joy in God.

10. No word or commandment of God can be in vaine, as that, *Thou shalt love the Lord thy God with all thy heart, and Him onely shalt thou serve*; or that; *Thou shalt be perfect with the Lord thy God.* For man doing thus, the soule shall be happie, and approach to that end, for which it was created. For therefore God loved man, that he might love and honour God againe; which because it is not done in this life, because of our infirmitie, and our sinne, therefore there shall be a resurrection, and life everlasting, wherein our love shall be perfected, least the divine love should suffer eternall injustice, and eternall punishment be brought upon the creature, so exceedingly beloved, and not returning that love againe.

11. Man is the end of all bodily being, either in that he is the combination of all bodily beings, whether they be elementall, vegetable, and sensitive; and likewise of things that have imagination and reason, *See hereto, Chap.* 17. §. 4. *n.* 5. or else because all bodily beings shall have their rest and perfection in him, and with him: or at least because he uses these things to such workes as are acceptable to God: But if there be no resurrection, then after the end of this world, man in whom, and with whom, all these things are to receive their perfection, not being at all, all these things have no end of their being, and so either not being at all, or else being for no end, their creation (as concerning their uttermost and true end which is the eternall glory of God) should bee in vaine, and that expectation or groaning of the creature to bee delivered from the bondage of corruption, of which Saint *Paul* speakes, *Rom.* 8. should also be in vaine, and the promise of making all things new, *Rev.* 21. 5. *Es.* 65. 17. 2. *Pet.* 3. 13. should also bee of none effect. But all these things are impossible. *Ergo.* It is necessary that there be a resurrection of the body, and eternall life.

12. Neither is the body, nor yet the soule for it selfe, but both the one and the other, that both together may make one perfect man: So the perfection and blessednesse of the whole man is more than that which can come onely to one part. But if there bee not a resurrection of the body, this greater blessednesse is utterly lost, so that although the soule bee happie for ever; yet the greater blessednesse of the soule and body together, suffers eternall privation.

So the whole ſhould be onely, that one part may bee happie: ſo the hope, even of the faithfull ſhould bee in vaine, and their eternall happineſſe onely in imperfection; and ſo the puniſhment of the wicked. But theſe things ſtand neither with the juſtice of God, nor the trueth of His promiſes. Therefore the body ſhall riſe againe.

13. And becauſe this is our laſt hope and uttermoſt comfort in all our calamities, and a ſpeciall bridle to reſtraine from ſinne, it is fit that upon all occaſions you ſhould exerciſe your ſelfe to make this concluſion on whatſoever you thinke, or whatſoever you heare out of the holy Scriptures. For every promiſe, and every threatning therein, brings you to this; that a reckoning muſt be given for all that which you have done in the body: For if the body, with the ſences, the ſervants of the ſoule, either for ſinne, or righteouſneſſe, ſhould not live againe, then the divine juſtice, in reward, and puniſhment, ſhould be defective, but this is impoſſible. The texts that are plaine you will underſtand by your ſelfe, as that of *Moſes*, in *Pſal.* 90. 3. *Thou turneſt man to deſtruction, and ſayeſt, Returne ye children of men.* Some are a little further off, which yet you may eaſily bring hither, as *Eſay* 38. 18, 19. *The grave cannot praiſe thee; They that goe downe into the pit cannot hope for thy trueth. The living, the living, hee ſhall Praiſe thee, as I doe this day.* Therefore the dead ſhall riſe againe. For ſeeing man was made to glorifie God in his body, and in his ſoule and that his end cannot bee fruſtrate; man muſt live againe, that his mercy and juſtice may be praiſed, both by the good, and the bad. *Iannes* and *Iambres* withſtood *Moſes*, 2. *Tim.* 3. 8. Therfore *Moſes*, *Iannes*, and *Iambres* muſt come to judgement. For it is a juſt thing with God to reward you, and to puniſh them that trouble you, 2. *Theſ.* 1. 6. 7.

And if for your further ſatisfaction, you will reade that which the Fathers have written; you may take that which goes under the name of *Iuſtine* the Martyr, in his queſtions of the Greekes: the oration of *Athenagoras*, concerning the reſurrection of the dead. *Irenæus lib.* 5. *cap.* 4. *&c.* his arguments for the moſt part taken from *Athenagoras*. *Theophilus lib.* 1. *ad Autolycum*. *Origen περὶ ἀρχῶν, lib.* 2. *cap.* 10. Reade alſo that excellent booke of *Tertullian*, of this argument, where you may ſee what his judgement is concerning the qualities of the bodies being raiſed, and ſome objections to the contrary anſwered. This Article, the *Iewes*, both *Cabaliſts* and *Talmudiſts*, hold ſo firmely againſt that hereſie of the *Sadduces*, that they ſay, That he can have no part in the world to come, which denies the reſurrection. *Lib. Sanhedrin Cap. Halec.* Neither is there any man that lives, and ſees the continuall courſe of nature, in the digeſtion of the food, that can deny that *reſtitution* of the body, of which *Pythagoras*, and after him, *Plato* ſpeakes in *Phad.* and moſt of all Saint *Paul.* 1 *Cor.* 15. 39.

§ 3. Yet ſo fearefull is the judgement which follows after the reſurrection,

reſurrection, unto the *Atheiſt*, that he ſearches all corners of cavills againſt it, you ſhall take ſome of them with their anſweres, as I find them in *Tertullian*, and *Thomas Aquinas*, *contr. gent. lib. 4. cap.* 80, and 81.

Obiect. 1. And firſt it is ſaid, 1 *Cor.* 15.50. *That fleſh and blood cannot inherit the kingdome of God.* *Obiect.* 1.

Anſwer. Till by grace it is made ſpirituall: So not the ſubſtance of the fleſh is there underſtood, but the preſent eſtate thereof, with the luſts and wicked deſires; which if a man doe mortifie by the Spirit, he ſhall live, *Rom.* 8.13. So in *Iohn* 6. 63. *The fleſh profiteth nothing*, underſtand the fleſhly-minded man, which of himſelfe knoweth not the things of God, and thoſe things which belong to ſanctification and eternall life. But concerning the being or ſubſtance of the fleſh, or body of man, ſeeing it was tempered by Gods owne hand, faſhioned according to His image, made the ſeat of the ſoule ſo excellent a being, by which and with which the ſoule workes whatſoever it doth; ſeeing in the holy Baptiſme, the fleſh is waſh't, that the ſoule may be cleane; ſeeing in the holy Supper, the Sacrament of the Body and Blood of *Chriſt* is received by the mouth, that the ſoule may be ſtrengthened in God; ſeeing our bodies are the members of *Chriſt*, the temples of the *Holy-Ghoſt*, and He dwells in them; ſeeing our bodies are not our owne, but Gods, 1 *Cor.* 6. ſeeing they are the inſtruments of holineſſe, in all the workes of mercy, in prayers, in wholeſome counſell, almes deeds, in indurance of ſorrowes, in faſting, in impriſonment, in martyrdome in death; it is impoſſible that God ſhould leave forlorne the workemanſhip of His owne hands, the cloſet of His owne breath, the maſterpiece of His cunning, the heire of His riches, and the Prieſt of His religion and ſervice, to dwell in eternall death; that He ſhould not heale the wounds, and reſtore thoſe dead to life, which have beene wounded and ſlaine for His ſake. And though the fleſh in it ſelfe be weake, and through ſinne utterly loſt; yet ſeeing our Lord came to ſeeke and to ſave that which was loſt, and that He Himſelfe hath borne our ſinnes; it is impoſſible that either the merit of *Chriſt* for us, or the mercy and goodneſſe of God ſhould be in vaine. Therefore the glory of the Lord ſhall be revealed, and all fleſh ſhall ſee it together, *Eſay* 40.5. and from one Sabboth to another ſhall all fleſh come, and ſhall worſhip before me, ſaith the Lord, *Eſay* 66.23. *And I will powre out of my Spirit upon all fleſh. Ioel* 2.28. And ſeeing the fleſh hath theſe holy promiſes, therefore the fleſh ſhall riſe againe, that as both the fleſh and the ſoule have ſorrowed, ſo they may both reioyce together.

Obiect. 2. But the Prophets ſpeake of the reſurrection darkely, and in figurative ſpeeches onely. *Obiect.* 2.

Anſwer. Not onely, but oftentimes ſo, as they cannot be otherwayes meant. And though they uſe figurative ſpeeches; yet no figure is taken but from ſomewhat that is properly and truely ſuch.

ſuch. Moreover, the words are often ſuch as admit no other meaning, as in *Iohn* 5. 28, 29. *The houre is comming in which all that are in the graves ſhall come foorth; they that have done good, to the reſurrection of life; and they that have done ill, unto the reſurrection of condemnation.*

Obiect. 3. *Obiect.* 3. If the ſame body ſhall riſe againe, of the ſame ſhape and lineaments; ſome ſhall be whole men, ſome maimed, ſome halting, blind, &c.

Anſwer. The qualities of the bodies ſhall be changed, the ſubſtance ſhall not be loſt. For as it is againſt the juſtice of God, that one ſubſtance ſhould doe that which is pleaſing to Him, and another be rewarded therefore: So if all teares ſhall be wiped away, then alſo all cauſe of teares; all hurts, wants, and deformity both of body and ſoule. So that as the ſame body ſhall be returned to the ſame ſoule; ſo ſhall it returne intire and whole. *Obiect.* But if the uſe of the members ceaſe, why are the members needfull? *Anſ.* Though the naturall body ſhall be made ſpirituall, and thereby be delivered from the neceſſities of thoſe things to the uſe of which wee are now tyed, as of foode, clothes, &c. and ſo the members freed from their offices; yet are they not therefore unneceſſary; For the tribunall of *Chriſt* requires a perfect man, that he may receive in his body, according to that which he hath done in his body. Moreover, for the perfection of beauty and glory, the body muſt be intire, the integrity of which ſtands not in the offices of the members, but in their ſubſtance. Neither yet ſhall all the offices of every member ceaſe, for the inſtruments of the voyce ſhall ſtill ſerve for praiſe to God, as this Father thinketh.

The objections which *Thomas Aquinas* brings from naturall doubts, are of no force againſt the reaſons which we have brought from the light of grace, and knowledge of the Scriptures: For it is yeelded, that the reſurrection of the body is beyond all the power of naturall cauſes to effect, but that it is onely of the will and power of God, as to make man at the firſt, ſo to reſtore him againe out of his former principles, into which he was reſolved. But that you may ſee how weake naturall reaſon is, compared with the trueth of God, and on what wretched hopes the *Atheiſt* depends, which truſts that his ſinnes ſhall never be brought to judgement; I will propoſe the reaſons and anſweres as they ſtand.

Obiect. 4. *Obiect.* 4. That which is corrupted, cannot be made the ſame againe; as a naturall habit of the body, or mind, being deprived, cannot be reſtored.

Anſwer. The impoſſibilities of nature, cannot limit that power which created nature, eſpecially in the reſurrection of the body, wherein the Author of nature hath profeſſed that He can, and hath promiſed that He will raiſe it up againe, as you read before.

Obiect. 5. *Obiect.* 5. But the eſſentiall principles being loſt, it is impoſſible that the ſame thing in number ſhould be reſtored.

Anſwer.

Answer. The essentiall principles in man, are soule and body, which being restored each to other in the perfection of them both, nothing which is concomitant, whether it be property, or necessary accident can be wanting, and that both these remaine in the state of being, and consequently in the possibility of being brought together againe, you may see *Chap.* 17. § 4. *N.* 5.

Obiect. 6. Corruption is a change from being, unto not being. Therefore it is impossible that the being of man being corrupted, the same being in number, should be restored. *Obiect.* 6.

Answer. This is in effect one with the former. And it is true, that the totall is destroyed in man by the separation of the parts. But neither of the parts doe come to nothing, but are in the hand of that power to bee conjoyned againe, by which they were conjoyned at first.

Obiect. 7. If whatsoever hath beene essentiall to the body of man, must in the resurrection be restored unto him, then this bodily proportion shall be very uncomely; in as much as the haire, the nailes, and whatsoever else is wasted away by the force of naturall heat, were once as essentially of the body as that was, which he carryed with him to the grave. See the first supply to Logicke, question 66. *Obiect.* 7.

Answer. As it was said before, that whatsoever was wanting in the body should be made up: So understand on the contrary, that superfluities, and deformities shall be taken away: and that every one shall rise againe in that perfection which is peculiar to man-kind.

Obiect. 8. That which is common to all, of any kind, seemes naturall to the species. But there is not any common virtue, of any naturall agent, to worke this: Therefore it seemes that all men shall not rise againe. *Obiect.* 8.

Answer. The resurrection of the dead is not by any naturall cause, but it depends onely on the power of God, to whose justice every man must give an account of his owne workes.

Obiect. 9. Death is the effect of sinne, from both which wee are freed onely by the death of *Christ*. Therefore it seemes that all shall not rise againe, but they onely that are partakers of the merit of His death. *Obiect.* 9.

Answer. It is true, that such onely shall rise to eternall life, the rest for justice unto judgement. And because death is the wraeke of nature in all men, and the worke of the devill; and that our Lord came to repaire nature, and interly to destroy the workes of the devill: Therefore, that it may appeare that Hee hath perfectly finished that for which He came, all men must rise againe.

Obiect. 10. The last objection seemes a mighty one above the rest. That if all men must rise againe perfect, what shall become of the Canibals, who have eaten one another? nay, if any of these Canibals eate onely mans flesh, and beget children, seeing their seed *Obiect.* 10.

ſeed (as their wiſedome affirmes) is onely the ſuperfluity of the nouriſhment, before it be conuerted into the ſubſtance of the fathers body; here is the knot of *Gordius*, who hath moſt right to this ſeed, whether the ſonne whoſe body was made of it; or the father, or he from whoſe body it was deuoured, by the father? But this Philoſophy of the ſuperfluity of the ſeed, hath been hiſt out in the 17. *Chapter*. The maine doubt is anſwered by Saint *Paul*. 1 *Cor*. 15. 44. *Thy body is ſowen a naturall body, but it is raiſed a ſpirituall body*. So then, though Beares, or dogs, or Canibals, or wormes deuoure the fleſh; yet ſeeing onely fleſh is nouriſhed thereby, a materiall body with a materiall, a naturall body with a naturall; the ſpirituall body is free from any naturall change. For even now the ſoule dwells not in the body, but by thoſe meane ſpirits which are raiſed from the bodily parts (as I ſhewed before.) Therefore though this materiall, individuall body ſhall be raiſed up; yet becauſe it is raiſed up a in ſpiritual eſtate, it will be free from naturall corruption, becauſe it is fitted to be an eternall habitation for the ſoule, being wholly ſpirituall; and then there will be no want of any member or part, when the ſoule ſhall be able to fit it ſelfe of a clothing, for all uſes, out of a ſpirituall body; neither ſhall it need to ſeeke any ſupply out of a forreigne body: For as in juſtice the ſame ſoule muſt returne to the ſame body, that both may ſuffer, or be glorified together; So ſhall both be perfected together, according to the perfection of every individuall, in their proper parts: And though they be ſcattered in aſhes, or duſt, as farre as from Eaſt to Weſt, yet ſhall every atome be gathered into that body in which it firſt received the impreſſion of an humane ſoule, to become a part of a reaſonable man. The Poet gives you an example of a Gardiner, wehling his ſeeds being mingled together.

Namque ut quondam olitor, qui forte minuta ſub uno
Diverſi generis confuſa videbat acerno
Semina; mox ſecum, dum ſingula ſeligit, hoc eſt
Ozymon, hoc apium, lapathum iſtud, & oxalis illud,
Daucum, & andrachne, ammi, apiaſtrum, urtica, melanthum;
Sic tua, ſed melior ſapientia, novit acuto
Permiſtos hominum cineres diſcernere viſu.

I will give you an experiment for your eaſier underſtanding. Take a knife, a punch, or other toole of ſteele well hardned, and touch't with a load-ſtone, mingle a quantity of the fylings of iron, or ſteele, with ſo much common duſt as that the fylings appeare not; yet with the knife or punch made cleane, you may ſeparate the fylings, according to the firſt quantity, out of the duſt. And if this be poſſible to metall, by reaſon of the common ſpirit; how much more to the ſoule, when it is commanded to gather together, that duſt, which once it had enlived by it ſelfe?

§ 4. Among

§.4. Among the hereſies againſt the doctrine of our holy religion, that which denies the reſurrection, was one of the firſt. For beſide the *Sadduces* which denied it, as you read, *Mat.* 22. and thought that the ſoule died with the body, all the ſects of the *Samaritanes*, (except perhaps the *Doſitheans*) held that errour with them. And although it bee not knowne to mee, which of them fell firſt into the ditch: yet ſeeing both ſorts held the bookes, and authority of *Moſes* (and none of the Prophets beſide) authenticall; and that the *Sadduces* interpreted *Moſes* according to the letter of the Law, and thought that the bleſſings and curſings therein contained, did belong onely to this preſent life (which was the originall of this errour) with mee they ſhall be accounted, the blind guides of the blind.

Among the *Chriſtians*, ſome twenty ſects of Hereticks have beene, which denied this Article; ſome upon one ground, ſome upon another. The firſt fountaine of this poyſoned doctrine among the *Chriſtians*, was *Simon* the *Samaritane*, whoſe Scholars held it ſucceſſively unto *Marcus*, about a 100. yeeres after *Simon*. This *Marcus* alſo upheld the ſame hereſie: but after him it was by turnes ca'l'd up from hell againe. *Carpocrates* out of *Platoes* Schole, brought in the change of ſoules, from body to body: but much worſe than hee. For *Plato* thought that the ſoules of men were ſent into the bodies of beaſts, or of crazed and old men, for the puniſhment of their former ſinnes: but *Carpocrates* taught that they were brought thither for the fulfilling of thoſe luſts which they had not done in their former bodies. For being here ſubiect to the power of the enemie, man (ſaid hee) cannot eſcape the wrath of theſe adverſaries; but by the filthineſſe of life, and doing ſuch things as pleaſe them. And therefore the ſoules that live heere moſt vertuouſly, and temperately, are ofteneſt ſent into other bodies. Though this doctrine of the devills Chaplaine, upheld the immortality of the ſoule, yet no reſurrection of the body.

Valentine, and after him the *Manichees*, taught that the ſoules of men onely were redeemed by *Chriſt*, but not their bodies, and therefore they ſhould riſe no more. Neither yet ſhould all ſoules bee ſaved. For there bee (ſaid hee) three ſorts of men: ſpirituall, animall, and carnall. Spirituall, which by nature have a moſt excellent faith, and theſe ſhall be ſaved without good workes, as *Seth*: Animal, which have but a little faith, but may bee ſaved by a ſupply of their workes, as *Abel*. But the carnall as *Cain*, can by no meanes bee ſaved.

Marcion, concerning the reſurrection of the body, ſided with *Valentine*, And ſo did *Apelles*. For, (ſaid hee) *Chriſt* Himſelfe went to Heaven without any body. For that body which Hee had taken from Heaven, and the elements; at the reſurrection Hee delivered againe to their proper principles, from whence He tooke it.

The *Seleucians* also, that affirme that *Christ* left His body in the Sunne (as you read before) are bound to denie to us any ascent into the heavens above: for it cannot be better with us the members, than it is with our Head.

Origens errour against the resurrection, is at large refuted by *Epiphanius, Hær.64.* and if you minde the objections and answeres before, you have the sum of that which *Origen* brought against it, and the other answered.

Hierax denied a resurrection of the body, but is disproved by the arguments heere brought, as all the other Hereticks which are here mentioned. A resurrection of the soule be yeelded unto, except of the Infants, which died before they had knowledge; because none is crowned, except he that strives lawfully, as you read before, in the 28. *Chapter*, where his reason is answered out of *Epiphanius, Hær. 67.*

And although you see such monsters of opinions, as I have said, and if you have leisure, may read the refutation in particular, in the Author aforesaid; Yet if you take good heed to that which hath beene spoken for, and against the trueth; you may confesse that the trueth is great, and shall prevaile.

CHAP. XXXIX.

And life everlasting.

§ 1.

WHile there was no sinne in the world, it stood not with the justice of God, that any punishment for sinne should bee inflicted: therefore death, and all diseases, as his fore-runners, with hunger, thirst, and all the enemies of life, were far from man. But after that sinne had brought in death, it was a mercy that all those enemies of life, which accompanied death, should shew themselues, that man might daily be put in mind of his mortalitie, and returne unto Him whom he had offended. Now if you shall aske from whence this change of estates, from immortality, to mortality, did succeed in man: I thinke even from hence, that the pure soule, the image of God, dwelling in the body, which was framed of the bodily creature, which was yet pure, and not subiected to the curse, had power to sustaine the body in that perfect estate wherein it was created, and so should have preserved it for ever, if it had held that dignitie which it had, and hearkened onely to the ordinance of God, and

and had reigned over the bodily affections and deſires, as it ought, and had power to doe. But when the ſoule would forſake God the guide thereof, and that dignitie which it had naturally over the body, and follow the luſts and appetites thereof, and for that treaſon againſt God, loſt the power and ſtrength which it had to ſupport the body: and moreover muſt ſeeke ſuſtenance for the body out of the creature, now accurſed and deprived of her firſt ſtrength: it was impoſſible but that according to the curſe, corruption, diſeaſes, and death ſhould follow thereupon. Yet ſeeing the merit of *Chriſt* is ſo ful of ſatisfactiō to the juſtice of God, and He ſo powerfull to reſtore all the decay of nature; and to deſtroy all the wrack and miſchiefe which the devill hath brought thereinto: wee may firmely beleeve as we profeſſe in this Article, that wee ſhall at laſt be brought to the enjoying of everlaſting life, better than that to which wee were at firſt created.

1. For although by the craft of the devill, ſinne entered into the world, and death by ſinne paſſed over all man-kind: yet ſeeing man was made immortall, and that neither the end which God purpoſed, nor yet the infinite merit of the death of *Chriſt* can bee in vaine: it is impoſſible but that man-kind at laſt ſhould be brought to eternall life.

2. The infinite goodneſſe of God, is the reaſon and the cauſe that he is good to all, and that His mercy is over all His workes, *Pſal.* 145.9. Therefore there is an eternall life reſerved for man the moſt excellent of the viſible creature, and the will of man above all other things, deſires an eternall life in glory and happineſſe, according to His promiſes. But if no ſuch eternall life ſhall bee, then the action of God toward His creature, ſhall be in litleneſſe and defect; neither ſhall he fulfill the deſire of them that feare Him. So alſo the will of man ſhould more deſire the accompliſhment of the divine goodnes upon the creature, than the will of God ſhould deſire the accompliſhment of it ſelfe. But theſe things are impoſſible: therefore there ſhall bee an eternall life in glory and happineſſe.

3. Virtue, and the ready ſervice of man unto God, is that thing wherewith God in man is moſt delighted, and which He hath commanded, as it is ſaid, *Be ye holy, for I am holy, Lev.* 11.44. and the deſire of this holineſſe is found in them eſpecially, that hunger and thirſt after righteouſneſſe, and hate their ſinnes, whereby they diſpleaſe Him. But this ſeruice of man to God, hath not hitherto beene duely performed by any living among the ſonnes of men, neither can be performed, both in body and ſoule, by the dead. Therefore it ſhall be performed in the life that is to come, wherein both Gods will, and the deſires of His ſhall bee fulfilled. *See Matth.* 5.6.

4. If there ſhalbe an eternal life for man, then man ſhall receive of the divine goodneſſe and power a power whereby he may both bee,

and doe thoſe things whereto the divine goodneſſe and wiſedome hath appointed him. But if there be no life eternall, then the end of mans creation ſhould be onely to privation, and not being. But it were better never to have beene, than after all the miſeries of this life, in the end to returne to an everlaſting not being. For ſo the effect, that is, man-kind, ſhould no way be anſwerable to the cauſe, nor yet be any proofe or manifeſtation, of that goodneſſe, infinity, eternitie, and power by which it was made. But this is impoſſible, and againſt the conditions both of the prime cauſe, and the infinitie of the dignities thereof.

Object. But you will ſay, that this reaſon doth no more prove that there is an eternall life for man, than for beaſts, and other of the creatures, which alſo ought to continue for the proofe of that wiſedome, and almightyneſſe of their cauſe.

Anſwere. There is a difference betweene the end, and thoſe things which are for the end. Man is the end of all the viſible creature, and therefore it followes, that all thoſe things are to bee in man, as in the end, ſo far forth as they can be, worke, or be glorified in Him. And from hence alſo it followeth, that man muſt bee for ever, leſt all theſe things which were for him, ſhould returne to nothing with him; and the image of that infinite goodneſſe, and wiſedome by which they were made, ſhould come to nothing eternally. Therefore though they ſhall be in man as the *idéa* of them all, yet not in their ſeverall or diſtinct beings beſide man.

5. No naturall deſire of the creature, which is implanted in every individuall, of every kind, can bee in vaine, becauſe it is implanted therein by a ſuperiour power, which cannot bee fruſtrate. But it is implanted in all men naturally, both to deſire, and to hope for eternall life. Therefore there ſhalbe an eternall life. For if after the reſurrection, man ſhould not live for ever, then there ſhould be in God a will to raiſe him to life; contrary to his will, that hee ſhould live for ever: So His being ſhould not be ſimple, and one: but this is impoſſible, as it was proved, *Chap.* 9. §. 6.

6. The more powerfull that any cauſe is, the more manifeſtly doth the likeneſſe thereof appeare in the effect. And ſith God is the firſt and chiefe cauſe of all, and that the likeneſſe of man, His worke ſhall be greater in his perpetuall well-being, than in not being at all: therefore there ſhall bee an eternall life, wherein the greateſt likeneſſe of the effect to the cauſe ſhall be perfected, that man may live in eternall Righteouſneſſe, Wiſedome, and Glory. Otherwiſe the infinite juſtice might ſeeme defective, in reward and puniſhment, if both good and bad ſhould periſh alike. Moreover, the word whereby the puniſhment was inflicted, was neither ſo generall, nor ſo without exception, but that there was grace reſerved. And now, leſt he take of the tree of life, and live for ever [in his ſin] therefore the Lord God ſent him forth of the garden of *Eden*, the type of eternall happineſſe, till he had taſted of death, the puniſhment

punishment of his sinne, then should hee live for ever in joy.

7. And these reasons for the assurance of everlasting life, you may adde to them that are in the Chapter before. And above all reason, the holy promises of God which cannot faile; as *Iohn* 3.16. *God so loved the world, that He gave His onely begotten Sonne, that whosoever beleeveth in Him, should not perish, but have everlasting life. Titus* 3.7. *Wee are made heires according to the hope of everlasting life. Matth.*19.29. *Every one that hath forsaken houses, &c. or lands for my sake, shall receive an hundred fold, and shall inherit everlasting life. Psal.*37.18. *The Lord knoweth the dayes of the upright, that their inheritance shall be for ever. Psalm.*23. *I shall dwell in the house of the Lord for ever.* And that the ioyes of heaven are eternall, it may appeare by the torments of the wicked that are in hell: of both which see *Matth.* 25. from *vers.*31. to 46. And therefore the Apostle concludes, *Rom.*8.18. *That the afflictions which are of this present life, are not worthy to be compared with the glory that shall bee revealed. For those things which God hath prepared for them that love Him, are such as neither eye hath seene, nor eare hath heard, neither have they entred into the heart of man to conceive,* 1 *Cor.*2.9. And concerning the assurance of this joy, let the same mind be in us which was in Saint *Paul, Rom.*8.38,39. *I am perswaded, that neither death nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Iesus our Lord.* For it is just with God, to give unto His Sonne, having fully satisfied His justice for the sinne of man; to give to His Sonne, I say, according to the merit of His desert, that glory, and honour, and immortall joy, which is due to Him therefore: which joy, for the infinite merit of His Person, being both God and man, must likewise be infinite. And because Himselfe is God blessed for evermore, and hath eternall glory and happinesse, and a Name which is above every name that is named in this world, or in the world to come; therefore hath Hee not any need of this purchased glory which is due for His sufferings; but that glory is reserved for them that are called of His grace, to be partakers thereof. And because a finite creature cannot be capable of infinite glory at once, *intensivè*, that is, according to the infinite measure thereof; therefore is it bestowed, *extensivè*, that is, in the externity or continuance thereof, wherein man is carryed from glory to glory, by the Spirit of the Lord, 2 *Cor.*3.18. Neither is it for any man to thinke, that this glory which *Christ* hath purchased by His obedience, should be setled on that humane nature which He assumed in the Incarnation. For that hereditary, or native glory, which He had, as being one with the Father, was abundantly sufficient to glorifie that tabernacle whersoever He was pleased to dwell, as He saith, *Ioh.*17.5. *And now, ô Father, glorifie thou Me with thine owne selfe, with that glory which I had with thee before this world was.* So it appearing, both by reason

reaſon and authority of the holy Scripture, that this happineſſe which we doe beleeve in eternall life, is to be eternall as the life is; that firſt doubt which was firſt * propoſed in the entrance, is fully ſatisfied. The other two queſtions, concerning the ſoule, you ſhall heare by and by.

*In the entrance before Chapter 1.

§ 2. The hereſies that have been concerning this Article, though they be divers, yet two eſpecially are needfull to be examined: One of the *Chiliaſts*, which thought, that after the reſurrection, the kingdome of *Chriſt* was to flouriſh 1000. yeeres in this world: taking that Scripture which is in *Revel.* 20. for proofe thereof. The other is that which they lay to St. *Origen.* That all the reaſonable creature, even the moſt wicked among men; yea, the very devills themſelves, after their ſins, by long torments, have been purged out, ſhall be reſtored to joy and happines in the kingdome of heaven; and againe after a long time, ſhall fall to their former ſins againe, and ſo returne to their ancient puniſhment: and this, ſay they, ſhall be the revolution of all the reaſonable creature, both good and bad, for ever. 1. But this is contrary to the trueth of the holy Scripture. For no creature, either man or Angel, can approach to God, or come to heavenly happines, but onely ſuch as God doth love, *and whom He loves, He loves unto the end*: *Iohn* 13.1. *becauſe in Him is neither variableneſſe, nor ſhadow of change. Iam.* 1.17. 2. Moreover, as none can be partaker of heavenly joyes, but ſuch as are intereſted therein by *Chriſt*; ſeeing *no man commeth to the Father, but by Him. Ioh.* 14.6. if there ſhould be any falling from joy, it would ſeeme to argue an inſufficiency of the merit of *Chriſt*, which cannot ſtand with the infinity thereof. 3. Beſides, if God willed this eternall revolution of the creature, from extreame joy to paine, and from paine to joy; then were we not taken into the ſtate of ſonnes and heirs of glory, *yea, coheirs with Ieſus Chriſt*; *Ro.* 8.17. but to the ſtate of bondmen, which ſhould have ſo much happines, as we were able to purchaſe by our indurance of afflictions and torments. 4. So the juſtice of God ſhould not be infinite, if it might be ſatisfied by a finite creature. 5. And if any ſatisfaction to God could have bin made, beſide that which was by the death of *Chriſt*, then that of *Chriſt* had beene needleſſe and in vaine. But all theſe things are impoſſibilities. Therefore there is no ſuch revolution from one ſtate to another, as this opinion, fained to *Origen* after his death, when hee could not anſwer for himſelfe, would bring in. But though *Origen* were a Saint, yet was he a man, and ſo might have his errours.

CHAP.

CHAP. XL.

Amen.

The third ſupply; Concerning the queſtions incident.

1. *Whether the ſoule of man be immortall?* § 1.
2. *Whether there be one common ſoule of all men?* § 2.
3. *That the holy Religion of the Chriſtians is onely true, and none other beſide it.* § 3.
4. *How faith is ſaid to juſtifie?* § 4.

Whether the ſoule of man be immortall.

§ 1.

IT is not the doubt that any Chriſtian can make, whether the ſoule of man be immortall, or no. For when God hath come downe from heaven, and hath taken upon Himſelfe, the being of man; when He hath beene borne, and died to make ſatisfaction for the ſinne of man; can any one that beleeves this, make a doubt whether hee have an immortall ſoule? or whether immortall life doe belong to him both in ſoule and body? Therefore is not this queſtion propoſed for the Chriſtians ſake, but by way of defiance againſt the *Atheiſt*, and ſuch godleſſe people as ſay in their hearts; *There is no God, no ſoule, no life to come.* And although by all the arguments of the two laſt Chapters, and many before, the queſtion may receive an eaſie ſolution; yet to give full ſatisfaction, is this which followes

followes in particular. But to brand both the queſtions, and the movers thereof, with their due infamy, it muſt ever be remembred, that the errour of the mortality of the ſoule, doth take away the foundation of all religion, and common honeſty: For how can he make due reckoning of honeſty, that cares onely for himſelfe, to ſhift and ſharke for a preſent maintenance in worldly plenty, and ſuppoſed joy, and thinkes that all is ended with him in this life? Or what reverence can he have of God, or His ſeruice, who is not perſwaded that there is a God? or if that muſt needs be put, yet is he perſwaded, that with this life ended, his ſoule alſo comes to nothing. And if there be no reward of any virtue, or of any religion, is it not better to follow the pleaſures of ſinne with greedineſſe?

1. But, *Atheiſt*, I anſwere, That if God ſhould ſo neglect them that honour Him, as that He would not reward them; neither in this life, nor yet in that which is to come, then were He unjuſt: if He knew not their devotion, then were He not wiſe. But theſe things are impoſſible for thee to ſuppoſe, that God ſhould be either unjuſt, or unwiſe. For perfect juſtice, ſuch as the infinite juſtice of God is, doth ever bring foorth a judgement; in which it muſt appeare, that in Him that is infinitely juſt, there was neither ignorance of the ſervice done unto him, nor any diſability to reward it: which becauſe it appeares not in this life, certainely it muſt be manifeſted hereafter. Therefore the ſoule is immortall.

2. Seeing all the world cannot affoord that which may give a full content unto the ſoule that judges rightly of every thing: Seeing we are taught, 1 *Iohn* 2.15. *not to love this world, neither the things of this world*; it is manifeſt, that the true happineſſe of the ſoule ought not to be ſought here among thoſe things that are inferiour, and below the dignity and ſtate of the ſoule, which can be bleſſed onely in the ſight of God, as our Lord hath taught us, *Mat.* 5.8. Therefore the elect of God, which according to His counſell and command, ſeeke true happineſſe in another life, ſhall in another life be ſure to find it. 1 *Iohn* 2.17.

3. The working of the ſoule cannot be hindered by the body: not onely the ſpirituall actions of the underſtanding, and motion of the will; but even the actions of the ſoule upon the body, (as I have ſomewhere given inſtance, in the beating of the pulſe) and whatſoever hath motion of it owne nature, cannot be hindred to attaine that end whereto nature drives it, and the thing it ſelfe deſires to come (as the continuance and perfection of it ſelfe) becauſe nature doth not worke in vaine, and the ſoule doth naturally deſire true happineſſe; that is, ſpirituall, eternall, and beſeeming the nature of it ſelfe. Therefore the ſoule is immortall.

4. No ſubſtance which is intellectuall, is corruptible. For corruption in ſubſtances, comes onely by the ſeparation of the matier, and eſſentiall forme: And becauſe beings intellectuall, that is, ſuch as have power of an active underſtanding, doe not conſiſt of matier, but

but are of themſelues pure formes, therefore they are not ſubject to corruption, and death, properly ſo called. And although the ſoule, beſide the power of underſtanding, have alſo the power of growth, and ſences, as the naturall faculties thereof, by which it doth enlive mans body to move, to digeſt, to ſee, heare, feele, &c. and that when it goes away from the body, theſe faculties of the ſoule forſake the body, yet they die not in the ſoule, but ſhall enlive the body in the reſurrection, as they did before: ſo that the ſoule is no way mortall.

5. Common conſent of all Nations, both *Chriſtians* and *Barbarians* hold, and ever have held the immortality of the ſoule, and the ſoule it ſelfe beares witnes thereunto, which at the ſight of grievous ſinnes committed, findes ſuch terrours and affrightings in it ſelfe, as are ſometimes more fearefull than death. But if the ſoules of men did not live after the body, what cauſe had guilty minded men, either to feare death, or any torments that could follow after it?

6. The excellent endowments of the ſoule, the engines, and curious artes that are invented, the ſearch of the heavens motions, and the inuention of trueth in things removed from our ſences, yea, even concerning the truth of God, are arguments ſufficient of the ſoules immortality.

7. And beſide theſe reaſons, the infallible authority of the Holy Scriptures ought to wring this confeſſion even from the very Atheiſt. For the ſoule being breathed into man by an immortall principle, by the breath of God Himſelfe, may not bee ſuppoſed to bee corruptible: for ſo how could a thing mortall or corruptible be the image of the immortall God? *Gen.* 1. 26, 27. yet ſay I not as the *Gnoſticks*, or *Priſcillianiſts*, that the ſoule is of the ſame being, or ſubſtance with God, but that being ſo created by Him, and His image, it cannot be mortall, *Mat.* 10. 28. *Feare not them which kill the body, but are not able to kill the ſoule, but rather feare Him which is able to deſtroy both ſoule and body in hell.* The parable of the rich glutton, and *Lazarus*, in *Luk.* 16. ſhew, the immortality, and ſtate of the ſoule, both of the good and bad. Read alſo 1. *Pet.* 3. 18, 19. 20. *Phil.* 1. 23. *Revel.* 6. 9.

That there is not one common Soule of all men.

§. 2.

1. BY ſome of the reaſons before, and by all the authorities brought out of the holy Writ, it is manifeſt, that this fantaſie of one common ſoule in all Men, was but a dreame of *Averroes*. For if the humane ſoule be the proper forme of the body, and the ſpecifick difference of every ſubject, be by the forme thereof: If

there be one common ſoule of all men, then the eſſential difference of men is taken away: ſo that they bee not now this man, and that man, but all men muſt be one man, as concerning their internall forms, the difference of men muſt be in their heccieties, or numerall diverſitie of their bodies onely. 2. But ſo the underſtanding and knowledge of all men ſhould bee one and the ſame, and one man ſhould not bee wiſe, and another fooliſh, but all men wiſe, or fooliſh alike, if there were onely one ſoule or underſtanding of all men. 3. So alſo the vice of one man ſhould multiplie it ſelfe over all men. 4. And all men ſhould have equall joy in the end or happines of any one man. But theſe things are not ſo. And as theſe inconveniences proove the differences of ſoules, while they are in the bodies of men: So likewiſe doe they withſtand that confuſion which would bee of the ſoules of men, being departed out of their bodies, which are not ſuppoſed to fall into the *Chaos* of life, and there to be confuſed as a drop of water falling into a River. For the ſoules being ſeparate from the bodies, have their ſeverall degrees of perfections, whereby they are diſtinguiſhed, as 2. from 3. ſo as they cannot be the ſame, as 2. cannot bee 3. 5. Moreover, both that unitie, and this confuſion of ſoules, would utterly take away all juſtice in reward and puniſhment of their deeds, which they have done well or ill, in this life.

6. The uttermoſt happineſſe of man, is the adequation of all his faculties in that which is the perfection of goodneſſe, that is, that he love that which hee underſtands, and that he have power to performe it: for otherwiſe, his underſtanding would bee the originall of paine and ſorrow unto him, if he ſhould know that which were good to be done, and ſhould not have power to effect it. But if there were a confuſion of all ſoules, or their underſtandings, when they are ſeparate from the body, that univerſall unitie, or confuſion of ſoules, would cauſe a leſneſſe, or abatement in the glory, and end of the underſtanding, and conſequently, an abatement of mans love to the Creator, ſeeing the greateſt underſtanding could not aduance the meane and low underſtanding of fooles and ignorants; but contrariwiſe in that confuſion, ſhould by them be abaſed. But this is contrary to the nature of the underſtanding, of the will, of perfect love, &c. Therefore impoſſible to bee.

7. The excellency, or greatneſſe of every thing hath the greateſt concordance with being, as the littleneſſe, or meannes of being, inclines to not being, and hath ſome agreement there-with. From whence it will follow of neceſſitie, firſt, that if there bee one common or univerſall ſoule or underſtanding, which is divideable into very man, this diviſion takes away that univerſall unitie. For how can it be one in number, if it be diviſible, & yet not materiall, or bodily? but that excellencie which is in the common ſoule, by that infinite diviſion among ſo many millions of men, is brought almoſt to not being. Secondly, there muſt be different underſtandings of all

all men, both living and dead, that the excellencie of all trueth may find ſome underſtandings, by which it may bee apprehended. 3. Seeing nothing is truely beloved, which is not firſt knowne or underſtood; the love, and that underſtanding which man hath of God by this diviſion, ſuffers ſuch detriment as cannot bee made up againe. For the ſoule being parted among all men alike, one cannot love nor underſtand more than another: So neither the excellency of one man can be more than another, nor the glory or happineſſe of one man more than another.

8. Common experience, and the difference which is in men, ſhewes the poſition to be falſe and fooliſh, and ſo let it go branded. You may ſee what *Cuſa* brings to this queſtion, *Idiota. lib.* 3. *cap.* 12. And *Tho. Aquin. contra gent. lib.* 2. *cap.* 73. and the decree of the *Lateran* Councell. *Seſſ.* 8.

Obiect. But you will ſay, If the ſoules of all men be onely of one kind, and that their difference is onely in number; then this difference of the ſoules muſt ariſe onely from the bodies, to which they are allyed; from whence theſe inconveniences muſt follow neceſſarily. Firſt, that the ſoules of men are materiall formes; for the particular being of every thing depends upon that from whence it receives the individuation: So that the ſoule of man, depending on the body, and having the originall of the particular being from the body, either it dies with the body, as the ſoule of the beaſt: or if it remaine after the body, yet ſeeing it receives the particular being from the body, when it is parted from the body, it muſt run into the common Chaos of life: ſeeing that whereby the diſtinction was made (that is, the particular bodies) are now taken away.

Anſwere. The ſuppoſitions of this objection, that the difference of mens ſoules is onely in number, or depending upon the particular individuation of their bodies, are falſe. For the particular endowments of every ſoule, make ſuch differences as is fit to bee in ſoules, as I gave inſtance before in numbers: to every one of which, an unity added, or taken away, makes the number ſo different, as that it cannot be any other number than that it is; Although numbers are not truely ſaid to bee different *Species*, but onely to bee diſtinct, or divers individuals. For in Spirituall ſubſtances, as the ſoule of man is, whereof wee know ſo little as wee doe, wee muſt be content to hold the generall trueths, when we cannot know the particular or preciſe differences.

That the holy Religion and Faith of the Christians is onely true, and none other beside it.

§ 3.

ALl true Religion must have the beginning from the true God. So neither the seruice of the false gods of the *Painims*, nor the will-worship either of the *Iewes*, or of the *Christians*, can come into any account of true Religion. And because the true God onely knowes what seruice is acceptable unto Himselfe, and therefore hath from time to time taught his people what He requireth of them; therefore this question which is now to be decided, is onely betweene the *Christians*, and the people of the *Iewes* or *Israelites*, seeing these onely have received the lawes, and words of God, how they ought to serue Him. For whatsoever the *Turks* may pretend for their religion, which their false Prophet *Mahomed* taught them; yet they have no authoritie from heaven; neither by their law may they question any thing which they have beene taught. But concerning the *Iewes*, though it must bee yeelded unto them, that they were the true Church, first called and separated from the world, to be a peculiar people unto God; who first received the covenant of Circumcision, and after under *Moses*, the other ceremonies, even untill the time of reformation came by *Iesus Christ*: yet because they did not looke unto the end of the law, nor see how all the law was finished in Him, in whom all the Nations of the earth were to be blessed: therefore they dwell still in their old and beggerly rudiments, being still seduced by their Rabbins, teaching them that their law is an eternall law, as it is yeelded unto them, concerning the inward meaning or substance, that is *Christ*, and His eternall Redemption: But concerning the outward obseruances, the Law is not eternall, as divers of their owne, both by Nation, and sometimes by opinion have manifested unto them. I name unto you onely *Paulus Ricius*, who hath made it plaine, both by the Scriptures of the Prophets, and and by the *Talmudists* their expositors in his second booke *de cœlesti agricultura*. That the rootes (as they call them) or Articles of the *Iewish* faith, are not a sufficient direction to bring them to heaven: but that the *Christians* by their faith may bee made partakers of the ioyes to come. For first hee prooves that the doctrine of the Trinity of Persons, in the unitie of the deitie, is agreeable to the holy oracles of God, and the exposition of their *Talmudists*. Then 2. That the mysterie of the incarnation, and the deitie of the Saviour of the world is according to the Scripture. 3. That His

His birth ought to bee of a Virgin, and therefore His conception by the *Holy-Ghoſt*. 4. That the myſterie of His paſſion, and 5. reſurrection are likewiſe manifeſt by the Scriptures. And 6. that the firſt comming of the *Meſsias* is already paſt, as you might ſee all theſe Articles confirmed before. And becauſe theſe things are neceſſary to bee knowne and beleeved to everlaſting ſaluation, and that the *Iewes* doe not beleeve them, neither can be brought to beleeve them, till the Redeemer appeare the ſecond time to judgement, that he may turne away the iniquitie from *Iacob*, that all *Iſrael* may bee ſaved, as the promiſe is: *Let us rejoyce in our moſt holy faith, and pray that their returne to the true faith, with the fulneſſe of the Gentiles, may bee ſpeedie, according to the promiſes, Eſ.* 59.20. *Rom.* 11.26. and *verſe* 15.

How Faith is ſaid to juſtifie.

§. 4.

SO precious is the redemption of ſoules, that that muſt bee let alone to God for ever. And therefore no workes, or merit of our owne, nor of all the Saints of Heaven, can be of any availe for us, that wee ſhould be accounted juſt before God, but onely by our Lord *Ieſus*, and His righteouſneſſe, both originall, and actuall, apprehended by a true faith, are wee accepted righteous. For becauſe God doth not accept of any righteouſneſſe which is not moſt perfect, according to the perfection of his moſt juſt law: And ſeeing the fountaine of all our actions is corrupted by our originall ſinne: therefore is the originall righteouſneſſe of *Chriſt*, moſt neceſſary to be imputed unto us, to take away our originall ſinne, and His actuall righteouſneſſe alſo wholly neceſſary, that by His obedience and His ſufferings, wee may bee juſtified: Vnderſtand by the originall righteouſneſſe of *Chriſt*, not that righteouſneſſe which is in Him as God (as ſome have done) but that righteouſneſſe which was in Him, as man, from the firſt minute of His incarnation by the *Holy-Ghoſt*, which is His originall, or habituall righteouſneſſe: And this righteouſneſſe of His, though it bee not in us; yet it is imputed unto us, even as our originall and actuall ſinnes, were imputed unto Him, that wee might bee juſtified by Him. And although it be neceſſary for us to know and to beleeve, that as wee are made originally ſinfull by *Adam*, not onely becauſe the offence of him that was the father of us all, is imputed unto us, or is reckoned ours, becauſe wee were all in him originally; but alſo in reſpect of that ſtaine of ſinne and corruption, which wee draw originally from him; ſo is this righteouſneſſe of *Chriſt* accounted ours, in as much as He hath ſet Himſelfe to anſwere for us, as it is ſaid, *Matth.* 20.28. *That Hee gave His life a ranſome for many, that as by the diſobedience of one* Adam,

many

many are made ſinners, ſo by the obedience of One, that is Chriſt, many are juſtified, Rom.5.19. Therefore faith alone is not ſaid to juſtifie us, but faith with the obiect thereof, that is, *Chriſt* with all His merits. So God the Father, for the merit of *Chriſt*, is ſaid to juſtifie the ungodly, *Rom.4.5.* And the holy Spirit alſo is ſaid to ſeale the promiſe of God unto us, *Epheſ.1.13.* and to juſtifie us in the Name of the Lord *Ieſus Chriſt. 1.Cor.6.11.* Neither is faith any meritorious cauſe for which we are juſtified: neither doeth faith, preciſely conſidered, include charity or other vertues, thereby juſtifie us; but as an inſtrument, or hand, is it given to us of God, whereby we take hold on *Chriſt*, and His righteouſneſſe preached unto us in the word of reconciliation. Therefore as the hand which receiues the treaſure, doth not make a man rich, but the treaſure it ſelfe: So neither the habit, nor the action of faith, no not as it is the worke of God in us, doth make us juſt before Him; but onely correlatively, that is, as it brings to us the merit of *Chriſt*, and makes it ours. See what you find hereto in the Note (*b*) on the 27. Chapter.

The

The Concluſion.

BEcauſe I had both read and heard, that divers men of fame in learning had undertaken this taske which I have now performed (as you ſee) I waited with great patience and hope the accompliſhment of their promiſes. But when they were dead, and no fruites appeared, worthy of ſuch hopes as they had given, having now paſt the ſeventieth yere of my life, I utterly deſpaired of that I had ſo long hoped for. For though I had oftentimes thought of what argument, and for mine owne uſe had gathered divers Notes and Arguments thereunto: yet when I conſidered, that in that age the vigor of wit doth often languiſh, which in younger yeares is more pregnant, though not alwayes with that ſtaydnes of judgment, which ought to goe therewith; and eſpecially, that for my profeſſions ſake, I was compelled to poëts and their fables; and among children, to ſpeake to their underſtanding; yet when that great and grievous peſtilence, which befell in the yeere 1625. had made a ſtop to that dayly toyle, I knew it was fooliſh and altogether vaine, to flee from the hand of God; and that no thoughts could befit a Chriſtian better, in the continuall hearing of dolefull knells, and ſight of corpſes carryed to the grave, then ſuch as hold the mynd faſt to God, and thoſe bleſſed hopes, that He hath given to Chriſtian men. And therefore having brought my houſhold to a few, and them no gadders abroad, but ſuch as were eaſily commanded to ſtay within; I tooke the comforts, which Almighty God vouchſafed mee, and found my ſelfe ſafe under His protection; and ſo cheerefully undertooke that taske, which I had long thought on, becauſe my expectation of others had quite failed me. Therefore I praiſe and magnifie that glorious and holy Name, not only for that whole and perfect deliverance, which He vouchſafed unto mee at that time, but much more alſo, that Hee hath beene pleaſed to effect by me, ſo meane, that which other vertuous and learned men held fit to be done for the benefit of the Church, and yet effected it not. And if this labor of mine may prove any way availeable to the comfort of others, or the ſtrengthening of their faith, or eſtabliſhing of them therein; that they fall not into thoſe hereſies, into which other peruerſe minded men have beene plunged: For this alſo ſhall His praiſe be ever in my mouth, according to that example of the holy Angels,

Δόξα ἐν ὑψίστοις Θεῷ. Amen.

FINIS.

A TREATISE CONCERNING THE TRINITIE OF PERSONS IN VNITIE OF THE DEITIE.

VVritten by ALEXANDER GIL, to *Thomas Mannering* an Anabaptiſt,

VVho denyed that IESVS is very GOD of very GOD: but man onely; yet endued with the infinite power of GOD.

The ſecond Edition.

Imprinted at *London.* 1635.

A

TREATISE

CONCERNING

THE TRINITIE OF

PERSONS

IN VNITIE OF THE

DEITIE.



TO MY VERY LOVING FRIEND,

Maſter THOMAS VVHITE, a Citizen of BRISTOVV.

WHile I was at Norwich, in the yeere 1597, I writ this Treatiſe vpon ſuch occaſion as appeares therein, and deliuered it vnto that Hereticke, that by himſelfe, if God would, he might conſider and be perſwaded. Since which time I haue kept it by me: and though ſome of my priuate friends deſired copies; yet allowing that wiſedome of Solon, who would make no law againſt Patricide, leſt the mention of the fact might giue occaſion to commit it: and withall conſidering that it is too ſimple and poore for the publike view; I refuſed to make it common. Yet after perceiuing a preſent neceſſitie, becauſe that ſome began to wander in this labyrinth: and withall remembring, that if any weakling ſhall hereafter entertaine this opinion, he may, before he be wholly poſſeſſed therewith, find the abſurdity of it and be reformed; that many a novice in Chriſtianity, who therefore doubts of the trueneſſe of his Religion, becauſe he finds no familiar reaſon to perſwade

ſwade, but onely the racke of authorities to conſtraine him to acknowledge it; may perhaps bee hereby ſatisfied and finde comfort: and that they who are already ſtrong, may by this overplus, triumph in the goodneſſe of God, *who requires them to beleeve no more, then they may by that underſtanding, which hee hath given them, bee perſwaded of: I have for their ſakes who may reape benefit thereby, neglected all froward Cenſurers, not guilty unto my ſelfe of any offence which I can commit in making it publike. Such as it is, accept (kinde Sir) as a parcell of that aſſertion, which may hereafter follow, of every Article of our Chriſtian faith; if* God *ſhall vouchſafe me underſtanding, leiſure, and maintenance thereto. I therefore offer it unto you, both becauſe I know you are diligent in reading of bookes of good argument; and becauſe I have none other meanes, whereby to ſhew my ſelfe thankefull for your manifold kindneſſes and your love.* London, *this* 20. *of* April 1601.

Your loving and aſſured
friend, *A. G.*

THE

THE TREATISE.

THough many things diſcouraged mee to write unto you of this Argument in ſuch ſort as I intend, conſidering that neither your daily reading of the Scripture, neither the perſwaſion of learned Divines can moove you to accord unto the truth; though by manifeſt teſtimony of Scripture they conuince your hereſie: and moſt of all, that God hath left you to beleeve *that lying ſpirit of Antichriſt, who denyeth that* Ieſus *is that* Chriſt: Yet nevertheleſſe, having ſome hope that *God* of His goodneſſe will at laſt pull you as a brand out of the fire, and quench you with the dew of His grace, that you may grow in the knowledge of His *Sonne*; I will as briefly as I can, lay downe ſome few reaſons of that faith, which every one that will be ſaved, muſt hold. Whereby if I perſwade you nothing, yet ſhall I obtain thus much, that you, who neither beleeved His word, nor yet opened your eyes to ſee the light of reaſonable underſtanding, ſhall at laſt confeſſe, that His word and judgments are *holy and true*. But before I come to the point, let me firſt perſwade you, that although the knowledge of the holy *Trinity* be one of the moſt high myſteries which can be knowne or beleeved, and that it is the only worke of the *Holy-Ghoſt* to worke this faith and knowledge in the heart of man; yet nevertheleſſe, *God* hath not left us deſtitute of meanes, whereby to come to this faith and knowledge, but hath alſo with His word, given us a reaſonable ſoule and underſtanding, whereby to grow in the knowledge of Himſelfe and His will. For when *Adam* was created, he had given unto him all perfect knowledge meete for him. Now *God*, who created the world for no other purpoſe, then the manifeſtation of His owne glory, might not leave that creature without underſtanding of the *Godhead*, who being by nature and creation the moſt excellent in this viſible world, was made for that purpoſe eſpecially above all other, to ſet foorth His praiſe, and to call on Him. Now how could he doe this, if he knew Him not? But (I thinke that) ſeeing it is ſaid, that *man was created in the image of God*, you will not deny that man before his fall, had much

much more perfect underſtanding of the *Godhead*, then it is poſſible for him to have, *till he come to know even as he is known*, but that by ſin (you may ſay) this knowledge was loſt: not loſt, but corrupted only, even as mans will. For then it ſhould follow that we were inferior to bruit beaſts, who have in them a ſenſible knowledge meete for that end whereto they were created. Furthermore, it is not poſſible that mans ſinne ſhould fruſtrate the end, which *God* intended in His creation; but it is manifeſt, that man was created to know and honour the Creator. Againe, ſeeing *in Chriſt all things conſiſt*, he being ordained of the Father before all worlds, in whom the world ſhould be both created and reſtored; It is plaine that this light of our underſtanding both proceedeth from Him, and is reſtored in Him, as it is ſaid, *Iohn* 1. *He is that light that lightneth euery man that cometh into the world*, not onely His choſen with knowledge of His ſaving trueth, but even generally every man with reaſonable underſtanding, whereby we may know *whatſoever is to bee knowne of God*: and how? even by the workes of *God*, as it is plainely concluded *Rom.* 1, 19, 20. Therefore are they not to bee heard, who hold any thing without the compaſſe of *Faith*, which is without the compaſſe of *Knowledge*. For Faith ought ſo to be grounded on Knowledge, as Hope is grounded upon Faith. So that as Faith, *Hebr.* 11. 1. is ſaid to bee ἔλεγχος *an evition or proofe of things hoped for, though they be not ſeene*: ſo may I ſay, that Knowledge is the proofe of things, which are beleeved. For Faith is nothing elſe but the Concluſion of a particular Syllogiſme, drawne from the Concluſion of an univerſall, which the knowledge of *God* had concluded, as it is manifeſt, *Iam.* 2. 19. and *Hebr.* 11. 3. By conference of which two places it appeareth, that this knowledge, of which I ſpeake, this Hiſtoricall Faith, as to beleeve that there is one *God*, which made all things of nought, is onely ſuch a knowledge, as the devils, and wicked men have: but to beleeve, and have confidence in this *God*, is that particular concluſion, and that faith which cauſeth us to have hope in His promiſes. Therefore ſaid *Chriſt*, *Have Faith in God*: that is, ſtrive to know *God*, that knowing, you may have faith, and beleeve in Him. And wee ſee that in theſe things, where a bare faith without knowledge might ſeeme to be moſt required, becauſe (as a man would thinke) there were no reaſon to be given of them, namely, concerning the maintenance of this life, and the reſurrection to the life to come; both *Chriſt* and His Apoſtles uſe no other reaſons, but ſuch as every reaſonable man may eaſily bee perſwaded by, though authorities of Scripture were not wanting to both purpoſes, as it is manifeſt, *Matth.* 6. and 1. *Cor.* 15. Yea, *Paul* at *Athens*, or whereſoever hee perſwaded the worſhip of the true *God* among the *Gentiles*, hee perſwaded not by authoritie of Scripture, which amongſt them had beene very weake; but by ſuch arguments as they knew to bee ſufficient even in themſelues. If theſe things were not ſo; how

then

then could *the Gentiles, which knew not the Scriptures, be without excuſe* for their ignorance of *God*? Therefore I conclude, that there is nothing which is beleeved, but it may alſo be knowen. Now knowledge (we know) is ingendered by ſuch principles as have trueth in them, the which is evident of it ſelfe. So that by plaine and reaſonable underſtanding, a man may know whatſoever he beleeveth. You will ſay, To what purpoſe then ſerue the Scriptures? I anſwere: That *God*, infinite in goodneſſe, hath together with this underſtanding and light of Nature, given us withall His Word, as a greater light, whereby our leſſer lights might become more ſhining: That He hath given unto us not onely an inward Word, to wit, our naturall underſtanding; but alſo an outward word, as a moſt illuſtrious Commentary, both of declaration and amplification of that text, whereby we may the better underſtand, whatſoever wee ought to underſtand without it. But how then cometh it to paſſe, that all men have not Faith? And how is *Faith* ſaid to bee *the gift of God*? The firſt is anſwered, *Rom.* 1. 21. and *Ephe.* 4. 18. *For hardneſſe of their heart, who when they knew God, did not glorifie him as they ought: therefore their imaginations became vaine, and their fooliſh heart was full of darkeneſſe.* And for this cauſe is Faith alſo ſaid to bee the gift of *God*. Firſt, in reſpect of that knowledge whence it doth proceed, which knowledge is His gift. Secondly, becauſe it is the onely worke of *God*, to make that knowledge to become fruitfull, by laying it ſo unto mans heart, that the hardneſſe thereof may be removed, that when wee know *God* to bee good and juſt, wee alſo beleeve and worſhip Him as wee ought. Thirdly, and moſt eſpecially, becauſe that *God* oftentimes pardoning the ignorance, which men have of Himſelfe and the creature, doth ſo enlighten the heart with His *Holy Spirit*, that it is ſuddenly framed without any previant knowledge, to faith and obedience. The trueth whereof nevertheleſſe doth not any whit impugne that which I ſay; *That God hath given unto every man ſo much underſtanding, as to know what he ought to beleeve, and to be ſatisfied for the reaſons of his Faith, if he could open his eyes to ſee in the middeſt of what wondrous light he were placed.* This point is manifeſt both by many Scripture-authorities, and by many reaſons, which I omitt. But taking this as either granted, or ſufficiently prooved, that *God hath given us light of underſtanding, whereby to yeeld a reaſon of the Hope that is in us*; a reaſon, I ſay, even of every Article of our Faith: let us with holy reverence come unto the thing in queſtion, and ſee what reaſon wee have for our defence. I will therefore a while forbeare to uſe the authoritie of holy Scripture; not that I eſteeme the waight or evidence of any reaſon comparable thereto: but onely perceiving by that talk I had with you, that you had read the Scripture, as one of thoſe, whom *Peter* noteth, 2. *Epiſt.* 3. 16. Not intending to wrangle about your wreſted interpretations, I will firſt propoſe the evidence of reaſonable proofe: and afterwards bring in the

the aſſent of holy Scripture, that you may perceive in what wondrous cleare light you ſtrive to bee blinde. And becauſe I know not what your opinion is concerning *God*, (for he that denieth the *God-head of Chriſt*, may as well denie the *God-head* abſolutely:) that being one ſtep toward the queſtion, I will proceed orderly, and give you alſo a reaſon of our faith, concerning that matter: taking this onely as granted, which is riſe in every mans knowledge, that both the termes of Contradiction cannot bee affirmed of the ſame ſubject: that is, that one and the ſame thing cannot be both affirmed and denied, of the ſame ſubject, at one time, and in the ſame reſpect.

But firſt, by the name of *God*, know that I meane an *Eternall Being, infinite in goodneſſe, in power, in wiſedome, in glorie, in vertue, and onely worthy of endleſſe love and honour.* My reaſon is thus. If there be not a Being, which had no beginning; then of neceſſitie, that which was firſt exiſtent or begun, muſt be a beginning unto it ſelfe, by cauſing of it ſelfe to be, when it was not. But this is impoſſible, that any thing ſhould be a cauſe, and not be: for ſo ſhould it both be, and not be; therefore there is an eternall Being, which is the beginning, middle, and end of all things, and Himſelfe without beginning, and this eternall Being, wee call *God*. My reaſon is plaine to bee underſtood; and remember what I have ſaid, that I may goe on.

Whatſoever is without beginning, is alſo without ending; becauſe it hath no Superiour, which might bring it to nothing: therefore *God is eternall*. Againe, whatſoever comes to nothing, is corrupted by his contrarie; but nothing can be oppoſite to *God*, therefore He is Eternall. Or elſe I might thus reaſon.

2. Being, and Not-being are ſuch contraries, as one of them cannot ſpring out of another: for every thing, for the preſervations ſake of it ſelfe, doth repreſſe and corrupt the contrarie. Seeing then that there is Being, which could not poſſibly raiſe it ſelfe out of Not-Being; it followes that Being had a primacy or priority before Not-Being; and therefore of neceſſitie muſt be eternall: for otherwiſe there was a time, wherein it might be ſaid, that Being is not Being, and ſo Not-Being ſhould have beene firſt, and contradictories might have ſtood together: but both theſe are impoſſible; therefore there is an eternall Being; and this eternall Being, wee call *God*. Furthermore wee know, that the greateſt excellency or perfection of every thing, is in the neareneſſe, or likeneſſe thereof unto the firſt cauſe. But every thing is more excellent in the Being therof, then in the Not-Being: Therefore Being was before Not-Being; and for that cauſe, Eternall. Now Eternitie is an infinite Continuance: Therfore whatſoever is Eternall, muſt of neceſſitie be Infinite: and this Infinite being, we call *God*. Moreover, whatſoever hath Infinite continuance, hath Infinite Power to continue infinitely; and this omnipotent or endleſſe power, we call *God*.

I might

I might reaſon likewiſe of His *Goodneſſe*, of His *Wiſedome*, *Truth*, *Glory*, *&c.* But one ſhall ſerue in ſtead of the reſt, and I will take His Wiſedome for my example, and prove unto you, that likewiſe to be Infinite, and that not onely in exiſtence, but in action alſo. And firſt that hee is wiſe; *God* is moſt worthy to be ſuch as He is: but if He were not wiſe, He were not worthy to bee *God*: *Ergo* he is wiſe. Now marke how theſe depend one on another. In *God* is Wiſedome, which by reaſon of His Infinitie, is alſo Infinite: and by His Eternitie, is alſo Eternall: ſo that there is no time, wherein it may be ſaid, that this infinite Wiſedome is not infinitely exerciſed, for then were it not eternally infinite. Therefore His wiſedome is infinite, not in exiſtence onely, but alſo in action.

Againe, the Wiſedome of *God* is ſuch, as hath no defect or imbecillitie therein. But if it were not infinite both in action and in exiſtence, a man might finde defect therein, and imagine a more Infinite wiſedome then that is, but this is impoſſible. So might I conclude of all the other dignities of *God*. But I haſte to the purpoſe, and I thinke that you will not unwillingly grant what I have ſaid, but underſtand the reſt. All the Dignities of *God* being actuated or brought into working, require of neceſſitie an Infinite Object, whereon they work, becauſe they themſelues are infinite: but nothing can be Infinite, but *God* alone; therefore it followeth that theſe Dignities are objected, or exerciſed in *God* alone. And this is that Eternall Sonne, begotten before the worlds, in whom the *Father reſteth*: or as the Prophet ſpeaketh, *His beloved, in whom His ſoule delighteth*; which cannot be applyed to any creature, without which, *God* is happy in Himſelfe: Therefore ſaith the Apoſtle, that *in Him dwelleth the Godhead bodily*. How is that? Not in His manly body eternally; for His humane body tooke beginning of the fleſh of the Virgin, when the fulneſſe of time came, but yet bodily, that is, as eſſentially, or ſubſtantially, as the body of a man is ſubſtantiall to the man. For every dignitie of *God* being infinite in action (as was proved) muſt of neceſſitie produce ſuch as it ſelfe is. As for example; the Wiſedome of *God*, or His Infinite Vnderſtanding, muſt have an Infinite intelligible, or underſtandable object, which is produced thereby, by an infinite underſtanding. So that ye muſt know of neceſſitie, and marke three Termes, as I will a while call them: the Terme from whence: the Terme whereto, or wherein: and the middle Terme betweene them. I will for your capacitie, which I know not to be much exerciſed in theſe matiers, make a compariſon meet for your underſtanding.

When the minde or underſtanding of a man conceiveth any underſtandable object, there is (you know) firſt the power of underſtanding in the mind it ſelfe; ſecondly the object underſtood; and thirdly, the diſcourſe or action of the underſtanding, whereby that object is apprehended.

Now give me leave to tell you, what differences you muſt make,

betweene the underſtanding of *God*, and the underſtanding of man in this compariſon.

Firſt, the minde of man being finite, the underſtanding is notable to view all that, which can be underſtood thereby at one time, or with one action of underſtanding; but muſt conceive of one thing after another: whereas the Vnderſtanding and Wiſedome of *God* is ſuch, as at one ſight ſeeth himſelfe, and every thing elſe, paſt, preſent, and to come; and this not once onely, but even continually, becauſe it is eternally infinite.

Secondly, the intendment of man worketh nothing in the thing conceived, to make it either to bee, if it be a meere conceit; or to be other then it is, if it be exiſtent: but the underſtanding of *God*, is by reaſon of His power ſo active, as that it cauſeth that, wherein it is exerciſed, both to be, and that according to his manner of apprehenſion, or underſtanding of it: which underſtanding is by His Infinitie ſo infinite, and by His Eternitie ſo continuall, as that of neceſſitie there muſt be a ſubſiſtence, or a Perſon, wherein it is exerciſed, which muſt alſo be Infinite and Eternall. And this is that glorious *Sonne* of *God*, who is thus begotten or produced eternally, both before the world was, even as hee is now, and ſhall not ceaſe to be produced, after the world ſhall ceaſe, eternally.

Thus you ſee two of the termes ſpoken of: From whence, and Wherein: now you muſt know the middle terme betweene them. The terme Whence, is the Wiſedome intelligent, *God the Father*. The terme Wherein, is the Wiſedome intelligible, *God the Sonne*. The middle terme is, *ipſum intelligere*, which in my Compariſon I called, The *diſcourſe it ſelfe*, which alſo in this muſt needes be Infinite. For an Infinite intelligible, cannot be conceived of an Infinite intelligent, but by an Infinite action of the underſtanding: and this is that *Holy-Ghoſt*, which as you may eaſily underſtand, muſt of neceſſitie proceed from both the *Father*, and the *Sonne*, and be alſo infinite and eternall, and therefore *God*. Now becauſe they are all Infinite, and of Infinites eſſentially, there can bee but one: therefore are theſe three in *Eſſence* or *Being*, one, but in *Subſiſtence*, or cleare diſtinction of *Perſons*, three.

Vnderſtand my compariſon, which I made: I will yet cleare the matter further for your conceiving.

If you take in a mirrour, the light of the Sunne, and reflect it directly thereon againe, in the Sunne it is one, in the glaſſe another, and yet the reflection of the beames, is alſo a third, but for all this, there is but one nature and Word of light, which comprehends all three: ſo is it in this *Tri-Vnitie* of which I ſpeake. My leiſure ſerues me not to dilate theſe things, but I hope you are able to underſtand what I ſay, therefore I will proceede. It is ſaid, that Powers are knowne by their actions, and actions are limitted by their obiects. I know the meaning of it, and it is not unfit in this place. But to my reaſon: The Power of *God* is infinite, and by His infinite

infinite Wiſedome He knoweth it to be infinite : but *God* could not know that His Power were infinite, unleſſe He were able thereby to bring forth an infinite action; and every infinite action muſt of neceſſitie be exerciſed in an infinite ſubject. (For whatſoever is received, is received according to the capacitie of the receiver :) therefore there is an infinite ſubject, wherein the power of *God* is exerciſed : that is, the *Sonne*, of whom I ſpeake. And here againe, behold the *Tri-Vnitie*; an infinite *power*, the *Father*; an infinite *action*, the *Holy-Ghoſt*; an infinite *ſubject*, the *glorious Sonne*; all three one infinite *Being*. Returne to your compariſon.

As the underſtanding of man could no way know his owne power, but by his actions, neither can there be any actions of underſtanding, where there is nothing to bee underſtood, no more is it poſſible to be in the Deitie. Now underſtand that, as I have reaſoned from the *Wiſedome* and *Power* of *God*; ſo might I reaſon from all His other Dignities : ſo that for one reaſon which I have brought, I might have brought you fiftie. But I ſhew you the way, if you be guided by the *Spirit of Truth*, how you may ſtrengthen your ſelfe in the way of Truth : therefore I will goe on, and ſhew you yet more plainely by more familiar reaſons.

An infinite power is not more weake then a finite : but every finite creature, which we can caſt our eyes unto, doth by nature produce his like, as much as in it is; as a man begetteth a man; trees bring forth ſeed, whereof their like in nature may ſpring, and in like wiſe every other thing. Therefore the infinite Power of *God* begetteth His like alſo, which is the *Sonne, the image of the inviſible God, the firſt begotten of every creature*, *Col.* 1. 15. But none can be like unto *God* in His Being, who is not very *God* : therefore *Chriſt the onely begotten of the Father*, is alſo very *God*.

Maruail not, that I make this argument from the creature, to the Creator; for in this very point of the *Power and Godhead*, the *Holy-Ghoſt* Himſelfe teacheth me to reaſon of *the inviſible things of God, by the things viſible*, *Rom.* 1. 20. And hereby alſo learne to help your ignorance, and put away your wonder, how *God* ſhould be one, and yet three. See you not how the underſtanding; the Sun-light alſo, is one in nature, and yet three in evident and cleare diſtinction? though in ſo baſe and imperfect order, as that which is in all perfection, is poſſible to be above it.

And further, ſee you not in every thing a bodie, a ſpirit, and a life, which is the knot betweene them?

Or rather, ſee you not how the very bodily compoſition is both one, and three? one body, which is united of three bodies? that is, earth, water, and ayre, or oyle, which yet againe in the roote of their nature are but one. For oyle is but a due mixture of water and earth, meanely fixt, and meanely volatil; and earth is but fixed water; ſo that water, which is but one, is the roote of the three : as it is manifeſt, *Gene.* 1. and 2. *Pet.* 3. 5. They which underſtand the

rules of Pyronomie, know what I ſay; and if you underſtood mee well, you would confeſſe, that not onely this inſtance which I have brought, of earth, water, and ayre; but even the whole frame of Nature did proclaime the *Trinitie* in the *Vnitie*. If I ſhould here tell you, how the *Heaven*, the *Earth*, and the *Deepe*, *Gene.* 1. might bee underſtood myſtically, and the Analogie betweene the *Creator* and the *creature* therein: and then tell you, what *Let the earth bring forth living ſoule*, might meane, and compare it with that place, *That which was made in Him was life*; and then particularly for man, *The Lord God alſo made the man of the duſt of the earth*, and tell you, that it was ſo neceſſary, becauſe that *Chriſt* is *Terra viventium*: and inforce an argument to prove the *Tri-Vnitie*, by that treeble repetition of the *man made in the image of God*; comparing it with that place, 1. *Cor.* 11. 3. and 7. If I ſhould then tell you, that it was neceſſary that the *Sonne of God* muſt become fleſh, as well that the *infinite iuſtice of God* might be actuated in Him, which could not be actuated in Him, being onely *God*: as for many other reaſons, Both from the Iuſtice, and Mercie, and Wiſedome of *God*, though to a well-ſighted underſtanding, I might ſeeme to have laid a precious foundation of Philoſophie, divine, and naturall: yet to you I might rather ſeeme perhaps to have propoſed Cabaliſticall dreames, then any ſound argument to the thing in queſtion.

Yet this will I tell you, and hold it for good Divinity: that the mayne drift and ſcope of the whole Scripture is to ſhew the creation of all things in *Chriſt*, through Him, and for Him: and the reſtoring of the whole creature in man *by Him*: *That in all things He might have the preeminence*, *Coloſſ.* 1. Neither doth this any whit derogate from the honour of the Father.

For firſt, *It hath pleaſed the Father, that in Him ſhould all fulneſſe dwell*: and beſides, it is an honour above all honours unto the *Father*, to be the *Father* of ſo glorious a *Sonne*.

Therefore is this world, and all the things therein, created to the Image of *Chriſt*, to expreſſe His glory, *even as He is the expreſſed Image and glory of the Father*. And here is the worlds Eternity, which had in *Chriſt* an eternall Being; according to that His Name, *Eſay* 9, 6. *The Father of Eternity*.

Here are thoſe ſeparate Ideas, about which *Plato* and *Ariſtotle* could never agree, and which neither both of them, nor many of their followers did perfectly underſtand: not that they might not by the frame of nature, and the wiſedome which *God* had given to man, be underſtood.

For is not this world as a booke wherein we may read and underſtand by the created truths, what is the *Truth*, which is increated? but all true knowledge is the gift of *God*.

Therefore wreſt not that place, *Coloſſ.* 2. 8. againſt the Chriſtian ſearch after the knowledge of nature, whereby above all other humane knowledges a man is brought to know *God*, and to honour Him

Him as he ought: but rather be ſorry, that your knowledge of Nature is no more. For this will I tell you, to teach you to know your ſelfe, that there is nothing in the creature, which may be knowne, (and all may be knowne that is in the creature) but man ought to know it, and to glorifie the *Creator* thereby. *And this great labour hath God given to men*, that knowing how ſhort they are of that they ought to be, *they might be humbled thereby*, *Pſal.* 1. 11. *Eccles.* 1. 13. And why ought this to ſeeme ſtrange? doth not *God* require that perfection at mans hand, wherein He did create Him? and was he not created with perfect diſcourſe to know the creature, that he might therein behold the *Creator*, and ſo glorifie His wondrous *power* and *goodneſſe*? But this queſtion would draw me from the queſtion in hand: and therfore I will briefly adde one reaſon more: and becauſe my leiſure is little, I will be as ſhort as I can: but I pray you lend me your eare; for it is hard in Engliſh, an inartificiall language, to expreſſe my mind: but becauſe you told me, you could a little Latine, I will be bold here and there, to uſe a word: my reaſon is thus. The whole and perfect nature of a Principle or Beginning is in *God*, who is alone the beginner of all things. Now a Principle is of three ſorts, whereof every one is ſo clearely diſtinct from another, as that one cannot poſſibly be that other: therefore in the *Vnitie* of the *Deitie* there is alſo ſuch cleare diſtinction into a *Trinitie*, as that one diſtinct cannot poſſible be that other, from which He is diſtinguiſhed; yet in the *Vnitie* of eſſence they are all one. The differences of a beginning ſtand thus; It is either *Principium principians, non principiatum*; that is, a Beginning, which is a Beginner unto another; yet hath not His beginning from another, leſt there ſhould be a proceſſe into Infinitie *à parte antè*: this is *God the Father*, to whom it is peculiar to beget the *Son*, yet is Himſelfe neither made, nor created, nor begotten of any other.

Secondly, there is *Principium principiatum principians*, to wit, a Beginning which hath his beginning of another, and is alſo a beginning to another, leſt there ſhould be any defect or imbecillitie in the Beginning: and this is the *Everlaſting Sonne*, very *God* of very *God*, begotten of the ſubſtance of His *Father* alone before the worlds, neither made, nor created.

Thirdly, there is *Principium principiatum non principians*; that is, a Beginning, which is alſo begun, but is not a beginner unto another: leſt there ſhould be a proceſſe into Infinitie *à parte pòſt*: and this is the *Holy-Ghoſt*, who proceedeth from the very ſubſtance and Being of the *Father* and the *Sonne*, and is with them one GOD coëternall and coëquall. But you will ſay, Is not the *Holy-Ghoſt* a Beginner unto any other? how is He then the Authour of our conſolation? and how is He ſaid to *lead us into all truth*, *&c.*? Vnderſtand what I meane: He is not a beginner unto any other of the ſame Infinite Eſſence, or Being with Himſelfe. For the beginnings, which I ſpake of before, are in the Eſſence of *God* alone. Now our

ſpirituall

ſpirituall conſolation, whereof the *Holy-Ghoſt* is ſaid to be the Beginner, is but an emanation or effluence from that Being, which he himſelfe is; as the light of the Sun doth illuminate every bright body expoſed to His light, and yet imparteth not His being thereto. You will againe object, that Eternitie hath no beginning, nor ending: how then can *Chriſt* be both eternall, and begun? and how againe can He be equall to the *Father*, whereas He being begotten of the *Father*, the *Father* hath a prioritie before Him? I anſwere, that this beginning is that production or begetting, which I before declared, to have beene heretofore no other, then it is now, and ſhall be eternally: as the Sun hath brought forth light ſince His creation, and ſhall ſtill bring forth light till the worlds diſſolution. For this action of *God*, whereby He begetteth His *Sonne*, is not a tranſient action, to cauſe a paſſion in the ſubject, and a repaſſion in the agent, for in ſuch, the ſubject of neceſſitie ſhould have beene exiſtent before the action; but this action is immanent, and therefore of neceſſitie of the ſame nature with the ſame agent; which agent becauſe it is eternall, therefore the production is alſo eternall, and conſequently the product, and ſo of neceſſitie very *God*. But you muſt ever remember what difference I made between the action of *God* infinite in power, and therefore able to actuate the object; and the immanent actions of our minde. Now for the Prioritie, or Poſterioritie, you may object. I grant there is Prioritie among the Perſons of the *Godhead*; but of what kind? not of Being; for their Eſſence is one, & therein is none afore or after another, neither is any one of the *Trinitie* more or leſſe God then another: not of time; for they are all one Eternitie: not of dignitie, for they are all one Infinitie, and the *Sonne* Himſelfe *being very God, thinketh it no robberie to be equall with God.*

But yet there is Prioritie, and that of order onely, for the *Father* is in order before the *Sonne*, becauſe the *Sonne* is begotten of the *Father*: and the *Sonne* likewiſe is before the *Holy-Ghoſt*, becauſe the *Holy-Ghoſt* is the mutuall love betweene the *Father* and the *Sonne*: and ſo proceeding from them both.

I will make a compariſon unmeet for the matier of which I ſpeak; for to whom ſhall wee liken the *Higheſt*? but yet meete to helpe your underſtanding. When a man doth dreame, and imagine things which are not, there is, you know, the phantaſie, the phantaſme, or thing imagined or dreamed, and the phanſying or working of the phantaſie about that object. Now theſe three are all of one nature, and are one after another onely in order, and not in time.

For the particular phantaſie of ſuch an object, is before the object, and makes it to have an intentionall being; then the object being the diſcourſe of the phantaſie, followeth in order, which nevertheleſſe was in time as ſoone as it, obſerving ever the cautions that are to be obſerued.

Thus

Thus have I very briefly ſhowen not many reaſons, but rather how many reaſons may be ſhowen for this Chriſtian aſſertion: yet have I ſhowen ynough to perſwade any reaſonable man, to yeeld meekely unto the truth of that doctrine, which is ſo evident, both in the Booke of *God*, and in every faithfull and true Chriſtian mans confeſſion, and according to that diſcourſe, which is evident to every mans underſtanding. Now give me leave to ſpeake a little to thoſe arguments which have throwen the moſt learned of the *Iewes* headlong to the feete of *Chriſt*, to make them acknowledge that the *Meſſiah muſt be both God and man.* I will not herein doe any thing contrary to that, which in the beginning I proteſted, that is, not to compell you by authoritie of Scripture, but to intreat you by reaſonable perſwaſion, to encline your eare to the truth. But becauſe I may not without injury to the cauſe, leave altogether out ſuch manifeſt proofe, and without injurie alſo to your ſelfe, who might thinke that I went about to ſophiſticate a true ſeeming untruth, which would not abide the touch: I will onely intend my finger to ſome very few, of many thouſands of axioms of the Scripture for this purpoſe, and leave you to make the concluſion by your ſelfe, hoping that the *Iewes* example may provoke you to follow them, ſo far forth as they have followed the truth. *Exo.*13.21. it is ſaid, *The Lord went before them, &c. Chap.*14.19. *The Angel of God, which went before them, removed*: where *Chriſt* the Angel of the Covenant is called, *The Lord Iehovah.* Againe, *Exo.*15.3. *The Lord is a man of warre, His name is Iehovah*: therfore *Chriſt is God and man*: who by this conflict upon the Croſſe, triumphed over Death and Hell, as it is written in the Goſpel, *The booke of the warres of the Lord.* Againe, *Eſay* 9.6. *Vnto us a childe is borne*, there is His Manhood: *and unto us a Sonne is given, and they ſhall call His Name, The mighty God.* And *Eſay* 35.*v.*4. *Your God will come and ſave you. Iere.* 23.5.&c. *I will raiſe up unto* David *a righteous Branch, and a King ſhall raigne, and this is the Name whereby they ſhall call Him, The Lord our righteouſneſſe.* And *Ier.* 33.*v.*16. *Iudah ſhall be ſaved, and He that ſhall ſave her, is the Lord our Righteouſneſſe.* Where the Name uſed, is that great Name יהוה *Iehovah*, which is never given to any creature. *Zac.* 9.9. proves Him *God* and man. What ſhall I cite unto you that of the 2. *Pſalme*? *Thou art my Sonne, this day have I begotten thee*: which place, with many moe, is brought in the *Epiſtle* to the *Hebrewes*, to this purpoſe, which is your queſtion.

Theſe authorities the *Thalmudiſts*, who ſticke onely to the killing letter and apparant ſenſe of the law, hold ſufficient to put this matter out of doubt.

Now, if leaving this outward ſence of the Scripture, wee ſhould deſire to know what is the quickening ſpirit thereof, and ſhould ranſacke the treaſuries of the *Cabaliſts*, remembring that place of our Saviour, *Mat.*5.18. *One jod, or tittle of the Law ſhall not paſſe, till all be fulfilled*; and ſhould examine the queſtion by the letters and

and pricks of the Scripture, wee ſhould more eaſily find an enterance then an end thereto. Yet for a taſte take onely the firſt three words of the Law, בראשית ברא אלהים *bereſhith, bara, elohim*: which may not unfitly be thus turned: *In the beginning, they the mighty God created.* And of that againe, take the firſt בראשית *bereſhith*, and ſee what it may ſignifie by that part of the Cabala which they call Notariacon, ב *b.* the firſt letter of *ben*, ſignifieth the *Sonne*: ר *r.* the firſt of *ruach*, ſignifies the *Holy-Ghoſt*: א *a.* the beginning of *av.* is the *Father*: ש *s.* the firſt of Sabbath, importeth reſt: י *i.* the beginning of the ineffable Name of *God* יהוה and not there onely, but even of it ſelfe it imports the *Deitie*. For wee conſider of things not obuious to our ſences and underſtanding, as if they were not: and therefore this leaſt of all the letters, neereſt unto nothing, doth ſignifie *God*. ת *th.* the firſt of *Ta.* or *Thom.* is conſtrued a Cloſet or a Depth. Which conſtruction if you put together, according to the rules of that excellent Grammar of Divinitie, with reference to that which followes, may import thus much. The *Word*, the *Spirit*, and the *Father*, reſting eternally in the Cloſet, or unconceiveable abyſſe, or (as *Paul* calls it) *the inacceſſible light of the infinite Deitie*, manifeſted their almighty power in creating the heaven, and the earth. Neither is it without a great myſterie, that the *Sonne* is here put in the firſt place: for *In the beginning was the Word*: becauſe the chiefe honour both of the Creation, and reſtauration of the world is given unto *Chriſt*, as the *Apoſtle* doth comment upon this text, *Coloſſ.* 1. And in another place, *In Him is all the treaſure, both of the wiſedome and knowledge of God.* As *Pſal.* 104. *v.* 24. *In Wiſedome haſt thou made them all.* For in *Chriſt* were all things together one infinite wiſedome, till in the Creation he made them ſeverall, according to their diſtinct Idea's. Therefore ſaith the *Apoſtle*, *He ſuſtaineth every thing by His powerfull Word*: that is, the *Son*: and elſewhere, *In Him* (Chriſt) *wee live and move* (after the Creation) *and have our Being* (before the Creation.) And for this cauſe doth *Iohn* begin the law of mercie and grace, in the very ſame words, wherewith *Moſes* began the law of Iuſtice and condemnation; *In the beginning*. For wee know nothing of *God*, neither of Iuſtice, nor of Mercie, &c. but onely by *Chriſt*; as he ſaith, *No man knoweth the Father, but the Son, and he to whom the Sonne will reveile Him.* And in another place, *No man cometh to the Father, but by mee.* Now the *Holy-Ghoſt* is put in the ſecond place, becauſe He is the mutuall love of the *Father* and the *Sonne*, and as I may ſay, the inſtrument of their actions, both immanent, and tranſient.

Goe forward now, if you will, to the next word, ברא *bara*; you ſee, it affords the ſame argument for the *Tri-Vnitie*, by the three letters before explained, and the number which is the ſingular.

Thinke not this a fancie, neither reproach the divine Cabala, as the ignorant Sophiſters uſe to doe, not knowing how above all other

other knowledges, it doth aduance a mans meditation on high.

And to the preſent purpoſe, they which know any thing in the holy language, know that this ſentence can no way agree in Grammaticall conſtruction, unleſſe the ſingular verb ברא *barâ*, be thus made plural, that it may have concordance with the plural אלהים *Elohim*. And that theſe three perſons are, in the unity of their Being, one, may appeare by that, which is *Chap.2.v.4.* where the name of their eſſence *Iehovah* is joyned to *Elohim*; as if you would ſay, the Gods *Iehovah* made the earth and the heavens.

You will aske, why theſe letters, א. ר. ב. *b.r.a.* are twice put, ſeeing in this preciſeneſſe, no ſuch ſuperfluitie ſhould have needed?

I tell you, that it is not done, but to intimate unto us a moſt high myſterie.

For in the firſt place it imports that Eternall and Infinite *Being* of the *Father*, the *Son*, and the *Holy-Ghoſt*, which they had before the worlds in their endleſſe glory and felicity, in that ſilence of the *Deitie*, in that ſuper-ſupreame Entity, which is unto the *Godhead*, perfect above perfection, without any reſpect unto the creature. It imports that Infinity, that Eternity, that Power, that Wiſedome, which is above all things, and gives unto it ſelfe, to be ſuch as it is: that *Nothing* (as the divine Areopagite ſeemes to ſpeake) which is before and aboue all things, that may be ſpoken or thought, without any reſpect of any emanation, or effluence whatſoever. And therefore followes that letter of reſt ש, that of unity י, and that of perfection ת. Now in the ſecond place, it ſignifies the *Deitie*, as exerciſed in the creature: and therefore followes that Epithete *Elohim* which ſhewes that emanation of Power or Strength; and is ſometimes given unto the creatures, Angels, and men. It were an endleſſe thing to ſpeake that of theſe myſteries, which may be ſpokē, neither can I; For *the Law of the Lord is perfect*, and man is full of weaknes. I have ſaid ſo much as I thinke meete concerning the *Tri-unitie*.

Now a word to that point, that *Chriſt* is *God*: which although it appeare ſufficiently in the *Tri-unity* before prooved, by this anagogical doctrine: yet to that ſecond perſon in particular, is that which followeth *Eſay* 7.14. it is ſaid of *Chriſt*, that His Name ſhould be called *Immanuel*; but in the hiſtory of the Goſpel, in *Matthew* and *Luke*, both before His Conception, and at His Circumciſion, He is called *Ieſus*. It is therefore meete that you know, how *Ieſus* is *Immanuel* or *God with us*. The writing of the Name of *IESVS* is thus ישוה *Ihſuh*, though according to the rules of the pronunciation of that tongue, *Ieſu*, and according to the ancient abbreviation following the Hebrew orthography IHS. In which Name you ſee are all the letters of the greateſt ineffable Name of *God*, יהוה *Iehovah*; with the interpoſition of that letter of reſt ש *s.* for then was *God* reconciled to the world; then was everlaſting righteouſneſſe brought in, when the Word became fleſh.

This is that glorious Name, of which *God* ſpake by the Prophet,

Behold, I will make my Name new in the earth. For you ſee how of יהוה is made יהשוה that is, *IESVS.*

This is that Name, which is meet for the *Sonne* of *God* alone, and cannot be given to any creature, becauſe it is a Name of the *Deitie*, as it is *Heb.*1. It is that Name which is above all names: in which the Angels and the righteous ſoules triumph; at which the powers of Hell are agaſt and tremble, to which the whole creature yieldeth meeke obedience.

This is that Name of which our *Lord* ſpake, *Father, I have manifeſted thy Name unto men*, the *Father* יהוה, the *Sonne* יהשוה.

For ſo long as the myſtery of the *Incarnation of God* was hid, ſo long that Name remained unſoundable: but when the *Word* became *fleſh*, and dwelt amongſt men, ſo that the myſterie was reveiled; then the Name, which was before not to be pronounced, was lawfully pronounceable. That as *the Word of life was to be ſeene with eyes, and handled with hands*; ſo that glorious Name might alſo be beaten betweene our lips, and teeth; and this by the interpoſition of that letter of reſt. The *Iewes* knowing this reaſon of this great myſterie, and moved with the reverence thereof, durſt never pronounce that Name יהוה, but inſtead thereof, *Adonai* or *Elohim*.

Let it not trouble you, that *Iudah* the ſon of *Iacob* was called by ſuch a name, as had theſe foure letters therein, with the addition of ד *d*, thus יהודה *Iehudah*: but rather wonder and learn, how by theſe ſacraments the children of *God* before the Incarnation, exerciſed their faith, *ſaluted the promiſes afarre off*, and ſaw that our *Lord* ſhould enter into our earthly tabernacle, by the doore of *Iudahs* fleſh; for ſo much the letter ד *Daleth* importeth. To which myſterie the heavenly Poët alluding, triumphed with that double joy, *Pſal.*24. *Lift up your heads ye gates, and be ye lift up ye everlaſting doores, &c.* foreſeeing the deſcenſion of *God* the *Son*, by the gate of our fleſh, and the aſcenſion of our fleſh by *Chriſt*, into the heavenly places: both which He celebrated by that repetition. Compare with this place, *Gen.*39.35. and 49.8,9,10,11,12. and *Revel.*5.5. and other places, as you ſhall read, and underſtand them: and withall conſider, how the ancient have prided themſelues with the ſeverall letters of this Name, to keepe in remembrance by their owne names, a thing never to be forgotten, *The Incarnation of our Lord*: As *Abram* aſſumed *h.* ה, and was called *Abraham*; *Oſhea* tooke *i.* י, and was called *Ioſhua*, as you know. Neither againe let it trouble you, that ſome doe write this name thus ישו *ISV*, becauſe (ſay they) the letter ש *s.* turned upward ש is as much as the double *he* ה ה omitted. I know no reaſon for this, but many authorities againſt it, as you may know by that which is, and ſhalbe ſaid, though I let paſſe a very great number. Now conſider the Name in every letter, and ſee what cloudes of witneſſes there are, that *Chriſt* is *God* and *man*: and learne by the Name it ſelfe, how *Chriſt is the Character or engraved Image of the perſon or ſubſiſtence of the Father. Hebr.*1.13.

י. *i.* Is the Crowne or Diademe of the ineffable Name of *God*, and ſignifies the *Godhead*.

ה. *h.* Pretends the tree of life: for it is a thing much noted among the learned of the Hebrew tongue, that this letter is never put radically in any naturall Hebrew word, either in the beginning or end thereof, but is as the tree of life, in the midſt of the Paradiſe of *God*.

The double letter *h.* ה. ſignifieth, that *Chriſt*, concerning His *Deitie*, is eſſentially united to the *Humanitie*; and concerning His *Humanitie*, united alſo eſſentially to the *Deitie*; and that by the *Holy-Ghoſt*. For ה *h.* is a ſpirit or breath: therefore is *Chriſt* in Himſelfe, or in reſpect of His *Deitie*, the ſuperiour Wiſedome of the *Father*, and the *Son* of *God*, not made, but begotten, *Pro.*8.22. In the creature, or with reſpect of His *Humanitie*, the inferiour wiſedome of *God*; not begotten, but made, and created, *Eccluſ.*24.11,12.

Now the letter ש. *ſ.* hath many things therein to be conſidered.

For you may not thinke, that it was taken by chance into this Name; but for the *Notory*, and for the *Geometrie*.

For the *Notory* I have obſerved, that the Theologians, both of the Old and New Teſtament, have celebrated thereby; firſt, the reſt, or dwelling of the *Godhead* in Him, as *Eſa.*42.*ver.*1. and *Ioh.*1.*ver.*33. Then the reſt, or Ideall being of the world in *Chriſt* before the creation: and the reſtoring of the world by His ſuffering: wherein the juſtice of *God* reſted, or came to a period, as *Eſay* 53.11. *He ſhall ſee the travel of His ſoule, and be ſatisfied.* Laſtly, that great *Iubile* or *Sabbath of Sabbaths* in the world to come, when all the creature ſhall reſt from corruption. Secondly, they learned thereby the everlaſting *Anointing* of *Chriſt* to be our *King*, our *Prieſt*, & our *Prophet*. For ש is the head of משח which is to *anoint*. Hitherto belongs that of the 45. *Pſal. Thou art anointed with the oyle of gladneſſe above thy fellowes.* And in particular; *I have found David* (or my beloved) *ſervant, with my holy oyle have I anointed Him*: that for His Kingdome. *Dan.*9.24. ſpeakes of His Prieſt-hood: *To finiſh the wickedneſſe, to ſeale up the ſinnes, &c. and to anoint the moſt Holy. Eſay.*61. of his Propheſie; *Therefore hath the Lord anointed mee, He hath ſent me to preach, &c.* For this cauſe was there no *Anointing* in the old Teſtament, but typicall, as a ſhaddow of the good things, that were to come; ſo that when *He* came, all theſe anointings ceaſed; both of the Leviticall Prieſt-hood, for *Thou art a Prieſt for ever. Hebr.*7: and of the Kingdome; for *He ſhall raigne over the houſe of Iacob for ever: Luk.*1.33. And for his Propheſie He ſaith, *Whatſoever I have heard of my Father, I have made knowen unto you.* The whole ſcope of the new Teſtament is to this effect.

Now the *Geometrie* hath alſo many myſteries: firſt, it is one ſemicircle with three branches; the myſterie of the *Trinitie* in the *Vnitie*: all whoſe dignities of Vertue and Power, &c. are coequall in all, and in every perſon, intirely, and indiviſibly; and therefore in our *Lord* alſo: according to that ſaying of the Angel, *The Holy-*

Ghoſt ſhall come upon Thee, and the Power of the moſt High ſhall overſhadow thee; therefore alſo that holy thing which ſhall be borne of thee, ſhall be called, The SONNE of GOD.

Shall I tell you what Lectures the Divines have made upon the text of this letter? *Zach.*11.13. did reade herein that *goodly price*, at which the wicked *Iewes* did *value Him*. For י *i.* in the *Hebrue* Arithmeticke is ten; ſo the three tennes in the triple Crowne of this letter, are *the thirty pieces of ſiluer*, which the traytor tooke to betray the pretious blood, which was too deare a ranſome for the whole world.

And one in another place ſaid; *They have ſold the Iuſt for ſilver.*

Conſider the letter, and every part thereof, ש. This inferiour ſemicircle is the creature, the earthly *Paradiſe*, *in the middeſt of which is the tree of life.* And that thus the letter *vau* ו is one part, and ſignifies in that tongue, a nayle, if you will, that nayle, that pierced His hands, and His beautious feet, to which, if you adde the *iod* reverſed, ר you may well perceive the figure of the whole *Croſſe*, that *Tree of life*, which bare that heavenly fruite; that *ſpirituall food*, whereof *Adam* and his faithfull children, which *overcome*, *may eate, and live for ever. Revel.*2.7.

Thus you may ſee, how the *word became fleſh, and dwelt among us.* You may ſee that riddle of the Angel to *Eſdras*, 2.*Booke, chap.*5.*v.* 37. expounded: *The image of that word*, from which, and whereto, the Bookes of both the Teſtaments doe ſound.

You may ſee what confidence we may have in that promiſe of *Chriſt*, who in the dayes of His fleſh ſaid, *whatſoever you ſhall aſk the Father in my Name, He will give it you, Ioh.*16.23. But after His Aſcenſion, the miracles, that are to be done in that Name, are more wonderfull *Mark.*16.17. And againe, *He that beleeveth in me, greater workes then theſe ſhall He doe, for I goe to the Father.* Behold the myſterie of it, cauſe it to aſcend, and deſcribe that cirele, whoſe centre is every where, whoſe circumference is no where. Now are the ſuperior and inferior conduit-pipes ſoudered together, (as the *Hebrues* ſpeake) now the higher influences, the *Spirit* and *Graces of God are not given by meaſure:* and the refluences ſo great, as that *whoſoever beleeveth, out of His belly ſhall ariſe fountaines of living water, ſpringing up unto eternall life.* O glorious Name! O ſacred Myſtery! by which you may well perceive, that there is greater *Vnitie* betweene the *Deitie* and the *Humanitie*, then by any words of Contiguitie, or Continuitie may be expreſſed. You may well perceive, how according to that place of the 89. *Pſal. He the firſt borne*; or, as *Ioh.* ſaith, *Chap.*1. *The onely begotten of the Father is made higher then the Kings of the earth.* Here is our *righteouſneſſe*, our *ſanctification*, and *redemption* complete: here is our *adoption* and *reward*: our *conſolation*, our *life*, and *religion*: our *reverence*, and our feare: yet our *joy* and *boldneſſe*: *all in all*: *The preſence of God.* I am not able to give due honour thereunto. My thoughts are ſwallowed up, when I conſider

ſider the other great myſteries, which this one letter doth import: the myſterie of the triple world; the myſterie of mercy and of Iuſtice, of Election, and Reprobation; of that great *Iubile*, or *Sabbath of Sabbaths*, when that which is above, ſhall againe deſcend to reſtore the creature from corruption and change, into that nimietie or exceſſe of Goodnes, wherein it was created. But theſe things are therfore here to be omitted, becauſe the diſcourſe therof were long, and becauſe they are rather conſequents, then premiſes to the queſtion. To tell you at once, and to make an end of this argument: The whole Nation of the learned *Iewes* confeſſe, that the *Meſſiah* ſhould be called by this great Name: יהשוי. To which purpoſe, there are, beſides theſe which have beene brought, many places of Scripture, which in the *Hebrue* veritie are moſt direct, though by our tranſlations they might ſeeme ſomewhat harſh. They hold, I ſay, that He muſt be both *God* and *Man*: and in a word, there is nothing, which wee Chriſtians doe affirme concerning our *Lord*, but the evidence of Scripture doth compell them to confeſſe it. Onely they differ in this, from us, whether *This Ieſus be that Chriſt, that ſhould come into the world*; though this alſo be a thing not queſtionable, as you may learne of *Daniel* 9. *verſ.* 24,25,26. and 2. *Eſd.* 7. *verſe* 28.29.

Although the common error and expectation of the *Iewes*, was of a terreſtriall Monarchie; yet the beſt learned of them agree, that *the Kingdome of Chriſt is not of this world*. For they remember that place in the Teſtament of *Iacob*: *The Scepter ſhall not depart from Iuda, till Shiloh come*. By which it followes, that when *Meſſiah* ſhall come, there ſhould be no more ſhew of an earthly kingdome. That of *Zach.* 9.9. is as direct, *Ieruſalem, behold, thy King commeth unto thee poore*. They remember alſo that in the 21. *Pſ. I am a worme and no man, a ſhame of men and the contempt of the people*. And that alſo of *Eſay* 53. *He hath neither forme nor beauty; when we ſee Him, there ſhall be no forme that we ſhould deſire Him, He is deſpiſed and rejected of men, &c.* Reade the whole Chapter and the Pſalme, compare them with the hiſtories of His Paſsion, and behold *Him* on the Croſſe, in the horror of His anguiſh, and extreame perplexity.

But you will ſay, what is this Iudaiſme in the letters of His Name, for argument to prove that He is *God*? Is it more, then if we ſhould write the Name of *Chriſt* with the laſt letter thereof capital, *Chris*T; becauſe it may repreſent the Croſſe? or elſe the two laſt letters ſo interlaced, that they may have reference to the Serpent in the wilderneſſe, becauſe that was alſo a figure of CHRIS? Though I had here to anſwere for the Cabala of every of the 72. languages of the Confuſion, yet I ſay onely thus: If after all this that I have ſaid, you will ſtill be contentious; I have no ſuch cuſtome, but I am well content, that either thus, or by any other meanes, a Chriſtian man ſhould hold that in perpetuall memory, which

which is his Ioy, his Victory, his Crowne, his happineſſe in this world, and in the world to come.

Were it to any purpoſe to make you know, what the ancient Philoſophers, who knew not the Scriptures, have thought of this matter? all ſpeaking this one thing, which the light that *God* hath given to mankind, did make them know, although they concealed their intendement by divers names. Yet *Hermes* called Him plainely the *Sonne* of *God*. *Zoroaſter*, the *Vnderſtanding of His Father*. *Pythagoras*, *wiſedome*; as *Paul* and *Solomon*, every where, and particularly, *Prou.* 8. and in the booke of that title.

Parmenides named him *The Sphere of Vnderſtanding*. *Orpheus* termed him *Pallas*, to the ſame effect as the other, if you know the fable: and yet hee ſpeakes more plainely to the *Trinitie*, in his Hymnes of *the Night*, of *the Heaven*, and of *the Ayre*. *Platoes ſeparate Idea's* meane nothing elſe: and in ſumme, as many of the Philoſophers, as were worth any thing, were not ignorant of this thing. But I feare, theſe authorities are with you of little worth: yet have I brought them, that you may ſee how wee are furniſhed with all kind of proofes, and how you do contemne all maner of teſtimony.

If this which I have ſaid, perſwade you to look better to the foundation of your faith, it is ſufficient: if it perſwade you nothing, then have I done contrary to the Commandement, which forbiddeth to caſt pearles before ſwine. But yet I hope, that *God* will not ſuffer you to be led any longer by that *ſpirit of Antichriſt*, againſt which S. *Iohn* doth ſo often warne us. For I doe you to wit, that this your hereſie is no new thing, but even as ancient as the Apoſtles time. For, the reaſon of *Iohns* writing of his Goſpel, was, to prove the *Godhead* of *Chriſt*, againſt the Hereticks that denied it in His own time. And truely, I maruell that you, who have received this hereſie from the rotten bones of *Arius*, ſhould not provide for your ſafety as he did. He denied the authority of S. *Iohns* writings to be authenticall. And why? becauſe this earth-bred Giant, which would pull *Chriſt* out of the throne of His *Deitie*, ſhould with his lightning be ſuddenly burnt. Beleeve you the Scripture? Is *Iohns* authority ſufficient? then the caſe is plaine. *We are in Him that is true, in His Son Ieſus Chriſt, who is very God, and eternall life.* 1. *Ioh.* 5. 20. Can you now confer this Scripture with that place, *I have ſaid yee are Gods*, and not be aſhamed? *I and the Father are one*. The *Iewes* underſtood that He herein profeſſed Himſelfe to be very *God:* and are you His enemy more then they? Reade *Ioh.* 10. *ver.* 30. & 33. & 34. and you may underſtand the meaning of both places. The devills acknowledged Him to be *God* of Infinite power: *I know Thee who Thou art, even that Holy One of God:* And will not you confeſſe as much as the devills? But this is more then I thought to ſay, onely you may ſee hereby, that we ſpeake no other thing then *Chriſt* Himſelfe, even in His enemies underſtanding, ſaid. Now if you could ſee a little the folly of your own opinion, that were inough to cauſe you to put on

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a better mind. I will touch it as lightening doth touch the ground: for if you be willing to be reformed, there is no doubt, but you may propound it to the learned Divines, and be fully satisfied. You say *Christ is onely man, but yet indued with the infinite Power of God.* Here first you doe injurie to the *Higheſt*, to make the *Power of God* to be accidentall unto Him: whereas hee is *purus actus*, abſolute perfection, and without ſhadow of change: His Being is moſt ſimple and pure, not capeable of accidents. Then His Being is ſuch, as no addition can be made thereto, to make it more then it is: therefore it is neceſſary, that He be ever actually whatſoever he may be. Beſides, His Being is Infinitely diſtant from Not-Being; therefore His Power is inſeparable. Againe, if there come any thing to *God* as an accident, it muſt come unto Him from Himſelfe; or elſe from another: not from another, for He is impaſſible, or ſuch as cānot ſuffer violence: not from Himſelfe; for all ſuch accidents doe proceed *à potentiâ*, that is, from the imbecillity, or imperfection of the ſubject: but His *Being* is moſt ſimple, and infinitely perfect. Againe, all accidents do riſe from the matier, forme or compoſition of the ſubject. In Him is neither matier, forme, nor cōpoſition. Now al things we ſee in this world, do conſiſt, *ex actu & potentiâ*, of perfection from *God*, & imperfection from thēſelues: for of themſelues they are *non entia*, abſolutely nothing. Yea, even the very Angels, and the ſoule it ſelfe, are partakers of this compoſition: (for nothing is *purus actus*, but *God* alone) therefore are they ſubject to accidents; yet they which come neereſt to perfection, are moſt free from accidents; as that which is meere perfection, hath no accidents at all. Know then, that all the dignities of *God* are in him eſſentially one *God*. For the *Goodneſſe* of *God*, His *Power*, His *Wiſedome*, His *Glory*, *&c.* Being all *infinite*, do of neceſſitie concurre in the nature of *Infinitie*. Whence it followeth, that whatſoever is in Him, is eſſentially Himſelfe: therefore the power of *God* is not accidental, or ſuch as may be imparted to a man. The learned *Hebrues* according to this doe hold, that *Enſoph* or *Infinitie*, is not to be numbred among the other *attributes of God*: becauſe it is that abſtract Vnity, whereinto they all eſſentially concurre, and from which they all eſſentially proceed. and hence by the way take another ſtrong argument to the former queſtion: for if *God* bee eſſentially a *Father*, then the terme correlative, a *Sonne*, muſt be in the *Godhead* alſo, and that eſſentially. But now againe ſee another folly in your ſuppoſition. The work of our Redemption is a work of infinite goodneſſe, mercie, power, wiſedome and glory; therefore it followeth, that *Chriſt* the worker, had infinite mercie, power, wiſedome, &c.

Now I demand; had *Chriſt* this infinite *goodneſſe* and *power*, ſo given to Him of *God*, that the *Father* Himſelfe had in the meane time none? This you dare not ſay, for that were to ſay, that *God* did ceaſe to be *God*; which cannot ſtand with His Eternity.

Now if *God* the *Father* had, notwithſtanding this abſolute infinite power of *Chriſt*, of which He ſpake, *All power is given unto Me, both in heaven*

heaven and in earth: then it followeth that either there were two infinities of power, or elſe that theſe two which had this infinite *Power*, were all one Infinite. The firſt is againſt the nature of Infinitie: for that is abſolutely infinite, which ſo comprehendeth all things, as that it leaveth nothing without it ſelfe, and yet is not comprehended of any other. Beſides, if you would ſay, that the *Father* and the *Sonne* had each of them ſeverall indiuiſible infinite Powers; it muſt follow, that neither of their *Powers* were abſolutely infinite: becauſe each of them had not the infinite *Power* of the other: And beſides, that both theſe infinite *Powers* muſt be conjoyned with infinite *weakenes*, becauſe they muſt be mutually ſubjected to the infinite *Power* one of the other. But both theſe things are impoſſible. So you ſee that two Infinities can by no meanes ſtand together: therefore it followeth, that theſe two, to wit, the *Father* and the *Son*, are in *Being* one, and that of infinite *Power*; and this is that which I ſtrive for: which, as you ſee, I have concluded by your own aſſertion.

The time would faile me, to lay before your eyes the manifold untruths, which would enſue of your poſition, which ſavoureth neither of wit, judgement, nor learning: And therefore I ſee, how they which have once departed from the truth, muſt of neceſſiity run into infinite abſurdities. Therefore looke back, and be aſhamed of ſuch new-fangled toys, as you do daily imagine, which in truth do argue the great inconſtancy and vanity of your mind, & withall, ſuch palpable blindnes of underſtanding, as the darknes of *Egypt*. For tel me without ſelfe-liking, what ſound judgement doth this argue, to be driven about with every wind of doctrine? a *Proteſtant*, a *Browniſt*, an *Anabaptiſt*, an *Antichriſt*. What bringing up? what gift of learning and knowledge have you, that you ſhould preſume to oppoſe your ſentence, againſt the faith & doctrine of all the *Chriſtian* Churches in the world? Bluſh, and *learne with meeknes the truth of that word, which is able to ſave your ſoule*. You may ſee by your owne miſerable experience, what it is to forſake the Vnitie of Faith, and the Communion of the Saints, who imbrace the truth of *Gods* word, and have manifeſt *tokens that they are the true Church*, to wit, *The word of* God *truely taught, and the Sacraments duely adminiſtred*. What if there want perfection? The Church militant muſt ever confeſſe; *I am lovely, yet black*: For it is impoſſible that any church ſhould be without imperfection, ſo long as the world ſtandeth: but at the end *it ſhall be preſented without ſpot or wrinkle*. Therefore *remember from whence you are fallen, and repent, and doe the works of righteouſneſſe, leſt Chriſt*, whom you ſo deſpite, *come againſt you ſhortly*. The worke of *Chriſtianity* is not in fooliſh queſtions, and diſputing about needles ſubtilties, but in doing the works of truth and righteouſneſſe. Pray, and endevour your ſelfe thereto. And till ſuch time as *God* for His *Chriſts* ſake, vouchſafe to have mercy on you, the enemy of His *Son*, and give you grace to repent of this great wickednes, I am neither your friend, nor yet your foe.

ALEX. GIL.

FINIS.